

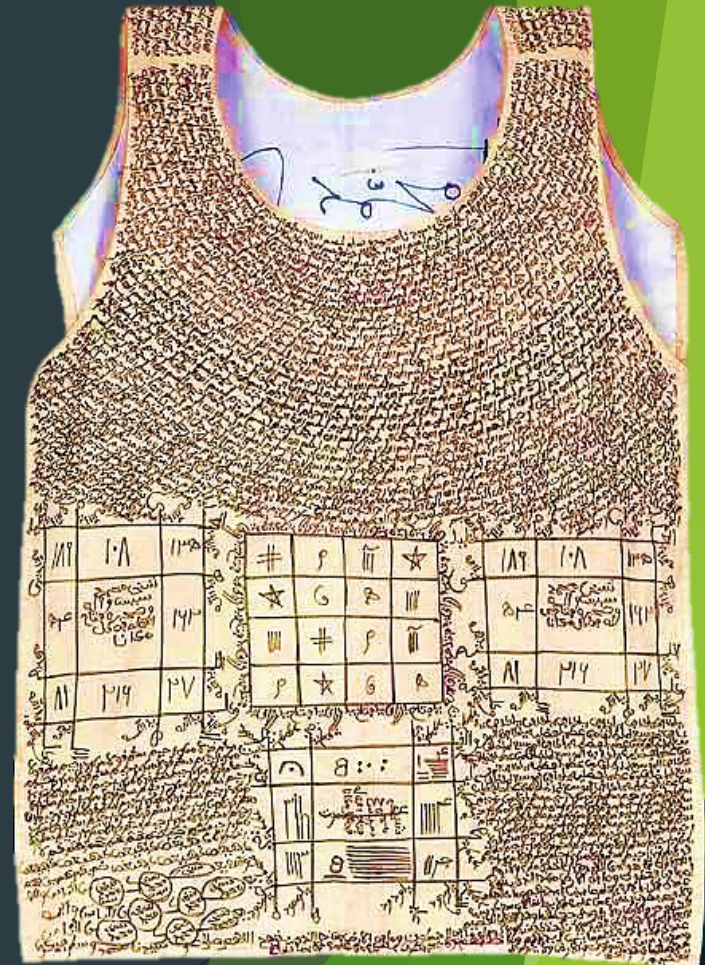
The spirit world in the Ummah: then and now

‘Spiritual Freedom and the House of Islam’

June 3-8, 2018

Asbury Theological Seminary

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How do we enter this world?

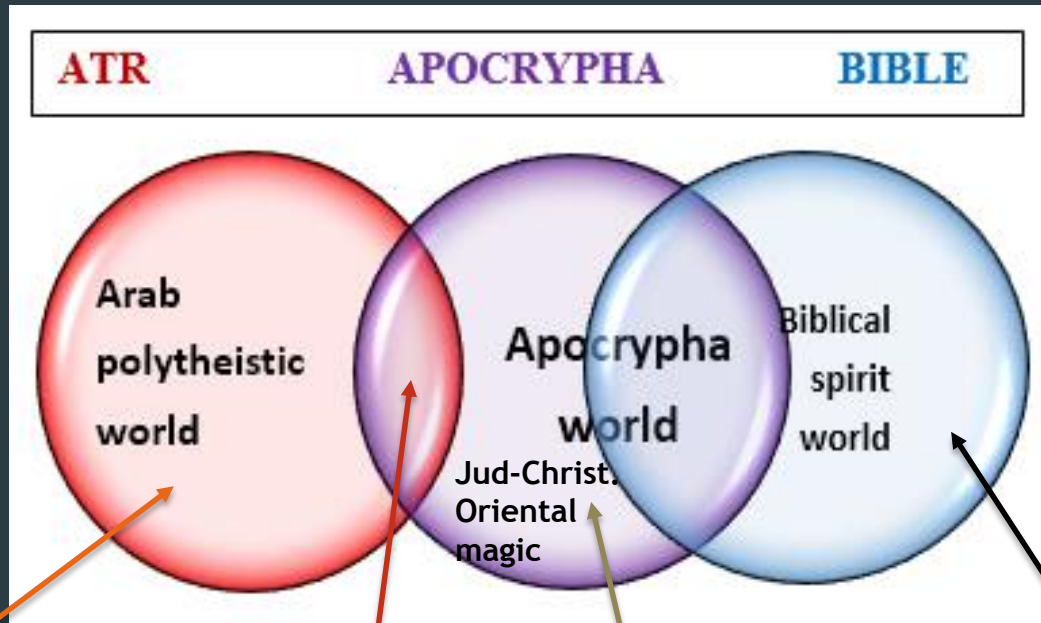
- ▶ **Imagine:** What if Job's world became everyone's worldview?
- ▶ **Tools:** popular / low / folk / unseen / animistic / occult
syncretistic / magical Islam/Muslims **Or... bida'**
shamans, healers, fortune tellers, magicians, spiritual guides, mystic masters, conjurers, sorcerers, medicine men, exorcists **or imams, marabouts, murshids, pirs, sheikhs, alfas, waganga, mullahs. etc.**
geistige weltanschauung
- purpose:** 'Conceptualise the inside world' & 'So what?'
- Disclaimers:** documents, variations, disputed, generalisations, no expert



1. The 'Unseen World' is an imitation not a deviation of Muhammad's world



How it all began

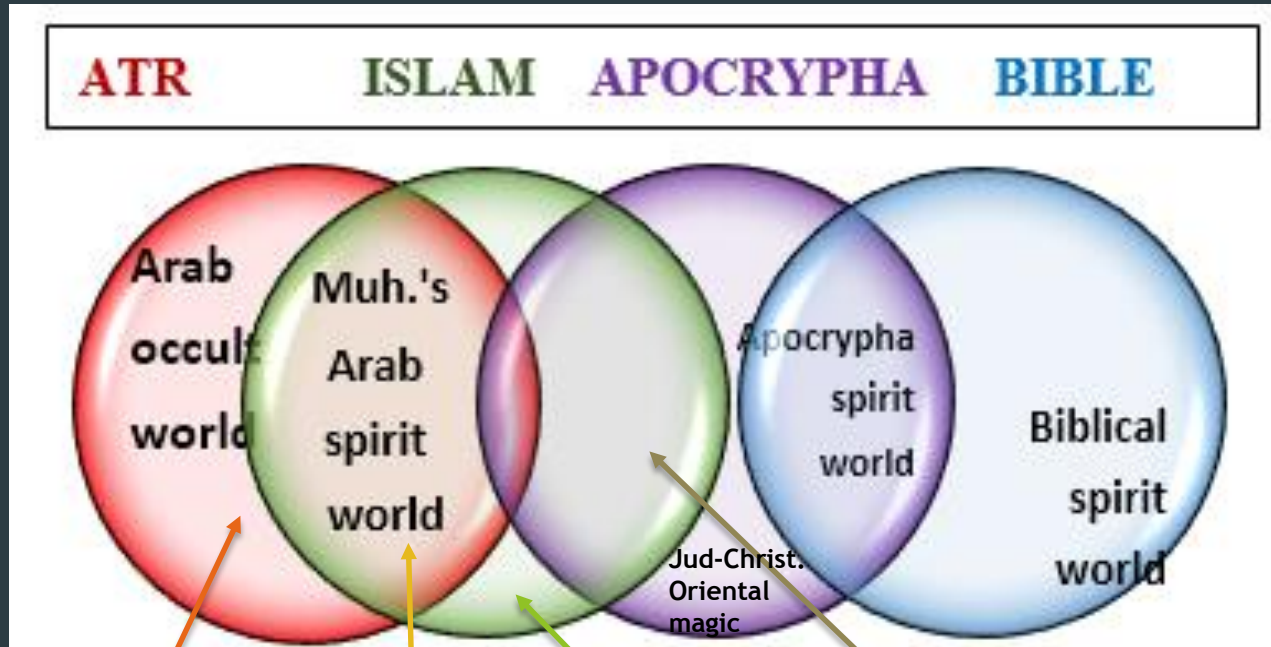


<p><i>The spirit world beliefs and practices of Arab paganism</i></p>	<p><i>Apocryphal beliefs known to the hanif, to Muhammad and to the Arabs</i></p>	<p><i>The spirit world as taught in the widespread Apocrypha, Pseudepigrapha and Deuterocanonical texts</i></p>	<p><i>The monotheistic unseen world as taught uniquely in the Scriptures</i></p>
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Muhammad's worldview straddles ATR & OAM



A dock



Forbidden ATR	Approved ATR	Jibrilic revelations	Approved apocrypha
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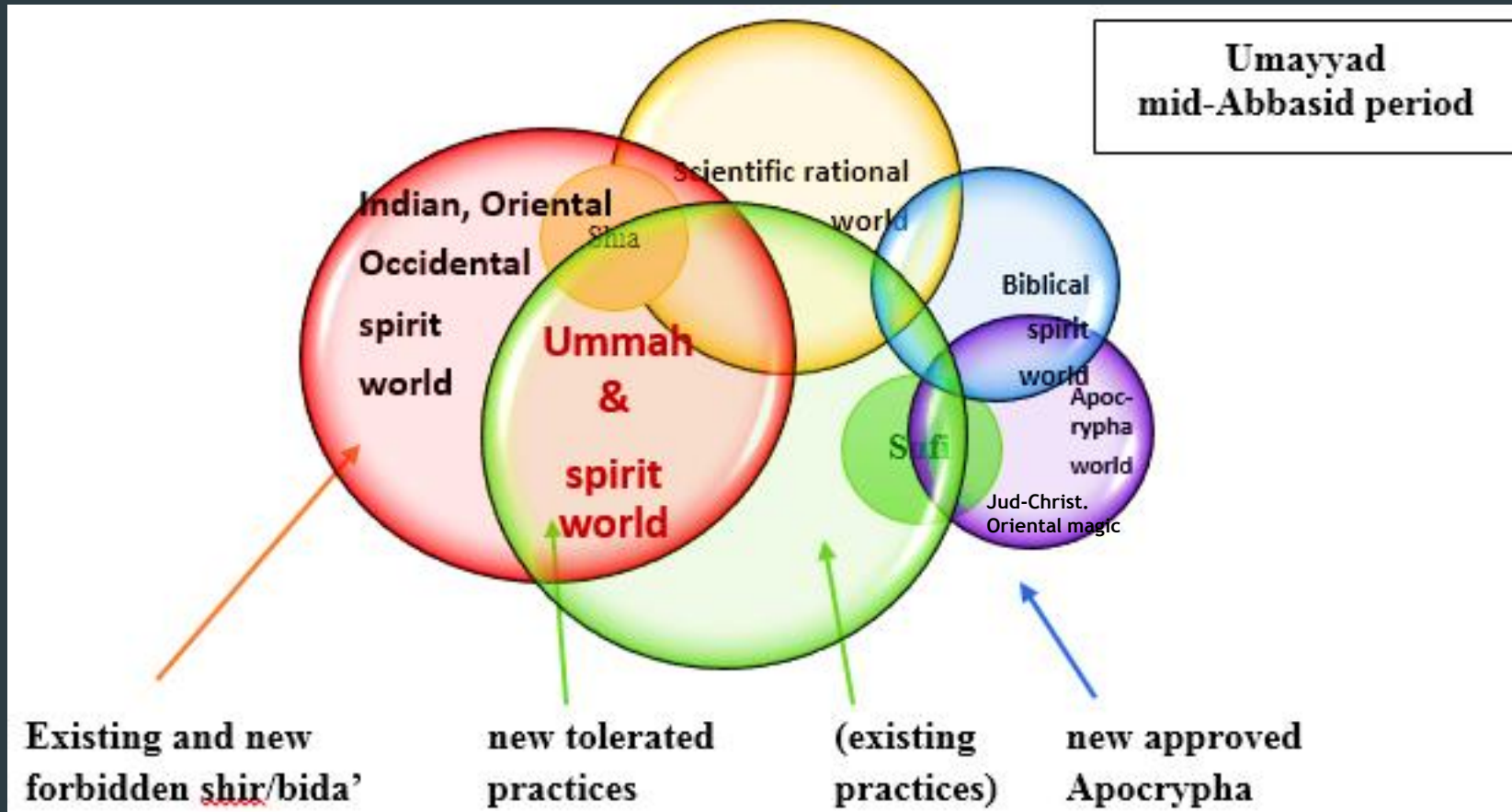


71.1966.128.22



71.1966.128.24

2. The Ummah does what Muhammad did



Notice the expansion
Notice the new manifestations

2. The Caliphate Legacy: obsessions & disputes



A pier

A.C. Crombie: “Arabs most important and original contribution to the development of European Science were alchemy, magic and astrology”

Outward orthopraxy

Obsession with magic

Obsession with jinn

Obsession with talismans

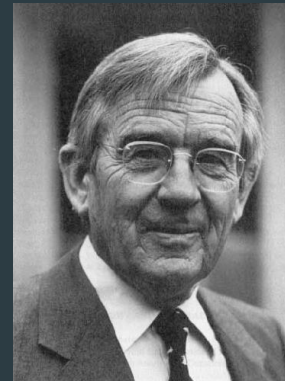
Obsession with fatalism

Dispute over *sihr* sorcery

Dispute over mysticism

Dispute over reason

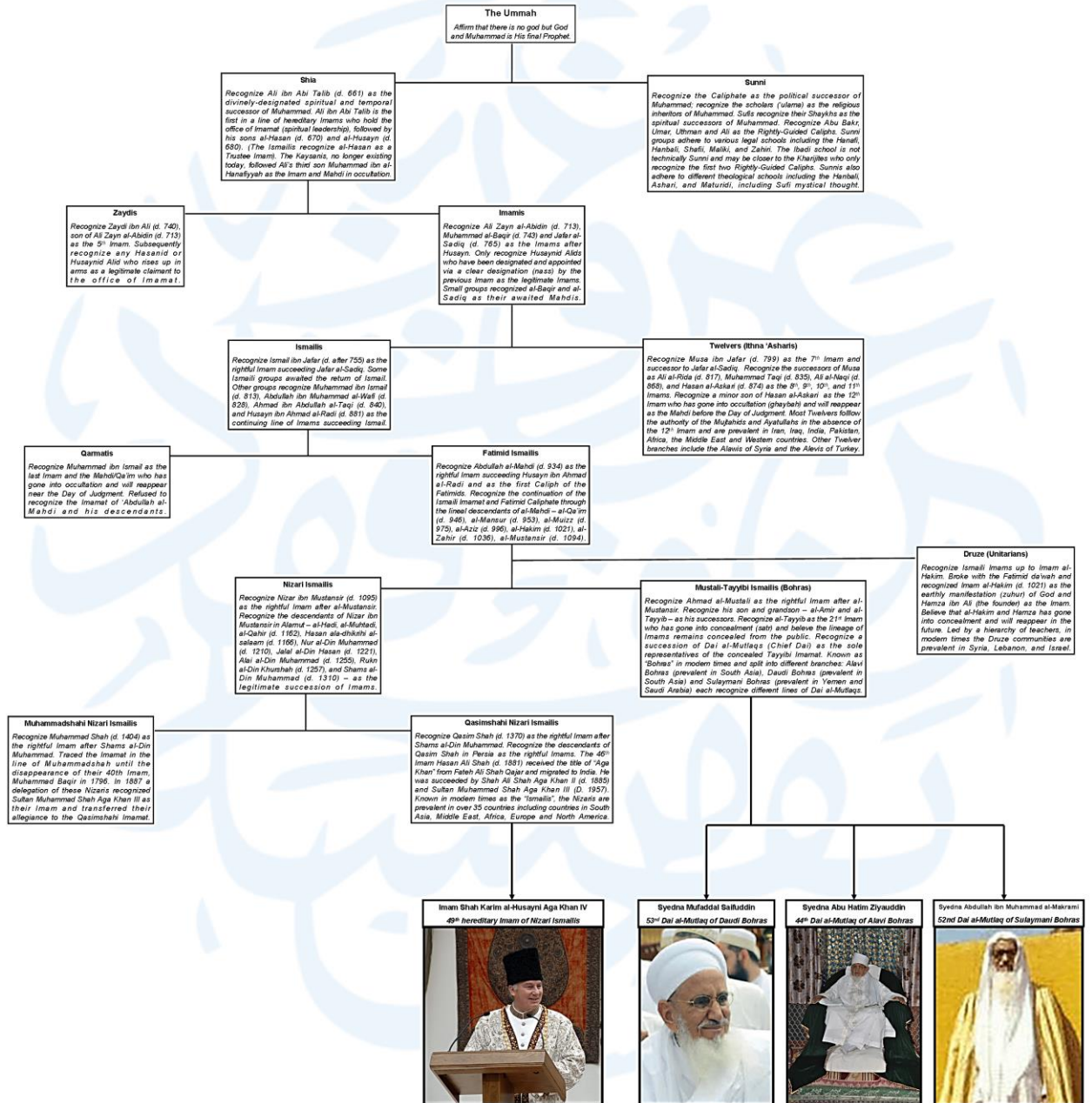
Dispute over innovations



Shia Islam: Major Branches and Communities of Interpretation

Shiite outgrowths:

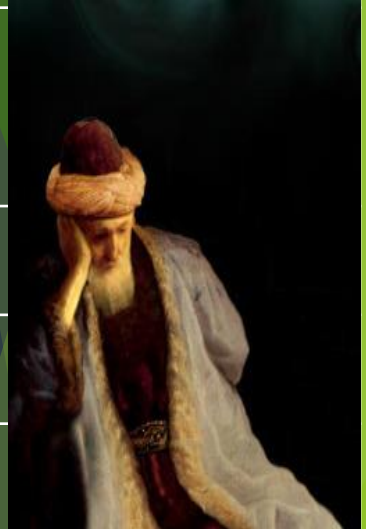
- ▶ Early 8th century Zaidis (Fivers)
- ▶ Late 8th century Isma'ilis (Seveners)
- ▶ Early 9th century Ithna 'Ashari (Twelvers)
- ▶ Late 10th century Alawis/Alavis
- ▶ Early 11th century Druze
- ▶ Late 11th century Alavi Bohras
- ▶ Late 11th century Nizaris Isma'ilis
- ▶ Mid 19th century Babiism
- ▶ Mid 19th century Baha'ism
- ▶ Late 19th century Ahmadis



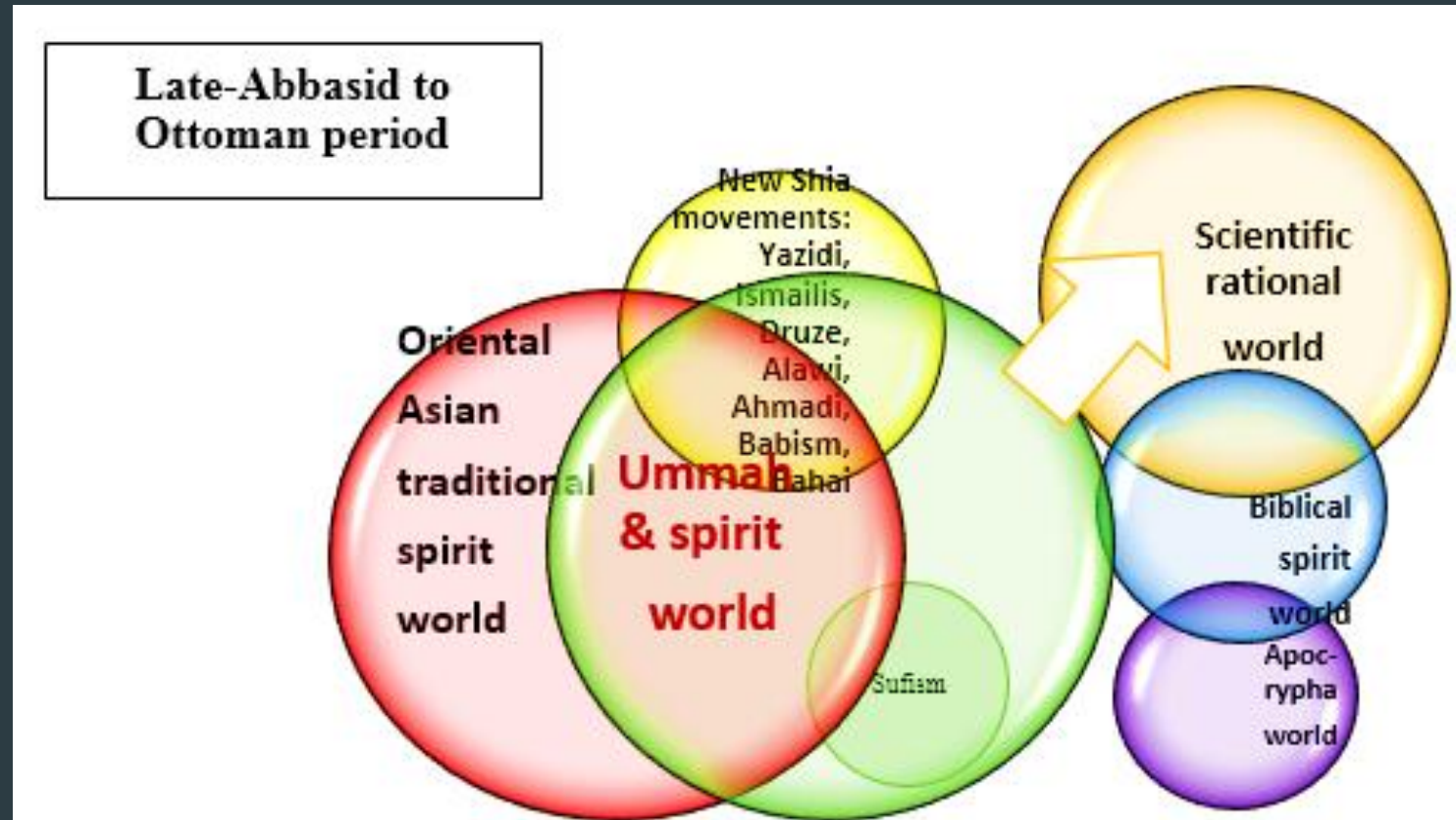
The evolution of Sufism



600	700	800	900	1000	1100	1200
Sufi origins						
	Austere Sufism					
	Rapturous Sufism					
		Esoteric orthodox Sufism				
			Saint-invoking Sufism			
				Integrated Sufism		
					Poetic Sufism	



2. The later Legacy: stagnation



Shiites diversify
Sufis included
Mu'tazilites banned
Christians: dhimmis



3. Pre-modern contemporary Ummah: more of the same



A dock



A pier

A harbour



3. Pre-modern contemporary Ummah: more of the same

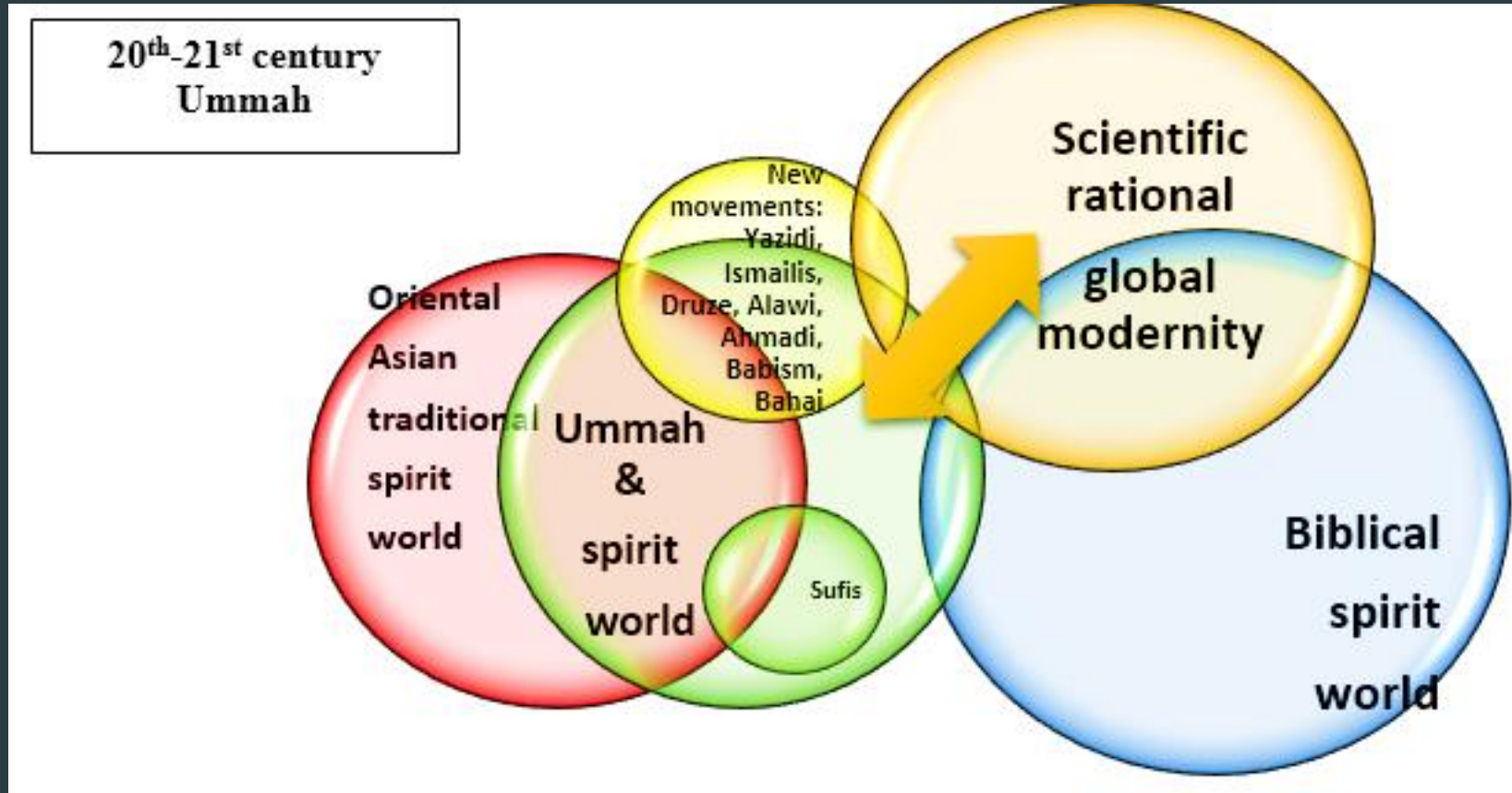
Kim's phenomenological model



A harbour



3. Pre-modern contemporary Ummah: more of the same



1798: Napoleon

1924: Ataturk

1979: Ayatollah Khomeini

4. The most defining features

1. A world full of magic
2. A distant God
3. A world full of jinn
4. A world needing talismans & amulets
5. A world of needing protection from spirits
6. A world of few miracles and occasional dreams



5. Disciples of Jesus vis-à-vis “a different spirit”

1. Break with all Ummah Magic
2. Break with all Jinn Explanations
3. Break with all Ummah Therapeutic Practitioners
4. Avoid Vindicating Muhammad
5. Avoid Hagiolatry
6. Caution with Endorsing Islamic Dreams
7. Caution with Endorsing Attributes of Allah



Conclusions

- Muhammad reached for but failed to grasp the spiritual world of the Bible. He created an apocryphal monotheistic-magic religion not a biblical monotheism.
- Muslims continue to spiritually live where Muhammad did: in a spirit-magic, apocryphal, monotheistic ‘house’. The Spirit will call MBBs/MFCs out of this ‘house’.



Conclusions

- If water cannot contextualise to oil, if the Spirit will not contextualise to magic, then how can anyone succeed where Simon Magus failed?
- Disciples of Jesus ‘take captive’ and renounce previous initiation into the Islamic spirit-magic ‘house’ and they transfer their loyalty to Jesus’ kingdom



Conclusions

- The 'house' of the Ummah is exceedingly dark and the doors and windows are very open to syncretism.
- Everything is borrowed; there are no 'new revelations'
- Very, very little can be redeemed: only dreams of Jesus
- Mystic Sufism seeks Allah but finds idolatrous trances
- Muslims' unseen 'house' is in bondage to magic, jinn, & fatalism
- Christ breaks prior spiritual allegiances in Muhammad's 'house'.



Questions:

- ▶ Devout Muslims believe in the alleged power of magic in the created realm, in the necessary talisman protection from evil magic, in the unavoidable influences of jinn on human conduct, in the mysterious power of astrology, and in deep fatalism. How are Christ's disciples advised to expose the false premises of these beliefs in this worldview?
- ▶ While all Christians rejoice to hear of Muslims coming to Christ through dreams, what are the cautions and counsel new Muslim believers in Christ need to hear during their discipleship?



Questions:

- ▶ While Muslim background believers will immediately receive the Holy Spirit's love for their family, their Muslim community, their culture, what spiritual issues must they learn to address as the the Spirit calls them to become a city set on a hill, a light lit before all in the spiritually dark Ummah house?
- ▶ According to our paper, Muhammad sought and reached for inclusion in the monotheism of the Ahul al-Kitab but he failed; his reach exceeded his grasp. He reached for the Bible but only clutched on to apocryphal accounts. What are the implications of addressing Muhammad's faith as an apocryphal religion, his Allah as an apocryphal 'God', his Isa as an apocryphal 'Jesus', his Qur'an as an apocryphal 'gospel', and himself as an apocryphal 'prophet'?





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The Liliastrotter Center

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الله

Allah swt

יהוה

Yahweh/Elohim

Muhammad's Allah

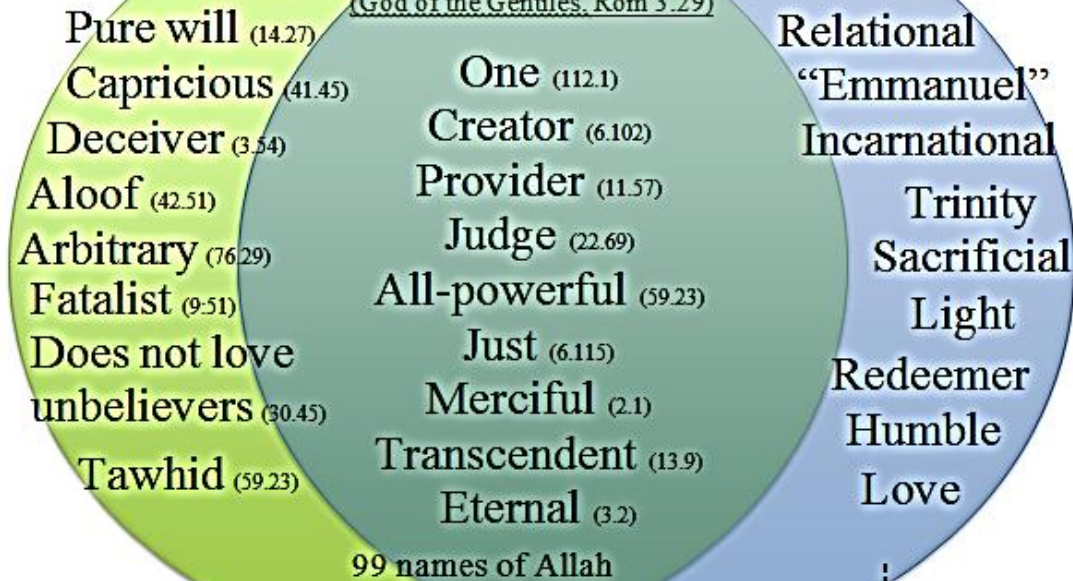
god of this world 2 Cor 4.4)

Arab's Allah

(God of the Gentiles, Rom 3.29)

Scripture's Allah

(God of the Jews, Rom 3.29)



Jibril's revelations

General
Revelation

special revelation