

Chrislam

This article is about the real religion. For the fictional religion of the same name, see *The Hammer of God* (Clarke novel).

Chrislam /ˈkrɪslæm/, is a pejorative term, defined by William Lane Craig as “neither Christianity nor Islam.”^[1] referring to certain interfaith branches of Christianity and Islam. “Chrislamic” Christian sects would be those which reject the position of John of Damascus on Muhammad viewing him instead as an inspired Christian graced with the spiritual gift of prophecy. “Chrislamic” sects of Islam would be those which reject any interpretation of the Quran causing contradiction with the Christian Bible faith. The views are very similar to those expressed by the Nestorian Catholicos-Patriarch Timothy I of Baghdad in his famous “Apology for Christianity.”^[2] Nevertheless, critics describe these sects as a new syncretic religion which mixes elements of Christianity and Islam.

1 Background

Although the term “Chrislam” is generally attributed to Craig, a Dutch comical TV duo, “Van Kooten en de Bie” used the term in a sketch that was aired march 16th 1986.^[3] In this sketch their religious screen characters “The Positivos” invented Chrislam to settle cultural differences in the Netherlands. However attempts to unite Christianity and Islam are as old as Islam itself. In the late 6th century, Muhammad who is described variously as a Tsabi and a Hanif was married to a Nasrani (Jewish-Christian) called Khadija bint Khawwaylid, by her cousin, a Nasrani Bishop (Waraqah); he encouraged his followers to seek refuge among the Nasara (Alexandrian Christians) of Abyssinia; and he also established a peaceful society consisting mainly of Nasara and his own sect of Hanifs in Medina by the 630sAD.

Islamic literature makes reference to the 7th century Emperor Heraclius and Pope Honorius I both taking a favourable view on Islam, and indeed both men were accused of heresy by other Christians for taking an inclusive approach to oriental views on Christ. While the Caliphs managed to establish a distinct Arabic identity for Islam, the attacks of John of Damascus on Muhammad in the 8th century precipitated a final break-down of relations with the Church of the East which recorded its response in the form of Timothy’s Apology for Christianity.

For some time the mediaeval Turco-Mongol Khaganates

and Sultanates of Central Asia maintained a balance between Christianity and Islam often with significant Jewish influence (e.g. Khazars) with migrants into Europe such as the Khalyzians leaving chroniclers confused about their religion.^[4] As the expansion of the Rus’ absorbed many of these lands, the Spiritual Christian orders emerged in their territories, derived from the Church of the East and influenced by the Shia Sufi Orders, they were not entirely assimilated by Eastern Orthodoxy or Islamic Orthodoxy but continued to survive as Spiritual Orders in isolated pockets across the expanding Russian Empire, China, and throughout the Islamic world.

More notable were the Christian pilgrimages to the Shrines of Shia saints in Iraq, and the Imam of the Central Mosque in Istanbul who was required to have memorised the entire Hebrew Bible, Christian Gospel, and Islamic Quran before the collapse of the Caliphate in the 1920s. The subsequent emergence of “Chrislams” following the demise of 20th Century Socialism might therefore be regarded as having been inevitable.

2 Belief and worship

Chrislamic people, derogatorily called “Chrislams”, may call themselves both Christians and Muslims as Chrislam uses both the Bible and Qur’an and sees them both as holy texts. They point out that the Arabic word “Muslimmeen” is equivalent to the Hebrew word “Meshalomim” which Christ used in the beatitudes to refer to the Peacemakers. In worship, verses of the Bible are read with commentary from the Ahadith Qudsi or Arabic Qur’an in the Homily.

Christian Muslims believe that Muhammad, Moses and Jesus were all great prophets equally deserving of love and respect but with very distinct and different roles.^[5] Worship services include singing of Christian hymns and Islamic nasheeds to praise God and attract his presence.^[6] Christian Muslims in congregation freely to call out in “The Name” of Allah (Elohim) during worship.

Christmas, Easter, Ramadan and other Christian and Islamic religious celebrations are accepted and celebrated without judgment or hostility. They use the historical calendar which Muhammad used throughout his lifetime where Ramadan falls in December (Nativity Fast) and Hajj in March (Holy Week) but reject the adjustments introduced by Caliph Umar. Christmas is observed as both a time to celebrate Christ’s sovereignty and to celebrate the revelation of the Qur’an. Children are baptized and

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