

**HOW TO STUDY WITH A MUSLIM**

What an opportunity that awaits to study the Bible with a Muslim! The religion is growing by leaps and bounds and Islam already roots itself in Biblical tradition. Muhammad validates the Bible and the Muslim holds the persons of the Bible in high regard. As the Muslim is taught to seek out truth, he ought to be willing to study the Bible to those who offer. The Muslim is not opposed to the Bible (just may be opposed to what is revealed therein upon studying it). Consider the following Surahs:

Truth is to be sought:

*Say: "God has spoken the truth: follow, then, the creed of Abraham, who turned away from all that is false, and was not of those who ascribe divinity to aught beside God." (Surah 3:95)*

*and beware of the fire which awaits those who deny the truth! (Surah 3:131)*

*Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things. (Surah 2:256)*

The Bible is validated as being true and where "there is no doubt":

*This Qur'an is not such as can be produced by other than Allah. on the contrary it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book - wherein there is no doubt - from the Lord of the worlds. (Surah 10:37)*

Those persons of the Bible were likewise given revelation according to the Qur'an and there is no distinction made:

*Say: "We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and in (the Books) given to Moses, Jesus, and the prophets, from their Lord: We make no distinction between one and another among them, and to Allah do we bow our will (in Islam)." (Surah 3:84)*

Based upon the foundation of Islam and the Qur'an being that of Biblical text, the Muslim will be slightly familiar with Biblical records and accounts. However, the view the Muslim holds of these accounts are according to the way in which they have been presented in the Qur'an and not based upon the way in which they were delivered in the Bible. Therefore, it is best to avoid discussions about particulars concerning the creation account, the shape of the earth, and the role of Isaac in terms of God's promise. Not that these matters are not important, but from the beginning if these contradictions are addressed, the study will just turn into "The Qur'an's account is correct and the Bible's is incorrect."

## The Muslim's Rituals

Throughout the study the Muslim when referring to a prophet, but especially mentioning Muhammad, he will say after each mention of his name, "peace and blessings be upon him." The reasoning for ritualistic phraseology is found in the Qur'an and the application of it throughout the Hadith. Consider the following sources behind this behavior:

*Allah and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect. (Surah 33:56)*

*Narrated Abu Salama: 'Aisha said, "Once Allah's Apostle said (to me), 'O Aish ('Aisha)! This is Gabriel greeting you.' I said, 'Peace and Allah's Mercy and Blessings be on him, you see what I don't see' " She was addressing Allah 's Apostle. (Hadith 57:112*  
[http://www.searchtruth.com/book\\_display.php?book=57&translator=1&start=0&number=112#112](http://www.searchtruth.com/book_display.php?book=57&translator=1&start=0&number=112#112))

*'Abdullah b. Amr b. al-As is reported to have said: Verily a person asked the Messenger of Allah (may peace and blessings be upon him) who amongst the Muslims was better. Upon this (the Holy Prophet) remarked: From whose hand and tongue the Muslims are safe. (Hadith 1:64*  
[http://www.searchtruth.com/book\\_display.php?book=001&translator=2&start=0&number=0064#0064](http://www.searchtruth.com/book_display.php?book=001&translator=2&start=0&number=0064#0064))

Likewise, the Muslim will use ritualistic phraseology when referring to the Qur'an and the Bible. The Qur'an is usually prefaced with words such as "holy" or "noble" and the Bible may likewise be called the "holy" Bible. It is obvious that this behavior is ritualism because of the Bible were truly viewed as "holy" (separate, sacred), then it would be followed and the Muslim would not be a follower of Muhammad (cf. John 14:6).

### Focus on the Jesus Being God and the Qur'an's Contradiction to Such

The Qur'an is very plain that Jesus is not God and that God does not have a Son. As this is considered in comparison to the Bible, it is very plain that the two books of authority are in contradiction with one another. Consider the following:

The Qur'an states Jesus is not God, but only an apostle:

*O People of the Book! Commit no excesses in your religion: Nor say of God aught but the truth. Christ Jesus the son of Mary was (no more than) an apostle of God, and His Word, which He bestowed on Mary, and a spirit proceeding from Him: so believe in God and His apostles. Say not "Trinity" desist: it will be better for you: for God is one God: Glory be to Him: (far exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is God as a Disposer of affairs. (Surah 4:171)*

The Qur'an states that God does not have a Son:

*Say: He is God, the One and Only; God, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him. (Surah 112:1-4)*

The Bible states Jesus is God:

“Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us” (Matthew 1:23).

“In the beginning was the Word, and the Word was with God, and the Word was God. [...] And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth” (John 1:14).

The Bible states Jesus is God's Son:

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16).

“But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God” (John 5:17-18).

“And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (John 20:30-31).

### **The Muslim may try this Approach Regarding the Deity of Christ: The Bible Answers It**

When presented with this material, the Muslim may try to claim that Jesus never said Himself that He is deity. He may say Jesus never said He is God and demand a verse where Jesus plainly claims deity. Such exists- Jesus uses the name of the Eternal God as that which He is. God told Moses that His name is “I AM” and Jesus plainly claims that He is “I AM”.

“And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I Am That I Am: and he said, Thus shalt thou say unto the children of Israel, I Am hath sent me unto you (Exodus 3:13-14).

“And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. [...] Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by” (John 8:23-24, 58-59).

### **Focus on the Impossibility of both the Qur'an and the Bible being Correct**

Given the discussion that will arise surrounding the deity of Christ, if the Muslim is honest, he will be at a loss as to what then becomes of the Qur'an. He must be shown that the Qur'an cannot stand without the Bible and actually validates it. Surah 10:37 must be pressed upon him over and over and it is suggested that the Muslim should be the one reading these verses:

*This Qur'an is not such as can be produced by other than Allah. on the contrary it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book - wherein there is no doubt - from the Lord of the worlds. (Surah 10:37)*

The Muslim should then be taken to Galatians chapter 1 and read verses 6-9. Upon doing so, he should be shown pictured, manuscript evidence that the copied writing of Galatians 1:6-9 as translated in the English was in existence almost 400 years prior to the writing of the Qur'an. If the Qur'an and Muhammad said to follow the Bible (which is the case according to Surah 10:37), then by doing so, the Qur'an and Muhammad become invalidated (see "The Islamic View of the Bible" (lesson 7) for a picture of the Galatians manuscript dated 200 AD).

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed" (Galatians 1:6-9).

Given what the Bible states, regardless of whether Gabriel actually came to Muhammad or not, the message and additional "revelation" of the Qur'an is invalidated. Since the Qur'an does not say to reject the Bible, but rather that it is a book "wherein there is no doubt", the Qur'an cannot be accepted because the Bible makes it plain that the Bible is it! The Muslim, if willing to accept these facts, should then be asked the following set of questions: does the Qur'an needs the Bible? (the answer is yes); does the Bible need the Qur'an? (the answer is no); can one be saved with the Bible? (the answer is yes); and upon recognition of these answers, the Muslim should be asked, "why then do we need the Qur'an?"

### **Avoid Topics that Venture Beyond the Deity of Christ and the Rejection of the Qur'an**

Agreeing on the historical evidences of Muhammad, the works of Abraham, or even the place and purpose of the Jews in God's plan does not gain much headway into converting the Muslim. He would be just fine studying matters that are in accordance with the Qur'an or have little impact on its demands. However, the fork in the road and the point where the Muslim must make a decision is on the deity of Christ and the reliability of the Qur'an. It is very important not to veer too far from these topics as doing so gives the Muslim space and a distraction from being

forced to see the choice he is making. He may try to divert the study into discussing the deeds and work of Satan, questioning how a Christian views Muhammad, and/or desiring to know the Christian's belief as to how the Qur'an came into existence if it wasn't from Allah. These areas need to be acknowledged, but reserved for further study once there is an understanding that Christ is God and that the Bible proves that the Qur'an is invalid.

### **Review Questions**

Question 1) Would a Muslim be willing to study the Bible to find truth?

Question 2) In seeking truth, is the Muslim taught to accept the persons of the Bible and the Bible as a whole?

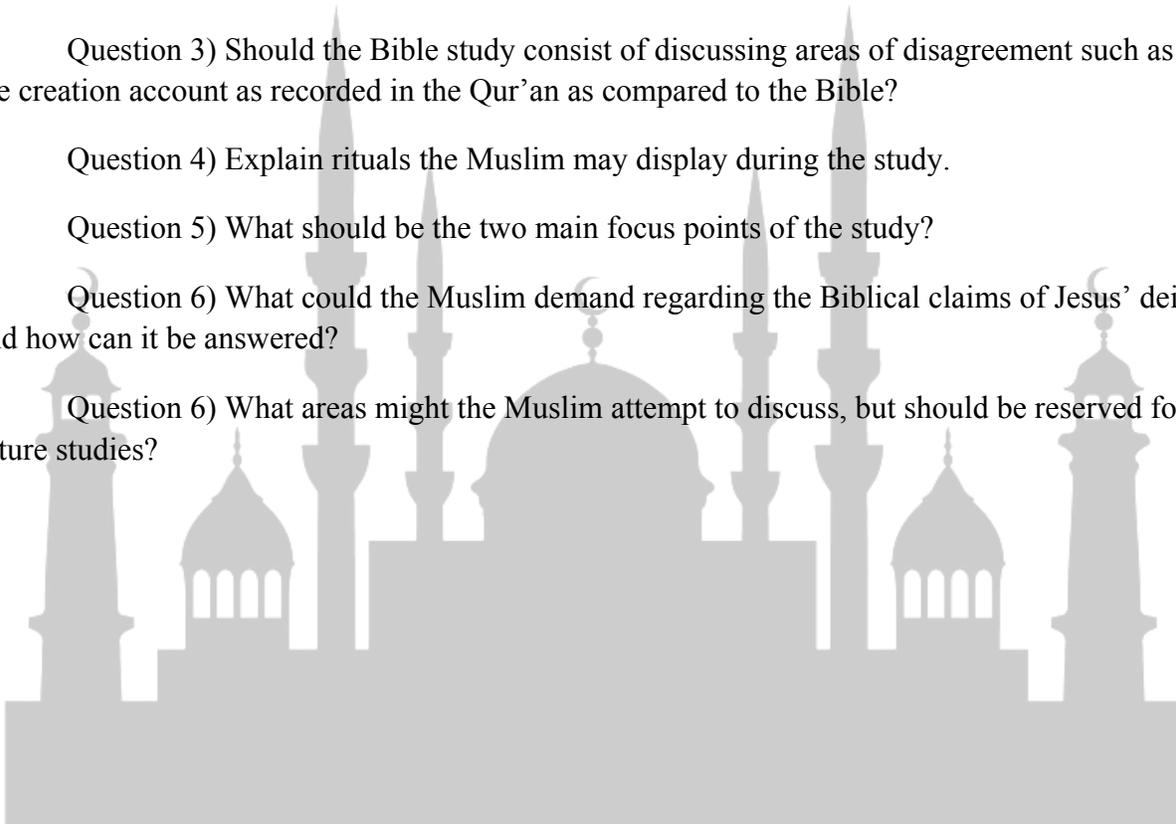
Question 3) Should the Bible study consist of discussing areas of disagreement such as the creation account as recorded in the Qur'an as compared to the Bible?

Question 4) Explain rituals the Muslim may display during the study.

Question 5) What should be the two main focus points of the study?

Question 6) What could the Muslim demand regarding the Biblical claims of Jesus' deity and how can it be answered?

Question 6) What areas might the Muslim attempt to discuss, but should be reserved for future studies?



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