



Answering Jihad: A Better Way Forward

Nabeel Qureshi

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From New York Times bestselling author and former Muslim Nabeel Qureshi comes this personal, challenging, and respectful answer to the many questions surrounding jihad, the rise of ISIS, and Islamic terrorism.

San Bernardino was the most lethal terror attack on American soil since 9/11, and it came on the heels of a coordinated assault on Paris. There is no question that innocents were slaughtered in the name of Allah and in the way of jihad, but do the terrorists' actions actually reflect the religion of Islam? The answer to this question is more pressing than ever, as waves of Muslim refugees arrive in the West seeking shelter from the violent ideology of ISIS.

Setting aside speculations and competing voices, what really is jihad? How are we to understand jihad in relation to our Muslim neighbors and friends? Why is there such a surge of Islamist terrorism in the world today, and how are we to respond?

In *Answering Jihad* bestselling author Nabeel Qureshi (*Seeking Allah, Finding Jesus*) answers these questions from the perspective of a former Muslim who is deeply concerned for both his Muslim family and his American homeland.

Answering Jihad: A Better Way Forward Details

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From Reader Review Answering Jihad: A Better Way Forward for online ebook

Ann says

A must-read for peace-loving citizens of the world in the 21st century, religious or not. This book addresses 18 questions often raised about Islamic jihad — its origins, its manifestations today, and its theological significance in a Judeo-Christian context. Author Nabeel Qureshi, an American of Pakistani heritage and former Muslim, writes intelligently, honestly, and credibly. At great personal cost Qureshi left the faith he had accepted unquestioningly as a child, after exploring its teachings and traditions more deeply (encouraged by a close Christian friend while pursuing a medical degree) and discovering its violent roots for himself, much to his consternation. But that's a separate story, which he tells in his bestselling memoir *Seeking Allah, Finding Jesus*. The present book is less personal and more didactic in nature but just as compelling. The chapters are short, and I kept wanting to read just one more before putting the book down.

The “better way forward” doesn’t emerge until near the end, and even there, Qureshi does not presume to have sure-fire answers; but the guideline he proposes springs from a Christian worldview. He sees friendship, rather than fear or fighting, as our best hope, since fear and fighting are exactly the reaction jihadists want and are prepared for. At some point, Qureshi says, every Muslim will reach a “three-pronged fork in the road,” where the choices are apathy, apostasy, or radicalization. “As Muslims make that choice,” he writes, “it would benefit the whole world if they did not make it alone, or worse, with radical recruiters. We need to show compassion for Muslims and befriend them, not only because they are people who are inherently worthy of love and respect, but also because we can only speak into their lives and decisions if we have earned the right. ... We have to be walking with them before they arrive at the crossroads.” Regardless of whether we agree with this conclusion, it is imperative that we educate ourselves about radical Islam, and this concise, factual, nonpolitical book is an excellent place to start, before we let ourselves be swayed by vote-seeking politicians or a fear-driven, often misinformed public.

Justin says

Proverbs 4:7 tells us; "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding."

For such a crucial topic as this, Dr. Qureshi achieves both of these.

As I read through these pages I was challenged and confronted in my personal thoughts towards Islam. Some thoughts remained the same while others have changed. Dr. Qureshi does a wonderful job of using the historical fundamental nature of Islam and jihad, bringing it to the forefront for the novice to grasp. He adds his own personal experience as a Muslim that gives you an inside look into Islamic jihad. This provides the reader with an understanding of why radical Islam is the way it is and how it got to this point.

This book does not encourage passivity. It does not play on societal fears or anger. It does not make the reader more suspicious of Muslims. It does not encourage the reader to react with violence. It allows us to be wise as serpents and harmless as doves.

It promotes understanding and compassion. Knowing the nature and culture of what jihad is will help us as

believers to shine the glorious light of the gospel of Christ with those who follow Islam. It also promotes the wisdom of knowing that regardless of what Muslims believe, the Most High has made them in His image and likeness just as He has done with us who do believe. Dr. Qureshi beautifully reminds us that as we claim the cross of Christ; we share in the display of love that was given. We also share in His resurrection and ability to walk in faith into all parts and cultures of the world. The cross and the resurrection story is not to be withheld, even from those claiming jihad.

Believers tend to live in fear which cripples the great commission concerning muslims (2 Tim. 1:7). A fear that is unwarranted and one that hinders the Truth of Christ to pierce through darkness. This book on answering jihad confronts that fear and allows the conversation to begin so that Truth can shine bright even in the face of the honest truths that are in the foundation of Islam.

Jihad is something that we must answer with a Christ frame of mind. Whether it be in our churches, our social circles, or in sharing the gospel. Dr. Qureshi leads us in a better way forward with Answering Jihad.

Natasha says

Timely, highly informative book, which will challenge you on what you believe and how you relate to your Muslim neighbors.

Dr. Nabeel Qureshi was prompted to write this book after the San Bernardino shooting which followed closely on the heels of the Paris attack. Yet despite this, he strives and I believe succeeds, in being unbiased and not giving in to polemics. Each of the 18 questions is considered from various view points and well supported with canonical text references and history.

A few words on the format. The book is divided into three parts.

1. Origins of Islam which addresses question such as “Is Islam a Religion of Peace?” and “Is Jihad in the Quran and the Life of Mohammad?”
2. Jihad Today with questions on “Why are Muslims being Radicalized” and “Are Muslims trying to take Over the West with Sharia?”
3. Jihad in Judeo-Christian Context which covers questions such as “Do Muslims and Christians Worship the Same God?” and “How does Jihad Compare with the Crusades?”

Each question is capped off with a conclusion section which I personally thought redundant, but some people might find it useful.

There were only two issues which stood out for me. First, in question 6 “Was Islam Spread by the Sword” Dr. Qureshi does some impressive hair-splitting. Three pages are devoted to showing how the answer to this question is technically a no. However in the conclusion he writes, “This distinction between conquering for conversion or conquering them for their territory unless they convert is a subtle one, and in the long run the outcome was the same. With few exceptions, Islam is the majority religion only in those lands that were capture through jihad.” In my opinion the distinction is so subtle that it is nearly non-existent. I don’t see a big difference between saying, “convert or we’ll kill you” and “convert or we’ll drive you from your land, tax you till you can’t feed your kids, and enslave you” especially since both ultimatums were enforced by the sword. So this was the only chapter that failed to sway my previous opinion.

The second issue I had with this book came in question 16 “What Does Jesus Teach About Violence?” The

book as a whole challenges the reader to see each Muslim as an individual and not assume he supports jihad. In this chapter however Dr. Qureshi goes further saying we are to treat even radical Muslims with love and to respond to violence with peace. He writes, "Jesus' command is for grace and love, unconditional and unadulterated." Christian readers will probably agree with this. However this question touches on a reality that is extremely complicated and difficult. What about protecting the innocent? What about deterring further violence and oppression? So this was the chapter that gave me most to consider and I will probably keep wrestling with this for some time.

Keep in mind that this book was pushed through the publishing process very quickly (three weeks) and it shows, so you will come across a few errors. No biggy.

On the whole this is an excellent book and I highly recommend it to everyone. Be prepared to learn something, have your comfortable assumptions challenged and as with every good book, walk away a changed person.

Cat Imakittycat says

As much as Dr.Qureshi's first book, "Seeking Allah, Finding Jesus", was a moving, inspiring and hopeful story of his own journey from Islam to the love, hope and joy of Jesus Christ, his 2nd and current release, "Answering Jihad: A Better Way Forward", is a continuation of that journey poured outward to all of us. The understanding of the Islamic doctrine of jihad has never been so relevant and urgent as it is today. There is so much fear, judgement, and misinformation out there that it is impossible to keep a level head and be informed. In this book, Dr. Qureshi tackles 18 of the most common question he is asked when speaking around the world. Though he is firmly grounded as a Christian, he presents these questions and answers in a thorough, matter-of-fact, and knowledgeable way. He never loses sight of the fact that Muslims, whether radical or not, are all God's children as well. God created and loves them, just as He loves any of us. Yet Dr. Qureshi doesn't shy away from describing in detail the violent foundation of Islam and the mandate in the Quran and Hadith to destroy any who do not believe. He provides verses from both texts as specific examples. He points out that though many say that Islam needs reform, that in fact, radical groups like ISIS and Boko Haram ARE the reform. These groups are the purest form of Islam as stated in the Quran. He dispels the current trend of promoting Islam as a religion of peace. Radical Islam makes up only a tiny percentage of Muslims, and most Muslims ARE peaceful people, he points out, but the violent origins and commands of Muhammed cancel out any notion of peace and cannot be denied. The comparisons between Islam and Christianity I found deeply helpful and even soothing in some strange way. To be ignorant on this subject cannot fail to promote fear and xenophobia and it is heartening to be informed instead. Dr. Qureshi's informative, compassionate and straightforward answers to the complex questions about Islam helped me learn so much essential information which we must have in order to be educated and have any kind of communication across religious and cultural lines. But through all the information, Dr. Qureshi never loses his compassionate heart for his Muslim brothers and sisters. We should cultivate compassion too especially if we are to follow the example of our Lord, Jesus Christ. Muslims are people just like us, who want a peaceful, harmonious world in which to love their families and friends. Whether you are Christian and are searching for a way to befriend and show the love of Christ to Muslims, or whether you are just wanting to be informed about the most polarizing subject of our time, this is THE book to read. Thank you Dr. Qureshi for working to build that bridge.

Douglas Wilson says

Very fine introduction to the subject of jihad. For those who believe that Islam is in need of a "reformation," Qureshi shows that they are experiencing a "back to the sources" reformation right now -- which is the cause of much of the turmoil.

Rachel B says

This is an excellent primer in jihad for those who know very little about Islam. Since the author was a devout Muslim before converting to Christianity, he writes with much love and compassion toward Muslims, while objectively exploring what Islam actually teaches about jihad.

I loved the background information on Islam in general, as I think many people lack a basic understanding of how Islam functions.

"To answer whether Islam truly is a religion of peace, we must consider what Islam teaches, not just what Muslims practice." (p.28)

"To assume that Muslims must live a certain way because the Quran or hadith command it misses a crucial step in the Islamic worldview, the distillation of sharia through Muslim authorities. If jurists and imams say that surah 9 does not apply to a Muslim's life today and that they should live peacefully with their Jewish, Christian, and polytheist neighbors, then it is entirely appropriate for a Muslim to follow his imam and live peacefully." (p. 59)

I especially appreciated the section on ISIS, Al-Qaida, and Boko Haram, as I've had a difficult time finding concise explanations of what exactly is going on overseas with these particular groups. Qureshi's information was incredibly helpful.

Though he doesn't offer specific "solutions," Qureshi repeatedly asserts that Christians loving Muslims with Christ's love is our best response to jihad.

The book is written in a question-and-answer format with 18 questions total:

1. What Is Islam?
2. Is Islam "a Religion of Peace"?
3. What Is Jihad?
4. Is Jihad in the Quran and the Life of Muhammad?
5. What Is Sharia?
6. Was Islam Spread by the Sword?
7. What Is Radical Islam?
8. Does Islam Need a Reformation?
9. Who Are Al-Qaida, ISIS, and Boko Haram?
10. Who Are the True Muslims—Violent or Peaceful Muslims?
11. Why Are Muslims Being Radicalized?
12. Are Muslims Trying to Take Over the West with Sharia?
13. Do Muslims and Christians Worship the Same God?

14. Why Do Some Christians Call God “Allah”?
15. How Does Jihad Compare with Old Testament Warfare?
16. What Does Jesus Teach about Violence?
17. How Does Jihad Compare with the Crusades?
18. What Does Jesus Have to Do with Jihad?

I received this book from the publisher via NetGalley.

Allison says

Ultimately, the message of this book is important, so 4 stars. The absence of a bibliography however was almost enough to knock it down to 3.

As a former-Muslim turned Christian, Qureshi has a keen understanding of both faiths. He does a fantastic job of summarizing Islam and explaining how there can co-exist the radical jihadists with those claiming Islam is peaceful. In the second half, some of his Christian exegesis does not align with my own understandings, but that's not key.

His conclusion is so relevant to multiple aspects of modern life (in America at least):

"We have to be walking with them before they arrive at the crossroads. This means being proactive, not reactive. It means living life with people who might be different from us. It means integrating communities and social circles. It means stepping out of our comfort zone and loving people unconditionally, perhaps even loving our enemies. And it means doing all this from a place of genuine love, not ulterior motives. Only then can we stop fearing those who are our neighbors, and conversely, only then can we identify those who actually do pose a threat. Otherwise we will remain behind a veil of suspicion and fear."

Yes.

David Marino says

One of the best books about Islam out there. In order to better understand Islam we must understand Jihad. As unbiased as you can get, short, and practical.

Garrett Cash says

There is perhaps no religious discussion that is more at the forefront of theological and political debate right now than the issue of Islam and jihad. Many are saying that Islam is a religion of peace, and that the rise of jihad shows that Islam needs a reformation. Many of our world leaders are saying that extremist groups like ISIS are not even true Muslims. Thousands of peaceful Muslims in around the world would say the same thing.

The problem is, they're wrong.

It's certainly possible to be a peaceful Muslim. The vast majority of their enormous population of people are. What they don't realize, though, is that the two authorities to which they pledge (the Quran and Muhammad), both clearly call Muslims to wage jihad for their salvation. It is fine to say that not all Muslims believe this, because that's true, but the violent teachings in the Quran and the Hadith cannot be denied by anyone willing to examine the texts.

This is what happened to Nabeel Qureshi when his faith was challenged by his best friend, David Wood. David pointed out the inconsistencies between what Nabeel claimed Muslims believe versus what is taught in their foundational texts. It took Nabeel years of research and struggling to think of how he should respond to what he found. He realized that given the evidence before him that he had three choices. He could apostatize, be apathetic, or be radicalized. He chose the first option, but many who are faced with the same choice unfortunately choose the latter.

Qureshi argues against those who are saying the existence of jihad waging groups means that Islam needs a reformation. He says that these extremist groups *are* the reformation. The modern incarnation of Islam would be unrecognizable to Muslims even a couple hundred years ago.

Qureshi doesn't just answer the many questions that arise concerning jihad in the most articulate, brief, satisfying way possible. He also explains how he thinks the west should respond to the threat of radical Islam and our peace loving Muslim brethren. He finds the sort of anti immigrant rhetoric espoused by the modern Republican party reprehensible, but also dislikes the intellectually irresponsible portrait of Islam that is painted by progressives. He does not specifically call out these groups, though. He realizes that we are all flawed and scared by what we clearly see as a threat. The Paris and San Bernardino attacks of 2015 shook our culture and made the discussion of Islam return with fire. The Syrian refugee issue also took center stage in a debate raging across the states.

Qureshi's response to how we should treat Muslims is to be their friend. He points out that if any American had simply befriended Sayyid Qutb (the father of radical Islam) when he came to America in the fifties, that we might not be in the mess that we're in now. When Qureshi left the Islam religion he took up Christianity (you can read his astonishing story in his prior book, *Seeking Allah, Finding Jesus: A Devout Muslim Encounters Christianity*), and his way of answering jihad is informed by the example of Jesus Christ. It was the dedicated friendship of Qureshi's friend David that ultimately led him to where he is now. Of course, friendship isn't simply a tool of evangelism. It's the only humane way of responding to our enemies according to Christ. Jesus called us even to love our enemies, and seeing that most Muslims are not our enemies anyway, this makes it even easier to do as Christ said. Qureshi states:

"Instead of fearing Muslim immigrants, we should embrace them and be the element of change we wish to see. I suggest friendship rather than fear as a better way forward."

To conclude, Qureshi does an incredible job not only of answering questions about the nature of Islam and jihad that should be required reading for anyone in this country, but it also proposes to everyone a loving solution to our fears. We cast out our fear through love. If only the majority of Americans in the modern political landscape were as wise, clear-headed, logical, and compassionate as Qureshi is in this book. It's truly a breath of fresh air in this age to read someone who isn't afraid of confronting difficult truths, but is also completely sympathetic to people. In other words, he attacks the false ideas, but loves the person. We all need more of that.

Zippergirl says

The words flow like warm honey in this provocative inquiry into the multiple meanings of Islamic jihad. Written in early 2016, in an urgent response to the terror attacks in Paris and San Bernardino, the author, a former Muslim, investigates the historical foundations of the faith, and reveals core Quranic teachings at odds with the perception of Islam as a religion of peace.

Qureshi believes that forewarned is forearmed; his investigation of primary sources reveals truths that the average American Muslim is unaware of. Radicalized Muslims, "explicitly exposed to the violent traditions of early Islam," seek a return to the 'golden age' of Islam. The jihadists, in pursuit of a global caliphate, are killing both non-believers and fellow Muslims "out of an understanding that the average expression of Islam today is too far removed from the teachings of Muhammad and the Quran."

Qureshi's answer to the 'confusion, misdirected anger, and misinformation' surrounding ISIS and so-called lone wolf attacks is to show compassion. He writes that "in the face of jihad, the Christian Jesus teaches his followers to respond with love. . . . This is not the final step in answering jihad, but it is the correct first step." Islam in the United States is "much more inclusive and diverse than anywhere else in the world," and an embrace of Muslim friends and neighbors will encourage peace and understanding in our communities.

While written to guide Christians in their response to recent jihadist attacks, every reader will find much to contemplate in Qureshi's missive from the heart.

I received a free copy of this book in exchange for my honest review.

Bob says

Summary: Contends that there is a basis in the foundations of Islam for violent, and not merely defensive, jihad, which neither can be ignored, nor assumed of all Muslims, but calls for a proactive response, particularly of Christians, of love and friendship with the hope of breaking the cycle of violence.

In this book Nabeel Qureshi, a convert from Islam to Christianity, details his own realization, particularly in the aftermath of 9/11 that Islam at its foundations was not the "religion of peace" in which he was raised, that many Muslims as well as American political figures touted to differentiate the perpetrators of terror from the mass of Muslims.

Qureshi contends in this book that it is true that many Muslims were raised as he was, and that the vast majority of Muslims indeed simply want what all want: to live peaceably, to be financially secure in fulfilling work, and to raise healthy families in their faith. However, what he found as he researched the foundational texts and early history of the Prophet Muhammad, was a trajectory toward increasing violence, both in the Qur'an, and in the acts of Muhammad, and that not all of this was merely defensive. He particularly points out that Surah 9, the last of the Surahs is the most violent and, he would contend, abrogates earlier peaceable Surahs.

What he faced, and he believes faces young Muslims who turn to these teachings, particularly as they are promoted online, is that there is a choice between apostasy through leaving Islam, apathy through ignoring Muhammad's teaching or "radicalization" which seeks to obey all his teachings, including those concerning jihad as violent struggle, not merely "spiritual" struggle as it is sometimes portrayed. Thus he would propose that efforts to separate violent radicalism from religiously rooted motivations are misinformed and dangerous.

The book consists of a series of short chapters, each which attempts to answer a single question. The first part is concerned with the origins of jihad and explores whether Islam is a religion of peace, what is jihad, is it in the Qur'an and the life of Muhammad, and what is sharia. Many of the conclusions mentioned above come from this section.

The second turns to jihad today, asking what is radical Islam, does Islam need a reformation, who are Al Qaeda, ISIS, and Boko Haram, and why Muslims are being radicalized. He would contend that the "reformation" of Islam is actually at the heart of violent radicalism, and that what is needed is re-imagining a peaceful Islam, but does not hold out much hope for this because it means ignoring or de-emphasizing some of the teachings of Muhammad.

The final section compares Islam and Christianity. He contends that what Christians and Muslims believe about God is sufficiently different that they do not worship the same God, contra theologians like Miroslav Volf. In fact, he criticizes Volf for stifling dialogue because of Volf's categorical statements denying that there was any theological justification for the suspension of Larycia Hawkins from the Wheaton faculty for affirming that Christians and Muslims worship the same God. At the same time, Qureshi acknowledges differences here and would like to see more dialogue, which he believes Volf's statements precluded.

In this final section Qureshi also discusses the comparisons of jihad with holy war in the Old Testament and with the Crusades. He quotes a friend who said, "If you want to follow the biblical model of attacking a land, the first thing you have to do is wait 400 years." He also contrasts the biblical and Islamic trajectories--the former begins with war but ends in the New Testament with a renunciation of violence that carried through the first 300 years of the church's existence, where Christians were martyred but did not fight back; the latter becomes increasingly violent in the later Surahs and its earliest centuries are filled with violent conquest and often viewed as the Golden Age of Islam.

What Qureshi would contend is that we need to have eyes wide open to these things--and to proactively love even those who could turn out to be enemies. It is a call neither to close our eyes and minds to discerning the roots of violence that he contends is at the heart of Islam, nor to close our hearts to Muslim neighbors, including those who seek refuge. It raises the question of whether we can be both vigilant and compassionate. It is a call that recognizes the possibility that some may be "radicalized" and yet that many others may be won by friends, who like a Christian friend of his, suggested that radicalization was not the only option.

It strikes me that Qureshi exemplifies the "both-and" thinking that characterizes Christians who believe the gospel calls us to a "Third Way". Vigilant compassion succumbs neither to naive sentimentality nor to fear and hatred. It reckons with the fallen, violent world in which we live, and holds to the redemptive possibilities in the way of the Christ. As Qureshi concludes, this is not the final answer, but rather a way forward.

Disclosure of Material Connection: I received this book free from the publisher. I was not required to write a positive review. The opinions I have expressed are my own.

Emma Story says

Informative, yet a bit dry. Qureshi seems to be a bit far out on his attachment to pacifism, even advocating against self defense.

Best part was the history of the language of Islam itself.

Apparently, the word Islam means "peace after surrender," which is fascinating in light of Jihad principles. Also, "allahu akbar" is literally translated, "our God is greater," which is chuckle worth.

All together decent, but nothing life changing.

Mark Huenemann says

This repeat performance by the author of the NYT bestseller "Seeking Allah, Finding Jesus" deserves a place in the religion section of every library, public and private. Organized around eighteen vital questions, this relatively brief (173 pp.) discussion of jihad and related topics is intended for the lay reader. The research is thorough, and the writing is clear, concise, and compassionate.

"Answering Jihad" addresses a potentially volatile topic with understanding and a surprising degree of objectivity. Books on religion are inevitably prone to bias, and their authors tend to fall into three categories: (1) some deny being biased, which is either disingenuous or demonstrates lack of self-knowledge; (2) some acknowledge possible bias and leave it to the reader to discern the specifics; (3) a minority admit to and describe the bias present in their work, equipping the reader with a baseline from which to judge the accuracy of the author's perspective. Qureshi is in the last category, admitting a pro-Christian view, while encouraging non-Muslims to separate criticism of Islam from rejection of Muslims. In the author's words, "Islam is not Muslims, and one can criticize Islam while affirming and loving Muslims."

Islam is often, particularly in western media and politics, described as a religion of peace. This is an assertion hotly debated across many venues, and the author's own experience provides an example regarding this aspect of Islam. As a young Muslim raised in the United States, Qureshi came from a family that was both patriotic and peace loving. Like most Muslims in the West, "my understanding of the Qur'an was limited to what I had been taught by the elders in my community" -- a peaceful interpretation of the religion. This is common primarily because "... the vast majority of Muslims inherit their understanding of Islam and have not investigated the foundations of Islam for themselves." If Imams and other local leaders teach that Islam is a peaceful religion, mosque attendees, usually not fluent in the Arabic of Qur'an, tend to accept what they are told as the truth regarding their faith.

The book contributes significantly toward an understanding of what is commonly termed "radical Islam," and of the disparity between the beliefs of most western Muslims and so-called radicals. Based on the Islamic canon, the Qur'an and the hadith, the author concludes that groups such as Al-Qaida, Boko Haram, and ISIS are in fact following the 'true' literal teachings of the faith. More liberal and peace-loving Muslims, by contrast, hold to a less literal and often less informed version of Islam. However, in order to adhere to a peaceful version of the faith, Muslims must "... either ignore or reinvent whole swaths of Islamic history and thirteen centuries of Islamic tradition to dissociate themselves from violent Islam." The ultimate contrast to the violent Islam of past and present Islamists is the forgiveness and love taught and modeled by Jesus Christ, summarized as follows: "The final marching order of Islam is jihad. The final marching orders of Christians are grace and love."

The book includes four appendixes, including a timeline of jihad and a collection of Muhammad's sayings on the subject, taken from a popular edition of the hadith. One of the appendixes is a seven page explanation of the author's (former) sect of Islam, the Ahmadiyyat. Although one could argue this portion of the book

will be of limited interest to many readers, and therefore unwarranted, its inclusion is justified in light of the proclivity of various branches of Islam to label others as non-Muslims and heretics. The defense of the Ahmadis is, therefore, necessary to substantiate the author's background as a true Muslim.

Readers can expect to be enlightened and challenged by the discussion of questions such as "What is Sharia?", "Was Islam spread by the sword?", "Does Islam need a reformation?", "Why are Muslims being radicalized?", and "Do Muslims and Christians worship the same God?". I strongly recommend this latest work by a well-respected and popular author to all whose world and life may be impacted by Islam and Islamists, and particularly to those who tend to either defend Islam against any type of criticism, or to view all Muslims through the negative lens of violent Islamism.

Jessica Miller says

Nabeel Qureshi is currently my favorite author. I became a huge fan after reading his previous riveting book, *Seeking Allah, Finding Jesus*. It was hard to put that book down. While this one is very different in content and style, it also captured my attention and was easy to finish (something I cannot say for most books). He has done an excellent job of clarifying some very confusing things happening in our world today. He writes out of a deep love for Muslims and a scholar's understanding of Islam.

One exceptional quality in this book is the reference to extremely current events. Nabeel worked with a team of people to produce this book in only three weeks so that helps explain why the book in some places reads more like an online journal, making reference to events that happened only a couple of months prior to the book's publication.

Other reviews have done an excellent job of giving a summary of the book's contents. What I would add is that I have a particular interest in this subject and have kept fairly abreast of current events, but I have had some nagging, unresolved questions that this book really helped me understand. Some of the concepts I found most helpful were: progressive Islam (vs. reformation), takfir and the misconceptions regarding Muslim-on-Muslim violence, and fiqh (which clarified for me how Muslims could legitimately be following a peaceful, albeit inconsistent, version of Islam).

Nabeel has wonderful skills in condensing extremely complicated historical, theological, and socio-political data into a simple format for the lay reader. I really wish everyone in America could read this book. I especially hope Christians will read this book and take to heart the recommendations Nabeel gives for how we can reach out in love to our Muslim neighbors.

I was privileged to get a free copy of this book in exchange for my honest review.

ElaineY says

REVIEW OF AUDIOBOOK; MARCH 15, 2016

Narrator: Nabeel Qureshi

I can't express how glad I am to have listened to this. I know a few things about Islam, living in a country

that's surrounded by Muslim neighbors and now, thanks to Qureshi's book, I now understand the why of radical Islam and Jihad. Before discovering Qureshi, my conclusion from the books I'd read (written by ex-Muslims) was that Islam is NOT a religion of peace. There are many good, peaceful Muslims living normal lives like the average person in a first world nation but Qureshi, with his gift of communicating complex issues in a simple way has answered all the questions I had about Islam, the religion, Muslims, the people of that faith, and the Jihadists.

I will buy the book recommended by Qureshi - David Cook's <https://www.goodreads.com/book/show/4....>
