ENGAGING WITH ISLAM

IMPORTANT
The notes in this book (64 pages worth) can be downloaded free of charge at www.engaging-with-islam.info. This workbook just saves you the effort of having to print them all out. Both the website and this book contain the latest version of the notes for the 2006 edition of Engaging with Islam DVD.

Engaging with Islam © Samuel Green 2006. All rights reserved.

Produced by
Australian Fellowship of Evangelical Students
ABN 91 509 626 599

PO Box 684
Kingsford NSW 2032
Australia

Unless otherwise indicated, Scripture quotations in this workbook and accompanying DVD are from the HOLY BIBLE, NEW INTERNATIONAL VERSION. Copyright © 1973, 1978, 1984 by International Bible Society. Used by permission of Zondervan Publishing House. All rights reserved.

Quotations from the Qur’an and Hadith are for the purpose of criticism and review and come from the following sources:
http://www.quranbrowser.com/
http://www.usc.edu/dept/MSA/
# Contents

<table>
<thead>
<tr>
<th>Session</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>INTRODUCTION</td>
<td>iv</td>
</tr>
<tr>
<td>LEADER’S NOTES - How to Run this Course</td>
<td>v</td>
</tr>
<tr>
<td>SESSION 1: The History of Islam</td>
<td>6</td>
</tr>
<tr>
<td>PART 1: PREPARATION AND DISCUSSION</td>
<td>6</td>
</tr>
<tr>
<td>PART 2: DVD PRESENTATION - THE HISTORY OF ISLAM</td>
<td>12</td>
</tr>
<tr>
<td>PART 3: GROUP DISCUSSION QUESTIONS</td>
<td>15</td>
</tr>
<tr>
<td>SESSION 2 - The Books of Islam</td>
<td>16</td>
</tr>
<tr>
<td>PART 1: PREPARATION AND DISCUSSION</td>
<td>16</td>
</tr>
<tr>
<td>PART 2: DVD PRESENTATION - THE BOOKS OF ISLAM</td>
<td>19</td>
</tr>
<tr>
<td>PART 3: GROUP DISCUSSION QUESTIONS</td>
<td>23</td>
</tr>
<tr>
<td>SESSION 3: The Practices and Beliefs of Islam</td>
<td>25</td>
</tr>
<tr>
<td>PART 1: PREPARATION AND DISCUSSION</td>
<td>25</td>
</tr>
<tr>
<td>PART 2: DVD PRESENTATION - THE PRACTICES AND BELIEFS OF ISLAM</td>
<td>28</td>
</tr>
<tr>
<td>PART 3: GROUP DISCUSSION QUESTIONS</td>
<td>31</td>
</tr>
<tr>
<td>SESSION 4: Test a Prophet</td>
<td>34</td>
</tr>
<tr>
<td>PART 1: PREPARATION AND DISCUSSION</td>
<td>34</td>
</tr>
<tr>
<td>PART 2: DVD PRESENTATION - TEST A PROPHET</td>
<td>37</td>
</tr>
<tr>
<td>PART 3: GROUP DISCUSSION QUESTIONS</td>
<td>39</td>
</tr>
<tr>
<td>SESSION 5 - Promoting Islam - Dawah</td>
<td>42</td>
</tr>
<tr>
<td>PART 1: PREPARATION AND DISCUSSION</td>
<td>42</td>
</tr>
<tr>
<td>PART 2: DVD PRESENTATION - PROMOTING ISLAM - DAWAH</td>
<td>43</td>
</tr>
<tr>
<td>PART 3: GROUP DISCUSSION QUESTIONS</td>
<td>46</td>
</tr>
<tr>
<td>SESSION 6 - Contend for the Faith</td>
<td>47</td>
</tr>
<tr>
<td>PART 1: PREPARATION AND DISCUSSION</td>
<td>47</td>
</tr>
<tr>
<td>PART 2: DVD PRESENTATION - CONTEND FOR THE FAITH</td>
<td>48</td>
</tr>
<tr>
<td>PART 3: GROUP DISCUSSION QUESTIONS</td>
<td>53</td>
</tr>
<tr>
<td>SESSION 7 - Evangelism</td>
<td>54</td>
</tr>
<tr>
<td>PART 1: PREPARATION AND DISCUSSION</td>
<td>54</td>
</tr>
<tr>
<td>PART 2: DVD PRESENTATION - EVANGELISM</td>
<td>55</td>
</tr>
<tr>
<td>PART 3: GROUP DISCUSSION QUESTIONS</td>
<td>57</td>
</tr>
<tr>
<td>EVANGELISTIC TOOLS</td>
<td>59</td>
</tr>
<tr>
<td>WHAT TO DO NEXT</td>
<td>59</td>
</tr>
<tr>
<td>BIBLIOGRAPHY</td>
<td>60</td>
</tr>
</tbody>
</table>

**ANSWERS**

<table>
<thead>
<tr>
<th>Session</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>SESSION 1</td>
<td>62</td>
</tr>
<tr>
<td>SESSION 2</td>
<td>62</td>
</tr>
<tr>
<td>SESSION 3</td>
<td>63</td>
</tr>
<tr>
<td>SESSION 4</td>
<td>63</td>
</tr>
<tr>
<td>SESSION 5</td>
<td>63</td>
</tr>
<tr>
<td>SESSION 6</td>
<td>64</td>
</tr>
<tr>
<td>SESSION 7</td>
<td>64</td>
</tr>
</tbody>
</table>
Dear friends, although I was very eager to write to you about the salvation we share,
I felt I had to write and urge you to contend for the faith
that was once for all entrusted to the saints. (Jude v. 3, NIV)

Islam has become an important worldview to understand, and Christians need to know how to respond
to it. Engaging with Islam equips Christians to understand Islam, and to engage effectively with Muslims,
and with others who comment about Islam or have questions. It is designed to help you stand firm as a
Christian, to defend the gospel and to address issues quickly and confidently.

You can do this course individually, as a family or a church group. Anyone can lead this course as no
previous knowledge of Islam is required and leader’s notes are included.

There are seven sessions and each session has its own notes with three main parts:

Part 1: Preparation Material
Part 2: DVD Presentation
Part 3: Group Discussion Questions

You must do the preparation as it is part of the learning experience. It will expose you to new ideas and
prepare you for the group discussion and talk.

The answers to many of the questions are provided but you must not look at these until you have a good
attempt at the question.

The course syllabus is as follows:

Session 1: The History of Islam
Session 2: The Books of Islam
Session 3: The Practices and Beliefs of Islam
Session 4: Test a Prophet
Session 5: Promoting Islam - Dawah
Session 6: Contend for the Faith
Session 7: Evangelism

The Engaging with Islam website has many useful features and includes all of the Internet links (URLs)
mentioned in the session notes. www.engaging-with-islam.info

If you wish to read further on any subject consult the bibliography.
LEADER’S NOTES - How to Run this Course

To run the Engaging with Islam course is easy.

• First, advertise the course. You can promote the course by showing the beginning of one of the talks. Talks 1 and 6 are both suitable.

• Then organise when and where the group is to meet and provide session notes for everyone by either providing a copy of the Engaging with Islam workbook, or download the notes from the website (note: the PDF files on disc 2, 2006, have been superceded and are not to be used). Everyone needs the notes one week prior to each session so they have time to prepare.

• Make sure that everyone understands how the course works as outlined in the introduction. Engaging with Islam is not a series of lectures but a training course in which the preparation and discussion are crucial.

• Provide a TV and DVD player so the group can watch the DVD presentation.

• Guide the group through the session. Do not let people get bogged down at one point, just keep them moving through the material and on time.

• It is important that you set an example and do the required preparation yourself. The material is not hard, just new. Answers for many of the questions are provided and as the leader you should consult these as part of your preparation.

• If someone has to miss a session, you can lend them the DVD so they can catch up. However the expectation should be that all will attend each session.

A typical timetable for a session is as follows:

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Group Discussion Time</td>
<td>When the session starts have people break into groups of 3 to 5 and discuss their answers and what they though of the preparation material (part 1).</td>
</tr>
<tr>
<td>15 minutes minimum</td>
<td>DVD Presentation 30 minutes Show the DVD presentation. A comprehensive outline (part 2) for each talk is included in the session notes. Bring this to the delegates attention and invite them to write notes there.</td>
</tr>
<tr>
<td>Group Discussion</td>
<td>The actual time required for part 3 will vary from session to session. After the talk break into small groups again and work through part 3. Each group is to lead itself.</td>
</tr>
<tr>
<td>15 minutes minimum</td>
<td>Finish Make sure everyone has the notes for the next session.</td>
</tr>
</tbody>
</table>

You may wish to organise a visit to an Islamic bookshop to see what type of material they sell.

If you have any questions or comments please contact me via www.engaging-with-islam.info

Your brother in Christ
Samuel Green
SESSION 1: The History of Islam

The aim of this session is to:

1. Understand who Muhammad was and how Islam began and spread.
2. Why the history of Islam is important for understanding world history.
3. How the Bible interprets the history of Islam.

The preparation for this session is to read from Islamic sources the history of Islam. You will most likely find it hard to pronounce many of the names. Do not worry; this is normal when you first start reading it; they are new people and new places. The material is not hard just new.

Of all the sessions, session 1 has the longest preparation due to the subject it covers so don’t give up.

Throughout the course many Islamic sources will be quoted by way of translation. These translations are often awkward to read. I have used several different translations and chosen what I felt to be the clearest. The name at the end of each reference indicates the translator.

Glossary for this session:
• Agreed - This means that the account is judged authentic by both Imam Bukhari and Muslim.
• Allah - Arabic word for God.
• Islam - The religion that Muhammad started.
• Mecca and Medina - The two towns where Muhammad spent most of his time.
• Muslim - Member of the Islamic religion.
• Quraysh - The Arabic tribe that Muhammad was a member of.

PART 1: PREPARATION AND DISCUSSION

Read the following material and answer the questions. Be prepared to discuss your answers and what you found interesting with others in your group.

The Background

The ancient religion of the Arabs around Muhammad was animism. In particular stones were worshipped.

Narrated Abu Raja Al-Utaridi: We used to worship stones, and when we found a better stone than the first one, we would throw the first one and take the latter, but if we could not get a stone then we would collect some earth (i.e. soil) and then bring a sheep and milk that sheep over it, and perform the Tawaf1 around it. ... (Sahih al-Bukhari: volume 5, book 59, number 661, Khan)

The centre of the Arabian religion in Muhammad’s region was Mecca. In Mecca was a shrine called the Ka’ba. In the Ka’ba was the “Black Stone” which was the chief stone of Arabian worship. In addition to this stone many idols to various gods had been added.

The Beginning

Narrated ‘Aisha: (the mother of the faithful believers) The commencement of the Divine Inspiration to Allah’s Apostle was in the form of good dreams which came true like bright day light, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food like-wise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet replied, “I do not know how to read.”

The Prophet added, “The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, ‘I do not know how to

---

1 A circular totem dance around a sacred object.
read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read),'# Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists) has created man from a clot. Read! And your Lord is the Most Generous.' (96.1, 96.2, 96.3) Then Allah's Apostle returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your Kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."

Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin ‘Abdul ‘Uzza, who, during the Pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, “Listen to the story of your nephew, O my cousin!” Waraqa asked, “O my nephew! What have you seen?” Allah's Apostle described whatever he had seen. Waraqa said, “This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out.” Allah’s Apostle asked, “Will they drive me out?” Waraqa replied in the affirmative and said, “Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while. (Sahih al-Bukhari: volume 1, book 1, number 3, Khan)

Q1 According to Islamic tradition how did Muhammad's inspiration begin?

Q2 According to Islamic tradition who commissioned Muhammad to be a prophet?

Q3 How was Waraqa related to Muhammad? What was his religion?

Q4 How did Muhammad's tribe, the Quraysh, respond to Muhammad's message?

Q5 How was Muhammad initially protected from them?
The Development of Islam

What do each of the following accounts show us about the influences upon Muhammad, and the development of Islam?

Q6a Narrated Ibn ‘Abbas: The Prophet used to copy the people of the Scriptures in matters in which there was no order from Allah. The people of the Scripture used to let their hair hang down while the pagans used to part their hair. So the Prophet let his hair hang down first, but later on he parted it. (Sahih al-Bukhari: volume 7, book 72, number 799, Khan, agreed)

Q6b Narrated Abu Musa: The day of ‘Ashura’ was considered as ‘Id’ day by the Jews. So the Prophet ordered, “I recommend you (Muslims) to fast on this day.” (Sahih al-Bukhari: volume 3, book 31, number 223, Khan)

Q6c Narrated Anas: There was a Christian who embraced Islam and read Surat-al-Baqara and Al-Imran, and he used to write (the revelations) for the Prophet. Later on he returned to Christianity again and he used to say: “Muhammad knows nothing but what I have written for him”. Then Allah caused him to die ...” (Sahih al-Bukhari: volume 4, book 56, number 814, Khan)

Q6d Narrated Al-Bara: We prayed along with the Prophet facing Jerusalem for sixteen or seventeen months. Then Allah ordered him to turn his face towards the Qibla (in Mecca) (Sahih al-Bukhari: volume 6, book 60, number 19, Khan)

Q6e Narrated Ibn ‘Umar: When the Muslims arrived at Medina, they use to assemble for the prayer, and use to guess the time for it. During those days, the practice of Adhan for the prayers had not been introduced yet. Once they discussed this problem regarding the call for prayer. Some people suggested the use of a bell like the Christians, others proposed a trumpet like the horn used by the Jews, but ‘Umar was the first to suggest that a man should call (the people) for the prayer; so Allah’s Apostle ordered Bilal to get up and pronounce the Adhan for prayers. (Sahih al-Bukhari: volume 1, book 11, number 578, Khan)

Q6f Narrated Abu Huraira: I heard Allah’s Apostle (p.b.u.h) saying, “We (Muslims) are the last (to come) but (will be) the foremost on the Day of Resurrection though the former nations were given the Holy Scriptures before us. And this was their day (Friday) the celebration of which was made compulsory for them but they differed about it. So Allah gave us the guidance for it (Friday) and all the other people are behind us in this respect: the Jews’ (holy day is) tomorrow (i.e. Saturday) and the Christians’ (is) the day after tomorrow (i.e. Sunday).” (Sahih al-Bukhari: volume 2, book 13, number 1, Khan)

How the Khazraj Became Muslim

When God wished to display His religion openly and to glorify His prophet and to fulfil His promise to him, the time came when he met a number of the Helpers at one of the fairs; and while he was offering himself to the Arab tribes as was his wont he met at al-‘Aqaba a number of the Khazraj whom God intended to benefit. ‘Asim b. ‘Umar b. Qatada told me on the authority of some of the shaykhs of his tribe that they said that when the apostle met them he learned by inquiry that they were of the Khazraj and allies of the Jews. He invited them to sit with him and expounded to them Islam and recited the Quran to them. Now God had prepared the way for Islam in that they lived side by side with the Jews who were people of the scriptures and knowledge, while they themselves were polytheists and idolaters. They had raided them in their district and whenever bad feeling arose the Jews used to say to them, ‘A prophet will be sent soon. His day is at hand. We shall follow him and kill you by his aid as `Ad and Iram perished.’ So when they heard the apostle’s message they said one to another: ‘This is the very prophet of whom the Jews warned us. Don’t let them get to him before us!’

2 Christians and Jews.
3 A religious festival.
4 Chapters 2 and 3 of the Qur’an.
5 The “revelations” here is referring to the Qur’an.
6 The Islamic call to prayer.
Thereupon they accepted his teaching and became Muslims, saying, ‘We have left our people, for no tribe is so divided by hatred and rancour as they. Perhaps God will unite them through you. So let us go to them and invite them to this religion of yours; and if God unites them in it, then no man will be mightier than you’. Thus saying they returned to Medina as believers. ... When they came to Medina they told their people about the apostle and invited them to accept Islam until it became so well known among them that there was no home belonging to the Helpers but Islam and the apostle had been mentioned therein. (Ibn Ishaq, pp. 197-198)

**Q7** Why did these people become Muslims?

**Q8** How did Islam spread in this case?

### How the Khatma Became Muslim

Abu `Afak was one of B. (tribe) `Amr b. `Auf of the B. `Ubayda clan. He showed his disaffection when the apostle killed al-Harith b. Samit ... The apostle said, “Who will deal with this rascal for me?” Whereupon Salim b. `Umayr, brother of B. `Amr b. `Auf one of the “weepers”, went forth and killed him. ... (`Asma d. Marwan) was of B. Umayya b. Zayd. When Abu `Afak had been killed she displayed disaffection. ... When the apostle heard what she had said, he said, “Who will rid me of Marwan’s daughter?” ‘Umayr b. `Adiy al-Khatmi who was with him heard him, and that very night he went to her house and killed her. In the morning he came to the apostle and told him what he had done and he said, “You have helped God and His apostle, O ‘Umayr!” When he asked if he would have to bear any evil consequences the apostle said, “Two goats won’t butt their heads about her,” so ‘Umayr went back to his people. Now there was a great commotion among B. Khatma that day about the affair of Bint Marwan. She had five sons, and when ‘Umayr went to them from the apostle he said, “I have killed Bint Marwan, O sons of Khatma. Withstand me if you can; don’t keep me waiting.” That was the first day that Islam became powerful among B. Khatma; before that those who were Muslims concealed the fact. The first of them to accept Islam was ‘Umayr b. `Adiy who was called “the Reader”, and `Abdullah b. Aus and Khuzayma b. Thabit. The day after Bint Marwan was killed the men of B. Khatma became Muslims because they saw the power of Islam. (Ibn Ishaq, pp. 675-676.)

**Q9** Why did these people become Muslims?

**Q10** How did Islam spread in this case?

### Emissaries to Foreign Powers

Having secured peace at home, the Holy Prophet sent his emissaries to the foreign powers inviting them to Islam. Such emissaries were among others, sent to the Byzantine emperor, the Kisra of Iran, the ruler of Egypt, Negus of Abyssinia, the king of the Ghassinids and the chief of Yamama (Musaylima) ... Though the response to the invitation to Islam was not very favourable, the outside world nevertheless came to know that a new power had risen in Arabia which had the potential to becoming an international power. (Prof. Masud ul Hasan, *The History of Islam*, vol. 1, p. 69)

### Other Prophets at the Time of Muhammad

Musaylima had written to the apostle (Muhammad): “From Musaylima the apostle of God to Muhammad the apostle of God. Peace upon you. I have been made partner with you in authority. To us belongs half the land and to the Quraysh half, but Quraysh are a hostile people.” Two messengers brought this letter. ... I heard the apostle saying to them when he read his letter, “What do you say about it?” They said that they said the same as Musaylima. He replied, “By God, were it not that heralds are not to be killed I would behead the pair of you!” Then he wrote to Musaylima: “From Muhammad the apostle of God to Musaylima the liar. Peace be upon him who follows the guidance. The earth is God’s. He lets whom He will of His creatures inherit it and the result is to the pious.” (Ibn Ishaq, p. 649)
Q11 What does this account show about Muhammad?

The Conquest of Mecca

(Muhammad) went out on the 10th of Ramadan and he and the army fasted until when he reached al-Kudayd between 'Usfan and Amaj he broke his fast. He went on until he came to Marr al-Zahran with 10,000 Muslims; Sulaym numbered 700 and some say 1,000; and Muzayna 1,000; and in every tribe there was a considerable number and Islam. The Muhajirs and Helpers went as one man; not one stayed behind. When the apostle had reached Marr al-Zahran, Quraysh (the inhabitants of Mecca) were completely ignorant of the fact and did not even know what he was doing. (Ibn Ishaq, pp. 545-546)

The apostle had instructed his commanders when they entered Mecca only to fight those who resisted them, except a small number who were to be killed even if they were found beneath the curtains of the Ka'ba. (Ibn Ishaq, p. 550)

When the apostle prayed the noon prayer on the day of the conquest he ordered that all the idols which were round the Ka'ba should be collected and burned with fire and broken up. (Ibn Ishaq, p. 552)

When the apostle had gained possession of Mecca, and had finished with Tabuk, and Thaqif had surrendered and paid homage, deputations from the Arabs came to him from all directions. In deciding their attitude to Islam the Arabs were only waiting to see what happened to this clan of Quraysh and the apostle. For the Quraysh were the leaders and guides of men, the people of the sacred temple, and the pure stock of Ishmael son Abraham; and the leading Arabs did not contest this. It was Quraysh who had declared war on the apostle and opposed him; and when Mecca was occupied and Quraysh became subject to him and he subdued it to Islam, and the Arabs knew that they could not fight the apostle or display enmity towards him they entered into God's religion “in batches” as God said, coming to him from all directions. (Ibn Ishaq, pp. 627-628)

Q12 Describe Muhammad's conquest of Mecca.

Q13 What effect did this have on the Arabs in the rest of Arabia?

Q14 Guess what happened when Muhammad died?

After Muhammad's Death

(Immediately after the death of Muhammad) The situation that Abu Bakr faced on assuming the caliphate was very grim. Many tribes apostatised from Islam and refused to pay Zakat. Many false prophets rose throughout the length and breadth of Arabia, and many people offered allegiance to them. The argument that weighed with them was that a living prophet was to be preferred to one who was dead. (Prof. Masud ul Hasan, vol. 1, p. 97)

The Arab tribes around Medina were prepared to stay Muslim but they did not want to pay the Zakat (tax) to the Islamic authorities. These tribes tried to attack Medina but were repelled. Abu Bakr chased and conquered them and took their land.

Abu Bakr then turned his attention to the rest of the Arabian Peninsula. Most of this region had now left Islam.

To the north of Medina was the tribe of Asad. They followed their prophet Taleaha. The Muslim forces marched against them and defeated them at Buzakha. They then returned to Islam.

---

1 The Islamic ruler after Muhammad.
2 Head of the Islamic community.
3 An Islamic tax.
Next the Muslim forces marched to the tribe (B.) of Fazara and fought at Zafar. The Muslims won and the defeated tribe offered submission and was readmitted to Islam.

The tribe of Sulaim were attacked by the Muslim forces and defeated. Their leader Abu Shajra was captured and taken to Medina were he accepted Islam.

The Muslims force marched against the tribe of Tamim. This tribe offered no resistance nor did they offer submission. Their leader was killed and his wife married by the Islamic general, Khalid. The tribe then accepted Islam.

The tribe of Hanifa was led by the prophet Musailma. The Muslims fought hard against this tribe and finally won though they suffered a great number of casualties. Once Musailma was killed and the tribe subdued they accepted Islam.

After this battle Abu Bakr sent an army to Bahrain. In Bahrain a new king had come to power and he rejected Islam. There was much internal fighting. The Muslim tried to conquer them but were not successful until reinforcements arrived. Having been defeated, the people of Bahrain repented and were admitted to the fold of Islam.

In Oman Laquit b Malik was the prophet. A Muslim force was sent against him. Laquit and ten thousand of his followers were killed. Then the people of Oman reconverted to Islam.

In Mahrah there was civil war with the death of Muhammad. The Muslims sided with the weaker party and fought with them. When this region was conquered the people of Mahrah repented, and were reconverted to Islam.

In Yemen there was a prophet called Aswad Ansi. He had a large following. The Muslim forces marched against them, defeated them and killed Aswad. Once defeated this region returned to Islam.

At Hadramaut the people resisted Islamic rule. The Muslim forces conquered them and they were readmitted to the fold of Islam.

The apostasy campaigns began in August 632 C.E. and these operations were over by February 633 C.E. Within the short space of six months, Abu Bakr succeeded in exterminating apostasy and winning back all the tribes in Arabia to the fold of Islam. (Prof. Masud ul Hasan, vol. 1, p. 102)

Q15 What happened after Muhammad died?

Q16 How did the Muslim leaders respond to this situation?

The Fate of the Christians and Jews on the Arabia Peninsula

It has been narrated by 'Umar b. al-Khattib that he heard the Messenger of Allah (may peace be upon him) say: I will expel the Jews and Christians from the Arabian Peninsula and will not leave any but Muslim. (Sahih Muslim: book 19, number 4366, Siddiqui)

Q17 How did the Arabian Peninsula became Islamic?
Introduction - Islam is your business

O you People of the Book! Believe in what We have (now) revealed, confirming what was (already) with you (Qur’an 4:47, Yusuf Ali).

Muhammad’s World

Who: Muhammad was an Arab and member of the Quraysh tribe. Located in Mecca.

This tribe were the keepers of the holy Arab shrine, the Ka’ba.

When: 570-632 AD

Where: The cities of Muhammad’s main activities were Mecca and Medina.

The Surrounding Empires

The Persian or Sasanian Empire.

• Zoroastrian and Christian.

The Byzantine Empire

• The remnant of the Roman empire in the East. Christianity is well established.

Abyssinia (Ethiopia)

• A Christian African kingdom from the 4th century.

Arabia

• Arabia had a number of small kingdoms, but was strongly tribal.

• The people in Arabia are Semitic peoples. Arabs and Jews related linguistically and ethnically.

• The Arab religion in its original form was animism, in particular the worship of stones. From this came idolatry and polytheism.

• Many Jews and Christians.

• Seekers among the Arabs before Muhammad’s time: the Hanafa10.

• Muhammad among the prophets11.

Conclusion: Muhammad was surrounded and actively involved with Jews and Christians. In fact he was influenced by Christians and Jews. Muhammad followed the practice (sunnah) of the Christians and Jews.

Narrated Ibn ‘Abbas: The Prophet used to copy the people of the Scriptures12 in matters in which there was no order from Allah. The people of the Scripture used to let their hair hang down while the pagans used to part their hair. So the Prophet let his hair hang down first, but later on he parted it.

(Sahih al-Bukhari: volume 7, book 72, number 799, Khan, agreed)

---

10 Ibn Ishaq, pp. 98-99.
11 Ibn Ishaq, p. 649.
12 Christians and Jews.
Narrated Al-Bara: We prayed along with the Prophet facing Jerusalem for sixteen or seventeen months. Then Allah ordered him to turn his face towards the Qibla (in Mecca). (Sahih al-Bukhari: volume 6, book 60, number 19, Khan)

At around 40 years of age Muhammad began preaching his message: One God, no idols, God’s rule was coming.

Muhammad in Mecca (610-622 A.D.)

- Few followers, persecution, some of his followers emigrated for safety to Christian Abyssinia and were protected. People from other towns had become Muslims.
- When his uncle died and Muhammad lost his protection and moved to Medina.

Muhammad in Medina (622-632 A.D.)

- There were Muslims in Medina. Muhammad became their judge. He started an army and this is when the Islamic calendar begins.
- With this army he began raiding, and making alliances with different tribes, and had a number of battles with the Meccans.
- To become a Muslim was not just a matter of belief that there was one God, you had to join the struggle (the Jihad) with Muhammad to bring the rule of Allah. This meant fighting for Muhammad.

How people became Muslim

- Khazraj - the helpers - through conviction. Khatma - through continuous assassinations.

The Jewish and Christian tribes did not accept Muhammad as a prophet. This lead to eventual hostilities.

- There were three Jewish tribes in Medina. One tribe was exiled with their possessions. Another tribe was exiled without their possessions. The last tribe were executed.

After conquering the rich Jewish town of Kaybar Muhammad sent Emissaries to foreign powers.

- The message was:
  1. There is a new prophet,
  2. Offer submission and accept Islam and you will be safe.
- What was Muhammad trying to do? He was trying to make the theocracy, the kingdom of Allah. And the struggle (Jihad) was to bring about this kingdom.

Muhammad and Arabia

- The conquest of Mecca and the subsequent deputations from the other Arabs tribes.
- Muhammad removed the importance of tribal divisions and instead made the religion the difference.

After Muhammad’s death. (632 A.D.)

- Apostasy and failure.

The New Caliph (ruler), Abu Bakr

- The war on the apostates. Expulsion of the Jews and Christians.
- Conquest, a huge empire. Within 120 years from India to Spain.
As they conquered the Muslims gave these nations three choices: 1. Become Muslim and join us in the conquest, 2. Accept subjugation, 3. Die. They generally did not force people to become Muslims, although this did happen, but they did force the issue of Islam upon them. And this is how Islam spread. It was a religion of invasion.

Islam was the religion of the empire, the imperial religion, and if you were not a Muslim you were not a full citizen. This was a new caste system. All non-Muslims were the Dhimma, or lower caste and treated as such.

It was a new period of Christian martyrs in the Middle East, North Africa, Spain, Egypt, Ethiopia and Persia.

In all of the lands that they conquered they set up colonies. In time these colonies often outgrew the indigenous populations.

Free trade from East to West which had not existed before.

They inherited the learning of the Greeks and Persians in areas like science, mathematics and medicine.

**The History of Islam and World History**

You cannot understand the history of the world without reference to the conquests of Islam.

Islam did give knowledge to the West but this cannot justify the Islamic aggression, conquests and enslaving of the West.

**How the Bible Interprets the History of Islam**

Assassinations and Civil war

- Sunni Muslims say the elected leader.
- Shi’ite Muslims say from the family of Muhammad.

Reading the history of Islam is like reading the history is Israel that we find in the books of Samuel and Kings. Muhammad repeated this failure.

It is only Jesus who is able to bring God’s kingdom. The only theocracy that works is Jesus at the right hand of God. We have a better kingdom to offer the Muslim.
PART 3: GROUP DISCUSSION QUESTIONS

If someone made the following comments, what would you say?

Q18 "Islam was not spread by the sword but by the peaceful preaching of Muhammad."

Q19 "It was Islam that brought science and medicine and learning to Europe through Islamic Spain. The West owes Islam."

Q20 "The beginning of hostilities between the East and West started with the Crusaders."

Q21 "The West is decadent and Islamic law (Shariah) is the answer. Islam has the answer to the world’s problems."

Q22 Why is Muhammad a significant figure in world history?

Q23 How did Muhammad seek to bring the rule of God? What does the Bible say about this?

Q24 How could you offer a Muslim a better kingdom to be part of?

Q25 Who is more powerful than the risen Jesus at God’s right hand? Why do you need to remember this when thinking about Islam?
SESSION 2 - The Books of Islam

The aim of this session is:
1. To learn what the different books in Islam are, and how they relate to each other.
2. To learn how to read the Qur’an in context.
3. To be clear about the role Muhammad has in Islam.

The transliteration of Arabic words can vary. Thus the Islamic prayer ritual can be spelt as Salat/Salaat/Salah.

Glossary for this session:
• Aya - A verse in the Qur’an.
• Hadith - A short historical account.
• Hajj - The pilgrimage to Mecca.
• Qur’an - The main Islamic holy book.
• Surah - A chapter of the Qur’an.
• Imam - Islamic leader.
• Sirat - Biography.
• Salat/Salaat/Salah - The Islamic prayer ritual.
• Sunnah - the practices and customs of Muhammad.
• Tafsir - Commentary on the Qur’an.

PART 1: PREPARATION AND DISCUSSION

The next day John saw Jesus coming toward him and said, “Look, the Lamb of God, who takes away the sin of the world!” (John 1:29, NIV)

Q1 Which John is this? How do you know this?

Q2 What does John mean when he says, “Look, the lamb of God”?

Q3 Why is it that you can understand what John is saying?

Now read this part of the Qur’an:
He frowned and turned (his) back, Because there came to him the blind man. And what would make you know that he would purify himself, Or become reminded so that the reminder should profit him? As for him who considers himself free from need (of you), To him do you address yourself. And no blame is on you if he would not purify himself And as to him who comes to you striving hard, And he fears, From him will you divert yourself. Nay! surely it is an admonishment. So let him who pleases mind it. In honored books, Exalted, purified, In the hands of scribes Noble, virtuous. (Qur’an 80:1-17, Shakir)

Q4 What is this part of the Qur’an talking about and teaching?

The Qur’an is a collection of what Muhammad recited in response to different situations in his life. But what these situations were is not recorded in the Qur’an. Thus it is a book without a context, and without knowing the context it is very hard to understand many parts of it. The context for what is said comes from the traditions of Islam, books called the Hadith and Sirat literature. These provide the historical context of the Qur’an.
Here is an explanation (Tafsir) of this part of the Qur’an by an Islamic commentator:

The commentators and traditionists are unanimous about the occasion of the revelation of this Surah. According to them, once some big chiefs of Makkah were sitting in the Holy Prophet’s assembly and he was earnestly engaged in trying to persuade them to accept Islam. At that very point, a blind man, named Ibn Umm Maktum, approached him to seek explanation of some point concerning Islam. The Holy Prophet (upon whom be peace) disliked his interruption and ignored him. Thereupon Allah sent down this Surah. From this historical incident the period of the revelation of this Surah can be precisely determined. (Syed Maududi, *Chapter Introductions to the Qur’an*, #80)

Reread the Qur’an 80:1-17 again and see if it makes more sense now.

Here is an example of how a hadith (an account) provides the context for a verse from the Qur’an:

Narrated Abdullah: While I was in the company of the Prophet on a farm and he was reclining on a palm leave stalk, some Jews passed by. Some of them said to the others. “Ask him (the Prophet) about the Spirit.” Some of them said, “What urges you to ask him about it” Others said, “(Don’t) lest he should give you a reply which you dislike.” But they said, “Ask him.” So they asked him about the Spirit. The Prophet kept quiet and did not give them any answer. I knew that he was being divinely inspired so I stayed at my place. When the divine inspiration had been revealed, the Prophet said. “They ask you (O, Muhammad) concerning the Spirit, Say: ‘The spirit, its knowledge is with my Lord; and of knowledge you (mankind) have been given only a Little.’” (Qur’an 17.85) (Sahih al-Bukhari: volume 6, book 60, number 245, Khan)

The traditions in Islam (Hadith and Sirat literature) are not optional as this Islamic scholar explains.

If there is no other authentic source of knowledge than the Qur’an, and if the reports of the sayings and deeds of the Prophet are rejected as untrustworthy, then the meaning and significance of many of the verses of the Qur’an itself will remain unclear and incomplete. For instance, it is declared in the Qur’an:

So when Zaid had performed the necessary formality (of divorce) from her, We gave her unto thee in marriage (al-Ahzab 33-37).

Can the full significance of this verse be appreciated without recourse to the Traditions and a placing of reliance upon them? Or is it possible to know solely from the Qur’an who Zaid was, who his wife was, and what actually happened? Or, another example:

He frowned and turned away because the blind man came unto him. What could inform thee but that he might grow (in grace)? (`Abasa 80:1-3).

Can it be discovered solely from the Qur’an who the blind man was and with whom the Prophet was engaged in conversion at that time? Likewise, if the whole store of Traditions is discarded as useless and unreliable, what way will remain open to us to find out details of the events mentioned in the Qur’an ... (M)any more instances could be given. Our aim, however, is only to show that it is almost impossible to understand or explain the meaning of a large number of Qur’anic verses if the Traditions are rejected as useless and inauthentic. (Habib Ur Rahman Azami, *The Sunnah in Islam*, pp.29-31)

As you have just read, the life and teaching of Muhammad is fundamental to any understanding of the Qur’an. However these traditions not only explain the context of the Qur’an, they also provide most of the details for fundamental Islamic practices.

(T)he obligatory injunction to establish Salah\(^{13}\) (regular, formal worship) was revealed in the Qur’an as were some of the elements of Salah (like Qiyam, Ruku’, Sujud and Qira’ah). But the actual manner of offering Salah and the order in which the various acts connected with it were to be performed, were not described in the Qur’an. The particular form of the offering Salah, the systematic arrangement of

---

\(^{13}\) The Islamic prayer ritual
the various acts that compose it, was thus left to be determined by the Prophet’s conduct.

In realizing that a command of the Qur’an requires the establishment of regular worship, it is only natural to want to know how this is to be done in practice and indeed what is the proper way of establishing Salah. The Prophet’s exhortation, “Offer Salah as you have seen me offering it” holds the answer.

Apart from the practical exposition of the regular worship, the Prophet also explained in words how Salah was to be established and offered. Similarly, the Hajj was prescribed as a religious duty in the Qur’an but its method and formalities were not defined. The Prophet showed the correct way by performing the Hajj himself. (Habib Ur Rahman Azami, pp.10-11)

The example of Muhammad is fundamental to understanding how to perform any Islamic duty or ritual. The practices and habits of Muhammad are called the Sunnah.

**Sunnah** A general term that can be applied to the usages and customs of nations, the predominant meaning of Sunnah is that of the spoken and acted example of the Prophet. It includes what he approved, allowed, or condoned when, under prevailing circumstances, he might well have taken issue with others' actions, decisions or practices; and what he himself refrained from and disapproved of.

The Sunnah is the crucial complement to the Koran; so much so, that there are in fact isolated instances where, in fact, the Sunnah appears to prevail over the Koran as, for example, when the Koran refers to three daily prayers (24:58 and 11:116), but the Sunnah sets five. On the other hand, there are cases from the earliest days of Islam of universal practices which appear to contradict express Sunnah.

Moreover, the Koran does not make explicit all of its commands; not even all those which are fundamental. Thus it enjoins prayer, but not how it is to be performed: the form of canonical prayer (salah) is based entirely on Sunnah.

The importance of the Sunnah arises from the function of the Prophet as the founder of the religion, and hence the inspired and provident nature of his acts, and the Koran’s injunction to pattern oneself after him: “You have a good example in God’s Messenger” (33:21). (Cyril Glassé, *The Concise Encyclopedia of Islam*, pp. 381-382)

Here is an example of a hadith (an account) that records Muhammad’s sunnah (practices):

Narrated ‘Umar bin Abi Salama: I saw the Prophet offering prayers in a single garment in the house of Um-Salama and he had crossed its ends around his shoulders. (Sahih al-Bukhari: volume 1, book 8, number 351, Khan)

Q5. What are the main books in Islam?

Q6. Explain what each of the books do and how they relate to each other.

Q7. What is the Sunnah and where is it found?

Q8. What does the following hadith show about the origin of Muhammad’s Sunnah?

Narrated Ibn ‘Abbas: The Prophet use to copy the people of the Scriptures in matters in which

---

14 The religious duties a Muslim performs when they go to Mecca on pilgrimage.
there was no order from Allah. The people of the Scripture used to let their hair hang down while the pagans used to part their hair. So the Prophet let his hair hang down first, but later on he parted it. (Sahih al-Bukhari: volume 7, book 72, number 799, Khan, agreed)

PART 2: DVD PRESENTATION - THE BOOKS OF ISLAM

The Qur’an - The collection of what Muhammad recited and claimed came from Allah or God.

- Sura = chapter. 114 in its final form.
  - Each has a traditional name
  - It is not in chronological order
- Aya = verse. No standard numbering system so be careful.

The Qur’an does not contain all that a Muslim needs to know about his or her religion.

- No context for what is said in it.
- Many verses not clear.
- Not all instructions that are needed.

There is no doctrine in Islam of the sufficiency of scripture. This is a uniquely Christian doctrine so don’t assume it for Islam. The Qur’an is not sufficient for Shariah. This other information comes from the Islamic traditions. So if you want to understand the Qur’an you must go outside of it.

The Sirat - The biographies of Muhammad’s life (d. 632).

- Earliest Islamic sources outside of the Qur’an.
- Ibn Ishaq, d. 768 A.D. (through the recension of Ibn Hisham, d. 833 A.D.), Ibn Waqidi, d. 822 A.D, Ibn Sa’d, d. 844 A.D.
- These provide the chronology and context of Muhammad’s life.

The Hadith - Short accounts of the actions and teaching of Muhammad and his companions.

- Bukhari, d. 870 A.D.; Muslim, d. 874 A.D. are the main collections but there are many others.

What is their function?
- Provides the context.
- Clarifies what is unclear.
- Provides basic Islamic instructions not found in the Qur’an.
- The Hadiths also finish the theology started in the Qur’an.
The different topics included in the Hadith of al-Bukhari

<table>
<thead>
<tr>
<th>Revelation</th>
<th>Gifts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Belief</td>
<td>Witnesses</td>
</tr>
<tr>
<td>Knowledge</td>
<td>Peacemaking</td>
</tr>
<tr>
<td>Ablutions (Wudu’)</td>
<td>Conditions</td>
</tr>
<tr>
<td>Bathing (Ghusl)</td>
<td>Wills and Testaments (Wasaayaa)</td>
</tr>
<tr>
<td>Menstrual Periods</td>
<td>Fighting for the Cause of Allah (Jihaad)</td>
</tr>
</tbody>
</table>
| Rubbing hands and feet with dust (Tayammum) | One-fifth of 
Prayers (Salat) | Booty to the Cause of Allah (Khumus) |
| Virtues of the Prayer Hall (Sutra of the Musalla) | Beginning of Creation |
| Times of the Prayers | Prophets |
| Call to Prayers (Adhaan) | Virtues and Merits of the Prophet (pbuh) and his |
| Characteristics of Prayer | Companions |
| Friday Prayer | Companions of the Prophet |
| Fear Prayer | Merits of the Helpers in Madinah (Ansaar) |
| The Two Festivals (Eids) | Military Expeditions led by the Prophet (pbuh) (Al-
Witr Prayer | Maghaazi) |
| Invoking Allah for Rain (Istisqaa) | Prophetic Commentary on the Qur’an (Tafseer of 
Eclipses | the Prophet (pbuh)) |
| Prostration During Recital of Qur’an | Virtues of the Qur’an |
| Shortening the Prayers (At-Taqseer) | Wedlock, Marriage (Nikaah) |
| Prayer at Night (Tahajjud) | Divorce |
| Actions while Praying | Supporting the Family |
| Funerals (Al-Janaa’iz) | Food, Meals |
| Obligatory Charity Tax (Zakat) | Sacrifice on Occasion of Birth (‘Aqiqa) |
| Obligatory Charity Tax After Ramadaan (Zakat ul 
Fitr) | Hunting, Slaughtering |
| Pilgrimage (Hajj) | Al-Adha Festival Sacrifice (Adaahi) |
| Minor Pilgrimage (Umra) | Drinks |
| Pilgrims Prevented from Completing the | Patients |
| Pilgrimage | Medicine |
| Penalty of Hunting while on Pilgrimage | Dress |
| Virtues of Madinah | Good Manners and Form (Al-Adab) |
| Fasting | Asking Permission |
| Praying at Night in Ramadaan (Taraweeh) | Invocations |
| Retiring to a Mosque for Remembrance of Allah | To make the Heart Tender (Ar-Riqaq) |
| (‘Itikaf) | Divine Will (Al-Qadar) |
| Sales and Trade | Oaths and Vows |
| Sales in which a Price is paid for Goods to be | Expiation for Unfulfilled Oaths |
| Delivered Later (As-Salam) | Laws of Inheritance (Al-Faraa’id) |
| Hiring | Limits and Punishments set by Allah (Hudood) |
| Transference of a Debt from One Person to Another | Punishment of Disbelievers at War with Allah and 
(Al-Hawaala) | His Apostle |
| Representation, Authorization, Business by Proxy | Blood Money (Ad-Diyat) |
| Agriculture | Dealing with Apostates |
| Distribution of Water | Saying Something under Compulsion (Ikraah) |
| Loans, Payment of Loans, Freezing of Property, | Tricks |
| Bankruptcy | Interpretation of Dreams |
| Lost Things Picked up by Someone (Luqaata) | Afflictions and the End of the World |
| Oppressions | Judgments (Ahkaam) |
| Partnership | Wishes |
| Mortgaging | Accepting Information Given by a Truthful Person |
| Manumission of Slaves | Holding Fast to the Qur’an and Sunnah |
| | ONENESS, UNIQUENESS OF ALLAH (TAWHEED) |

The Tafsir Literature - Islamic commentaries on the Qur’an which gather context information from the Hadith and Sirat. Famous commentators include Al -Tabari (d. 310/922), Ibn Kathir (d. 774/1372). http://www.tafsir.com
It is from all of these books that Islamic law or Shariah is derived.

**The Qur’an Revolves Around Muhammad’s Life**

Thus the main characters in the Qur’an are the main characters in Muhammad’s life: Muhammad, Allah, angels, genies, Satan, Muhammad’s wives, Jews and Christian (the people of the book), the earlier prophets, polytheist Arabs, genuine followers of Muhammad, hypocritical followers of Muhammad. It is normally the interaction of these characters that you read about in the Qur’an.

Some of the situations in Muhammad’s life:

- An observation or general idea (82, 91)
- A prayer (1, 113) liturgy
- A question to him
- A legal decision or fatwa
- A challenge
- A military situation (8, 9)
- A warning about unbelief
- A fear
- A rebuke (80)
- A family issue (33)
- An encouragement for Muhammad
- An encouragement for all Muslims
- Judgements or fatwas
- Justification of Muhammad’s behaviour

**Family issues for Muhammad:**

Prophet, why do you prohibit that which Allah has made lawful to you, in seeking to please your wives? Allah is forgiving and merciful. Allah has given you absolution from such oaths. (Qur’an 66:1-2)

The Qur’an has restrictions on marriage, however, Muhammad was again exempt:

Prophet, We have made lawful to you the wives to whom you have granted dowries and the slave-girls whom Allah had given you as booty; the daughters of your paternal and maternal uncles and of your paternal and maternal aunts who fled with you; and any believing woman who gives herself to the Prophet and whom the Prophet wishes to take in marriage. The privilege is yours alone, being granted to no other believer. (Qur’an 33:50)

Narrated Aisha: ... I said (to the Prophet), “I feel that your Lord hastens in fulfilling your wishes and desires.” (Sahih al-Bukhari: volume 6, book 60, number 311, Khan)

**A Challenge to Muhammad:**

A changing text: “And when We exchange a verse in the place of another verse - and God knows very well what he is sending down - they say, ‘Thou art a mere forger!’” (Qur’an 16:101)


**The Qur’an Evolves Around Muhammad’s Life**

Individual verses evolved over time:

Narrated Al-Bara: There was revealed: “Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allah.” (Qur’an 4.95)

The Prophet said, “Call Zaid for me and let him bring the board, the inkpot and the scapula bone (or the scapula bone and the ink pot).” Then he said, “Write: ‘Not equal are those Believers who sit...’”, and at that time ‘Amr bin Um Maktum, the blind man was sitting behind the Prophet. He said, “O Allah’s Apostle! What is your order For me (as regards the above Verse) as I am a blind man?” So, instead of the above Verse, the following Verse was revealed: “Not equal are those believers who sit...” (Qur’an 33:50)
(at home) except those who are disabled (by injury or are blind or lame etc.) and those who strive and fight in the cause of Allah." (Qur’an 4.95) Sahih al-Bukhari: volume 6, book 61, number 512, Khan)

The main evolution comes from his move from Mecca to Medina.

• Mecca: peace, restraint, persuasion
• Medina: state, legislation, war, redefinition of Arab religion

The development of fighting around the life of Muhammad:

Let them be, until they face the day when they shall stand dumbfounded; the day when their designs will avail them nothing and none will help them. And besides this a scourge awaits the wrongdoers, though most of them do not know it. Therefore wait (for) the judgement of your Lord (Qur’an 52:45ff, Dawood)

(F)ight them until persecution is no more, and religion is all for Allah (Qur’an 8:39, Pickthall)

Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which has been forbidden by Allah and His Apostle, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay tribute with willing submission, and feel themselves subdued. (Qur’an 9:29, Yusuf Ali)

As it is now obvious, at first “the fighting” was forbidden, then it was permitted and after that it was obligatory - (1) against them who start “the fighting” against you (Muslims)... (2) and against all those who worship others along with Allah... (Sheikh Abdullah Bin Muhammad Humai, *Jihad in the Qur’an and Sunnah*, p.10)

The development of wine around the life of Muhammad:

(In paradise) Their thirst will be slaked with Pure Wine sealed: (Qur’an 83:25, Yusuf Ali)

And from the fruit of the date-palm and the vine, ye get out wholesome drink and food: behold, in this also is a sign for those who are wise. (Qur’an 16:67, Yusuf Ali)

O ye who believe! Draw not near unto prayer when ye are drunken, till ye know that which ye utter, (Qur’an 4:43, Pickthall)

They ask thee concerning wine and gambling. Say: “In them is great sin, and some profit, for men; but the sin is greater than the profit.” (Qur’an 2:219, Yusuf Ali)

Narrated Jabir: Some people drank alcoholic beverages in the morning (of the day) of the Uhud battle and on the same day they were killed as martyrs, and that was before wine was prohibited. (Sahih al-Bukhari: volume 6, book 60, number 142, Khan)

O ye who believe! Strong drink and games of chance and idols and divining arrows are only an infamy of Satan’s handiwork. Leave it aside in order that ye may succeed. (Qur’an 5:90, Pickthall)

<table>
<thead>
<tr>
<th>The development of theological ideas in Islam</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meccan surahs &gt;</td>
</tr>
</tbody>
</table>

Applying the Qur’an in View of its Diversity

Four options

1. Unaware of it.
2. Give up. This shows Islam is false.
3. Pick and choose to your taste - many Muslims do this.
4. The Qur’an’s answer is the doctrine of abrogation.
None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: Knowest thou not that Allah Hath power over all things? (Qur’an 2:106, Yusuf Ali)

Two methods of applying abrogation:
- Applying Abrogation method 1 - Last verses are the final word
- Applying Abrogation method 2
  - Imitate Muhammad
  - Abrogation is a process for the Islamic community. The context of the Islamic community determines which aspect they obey. Australia, Saudia Arabia.

<table>
<thead>
<tr>
<th>Reading and applying the Qur’an as governed by the context of the Muslim community</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meccan suras</td>
</tr>
<tr>
<td>Muslims as minority</td>
</tr>
</tbody>
</table>

Knowing when Muhammad said a surah is very important. Was he in Mecca or Medina?

There is no agreement as to the exact chronological order of the surahs of the Qur’an but it can be known in general terms.

<table>
<thead>
<tr>
<th>The Chronology order of the surahs in the Qur’an according to the “Egyptian’s ordering”</th>
</tr>
</thead>
<tbody>
<tr>
<td>taken from Daniel Scot, A Summary of the Qur’an, p. 122ff</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Meccan</th>
<th>Medinan</th>
</tr>
</thead>
<tbody>
<tr>
<td>96, 68, 73, 74, 1, 111, 81, 87, 92, 89, 93, 94, 103, 100, 108, 102, 107, 109, 105, 113, 114, 112, 53, 80, 97, 91, 85, 95, 106, 101, 75, 104, 77, 50, 90, 86, 54, 38, 7, 72, 36, 25, 35, 19, 20, 56, 26, 27, 28, 17, 10, 11, 12, 15, 6, 37, 31, 34, 39, 40, 41, 42, 43, 44, 45, 46, 51, 88, 18, 16, 71, 14, 21, 23, 32, 52, 67, 69, 70, 78, 79, 82, 84, 30, 29, 83</td>
<td>2, 8, 3, 33, 60, 4, 99, 57, 47, 13, 55, 76, 65, 98, 59, 24, 22, 63, 58, 49, 66, 64, 61, 62, 48, 5, 9, 110</td>
</tr>
</tbody>
</table>

The Goal of the Qur’an
The movement to Islamic state. The goal of every Muslim community should be to follow Muhammad and bring about an Islamic state.

Shariah law. You only see what Islam is really like when you see it in control of a country.

Conclusion

**PART 3: GROUP DISCUSSION QUESTIONS**

What would you say to the following comments?

**Q9** “Everything which a man needs, both in terms of his spiritual and his social life, is contained and explained in the Qur’an.”

**Q10** “The Qur’an teaches that fighting is only to be done in self-defence.”

**Q11** “Muhammad is simply a messenger from God.”
Q12 "The Bible and the Qur'an are the same type of book."

The following three steps are a generally a good way to approach the Qur’an, however, they are not always necessary.

1. Where does it fit into the history of Muhammad’s life? Was he in Mecca or Medina?
2. If possible identify the characters being discussed in this part of the Qur’an.
3. What seems to be the context? Consult the commentaries if possible.

Now try to read and discuss the following surahs:

**Surah 82**
1. When the Sky is cleft asunder;
2. When the Stars are scattered;
3. When the Oceans are suffered to burst forth;
4. And when the Graves are turned upside down;-  
5. (Then) shall each soul know what it hath sent forward and (what it hath) kept back.  
6. O man! What has seduced thee from thy Lord Most Beneficent?-  
7. Him Who created thee. Fashioned thee in due proportion, and gave thee a just bias;  
8. In whatever Form He wills, does He put thee together.  
9. Nay! But ye do reject Right and Judgment!  
10. But verily over you (are appointed angels) to protect you,-  
11. Kind and honourable,- Writing down (your deeds):  
12. They know (and understand) all that ye do.  
13. As for the Righteous, they will be in bliss;  
14. And the Wicked - they will be in the Fire,  
15. Which they will enter on the Day of Judgment,  
16. And they will not be able to keep away therefrom.  
17. And what will explain to thee what the Day of Judgment is?  
18. Again, what will explain to thee what the Day of Judgment is?  
19. (It will be) the Day when no soul shall have power (to do) aught for another: For the command, that Day, will be (wholly) with Allah. (Yusuf Ali)

**Surah 9**
17. The idolaters have no right to visit the mosques of Allah while bearing witness to unbelief against themselves, these it is whose doings are null, and in the fire shall they abide,  
18. Only he shall visit the mosques of Allah who believes in Allah and the latter day, and keeps up prayer and pays the poor-rate and fears none but Allah; so (as for) these, it may be that they are of the followers of the right course.  
19. What! do you make (one who undertakes) the giving of drink to the pilgrims and the guarding of the Sacred Mosque like him who believes in Allah and the latter day and strives hard in Allah’s way? They are not equal with Allah; and Allah does not guide the unjust people.
20. O you who believe! the idolaters are nothing but unclean, so they shall not approach the Sacred Mosque after this year; and if you fear poverty then Allah will enrich you out of His grace if He please; surely Allah is Knowing Wise.  
28. Fight those who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and His Messenger have prohibited, nor follow the religion of truth, out of those who have been given the Book, until they pay the tax in acknowledgment of superiority and they are in a state of subjection.  
29. And the Jews say: Uzair is the son of Allah; and the Christians say: The Messiah is the son of Allah; these are the words of their mouths; they imitate the saying of those who disbelieved before; may Allah destroy them; how they are turned away! (Shakir)
SESSION 3: The Practices and Beliefs of Islam

The aim of session 3 is to learn what the Qur'an and Hadith teach on various subjects. You may need extra time for part 3 of this session.

PART 1: PREPARATION AND DISCUSSION

Q1 What have you heard the word "Islam" means? What do you think it means?

Q2 Do you think that everyone who calls themselves a Muslim believes everything that the Qur’an and Hadith teach?

Q3 Why is it important to consider what the Qur’an and Hadith teach when trying to learn about Islam?

There are many different groups within Islam. The main groups are:

- Sunni Muslims. Their source of Islam is the Qur’an, the Sunnah (hence Sunni) and the Islamic scholars and preachers in their community. They believe that the leader of the whole Islamic community should be any qualified elected leader.

- Shi’ite Muslims. Their source of Islam is the Qur’an, the Sunnah and the Islamic scholars and preachers in their community. They believe that the leader of the whole Islamic community should be a descendant of Muhammad. Iran is Shi’ite.

- Sufi Muslims. Sufism is a movement across Islam. It emphasizes the personal experience of God and in many ways is quite mystical.

- Moderate Muslims. These are Muslims who are disillusioned with traditional Islam and its leaders and seek to find a new expression consistent with modern ideas.

- Independent Muslims. These are Muslims who are disillusioned with traditional Islam and its leaders but do not want to embrace modern ideas.

- Cultural Muslims. This is where most Muslims are. Islam is the religion of their culture and they perform the Islamic rituals as part of their culture.

- Converts to Islam. These people can come from various backgrounds and convert for various reasons: marriage, business, conviction, pressure, convenience.

The Holy Quran has enjoined the Muslims to hold fast to the rope of Allah and not to be divided among themselves. In spite of that the Muslims have during the course of history divided themselves into sects. Most of these sects grew because of political differences, which were perpetuated by making of such differences in doctrines of faith. The division of the Muslims into sects is something to be regretted; but there is no opinion but to put up with these sects. According to tradition there are 73 sects among the Muslims. Each sect is in turn divided into sub-sects, and all told the number of sects and sub-sects may be over one hundred. (Prof. Masud-ul-Hasan, History of Islam, vol. 1, p. 599)

Q4 What should be the Christian attitude to polygamy?
Q5  The following surah is one of the most famous regarding Allah’s nature. What does this surah emphasize about God?

1. Say: He, Allah, is One.
2. Allah is He on Whom all depend.
3. He begets not, nor is He begotten.
4. And none is like Him. (Qur’an 112, Shakir)

Q6  Imam El-Ghazzali is one of Islam’s greatest scholars. How does Imam El-Ghazzali describe the nature of God?

The Imam El-Ghazzali says: “Allah is not a body endued with form nor a substance circumscribed with limits or determined by measure. Neither does He resemble bodies, as they are capable of being measured or divided. Neither is He a substance, nor do substances exist in Him; neither is He an accident, nor do accidents exist in him. Neither is He like anything that exists; neither is anything like Him. His nearness is not like the nearness of bodies nor is His essence like the essence of bodies. **Neither, does He exist in anything nor does anything exist in Him.**” (Samuel M Zwemer, The Moslem Doctrine of God, p. 31)

Abraham

Q7  What point is Muhammad trying to make about Abraham? Why does he want to make this point?

Say: “O People of the Book! come to common terms as between us and you: That we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than Allah.” If then they turn back, say ye: “Bear witness that we (at least) are Muslims (bowing to Allah’s Will). Ye People of the Book! Why dispute ye about Abraham, when the Law and the Gospel Were not revealed Till after him? Have ye no understanding? Ye are those who fell to disputing (Even) in matters of which ye had some knowledge! but why dispute ye in matters of which ye have no knowledge? It is Allah Who knows, and ye who know not! Abraham was not a Jew nor yet a Christian; but he was true in Faith, and bowed his will to Allah’s (Which is Islam), and he joined not gods with Allah. (Qur’an 3:64-68, Yusuf Ali)

Islam sees itself as the religion of Abraham.

Jesus

That they said (in boast), “We killed Christ Jesus the son of Mary, the Messenger of Allah”;- but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not:- Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise;-(Qur’an 4:157-158, Yusuf Ali)

Q8  What does the Qur’an seem to teach about the death of Jesus?

Salvation

Narrated Abu Huraira: ... On the Day of Resurrection, people will be gathered and He (Allah) will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other deities; and only this nation (Muslims) will be left with its hypocrites. Allah will come to them and say, ‘I am Your Lord.’ They will say, ‘We shall stay in this place till our Lord comes to us and when our Lord will come, we will recognize Him. Then Allah will come to them again and say, ‘I am your Lord.’ They will say, ‘You are our Lord.’ Allah will call them, and
As-Sirat (a bridge) will be laid across Hell and I (Muhammad) shall be the first amongst the Apostles to cross it with my followers. Nobody except the Apostles will then be able to speak and they will be saying then, ‘O Allah! Save us. O Allah Save us.’ There will be hooks like the thorns of Sa’dan in Hell. Have you seen the thorns of Sa’dan?” The people said, “Yes.” He said, “These hooks will be like the thorns of Sa’dan but nobody except Allah knows their greatness in size and these will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell, till when Allah intends mercy on whomever He likes amongst the people of Hell, He will order the angels to take out of Hell those who worshipped none but Him alone. The angels will take them out by recognizing them from the traces of prostrations (from prayer), for Allah has forbidden the (Hell) fire to eat away those traces. So they will come out of the Fire, it will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons. The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of flowing water. ... (Sahih al-Bukhari: volume 1, book 12, number 770, Khan)

Q9 How does a Muslim get to paradise?

Satan in the Life of a Believer

Abu Huraira reported: The Apostle of Allah (may peace be upon him) said. When any one of you awakes up from sleep and performs ablution, he must clean his nose three times, for the devil spends the night in the interior of his nose.16 (Sahih Muslim: book 2, number 462, Siddiqui)

Narraeted Abu Huraira: The Prophet said, “Allah likes sneezing and dislikes yawning, so if someone sneezes and then praises Allah, then it is obligatory on every Muslim who heard him, to say: May Allah be merciful to you (Yar-hamuka-l-lah). But as regards yawning, it is from Satan, so one must try one’s best to stop it, if one says ‘Ha’ when yawning, Satan will laugh at him.” (Sahih al-Bukhari: volume 8, book 73, number 242-5, Khan)

Q10 From the previous hadiths, why is sneezing a good event?

The son of Abu Said al-Khudri reported on the authority of his father that Allah’s Messenger (may peace be upon him) said: When one of you yawns, he should keep his mouth shut with the help of his hand, for it is the devil that enters therein. (Sahih Muslim: book 42, number 7130, Siddiqui)

Narrated Anas: Whenever the Prophet went to answer the call of nature, he used to say, “Allah-umma inni a’udhu bika minal khubuthi wal khaba’ith i.e. O Allah, I seek Refuge with You from all offensive and wicked things (evil deeds and evil spirits).” (Sahih al-Bukhari: volume 1, book 4, number 144, Khan, agreed)

Q11 What do the previous hadiths show about how Satan enters a person? Why is it potentially dangerous to go to the toilet?

Medicine

Narrated Saud: I heard Allah’s Apostle saying, “If Somebody takes seven ‘Ajwa dates in the morning, neither magic nor poison will hurt him that day.” (Sahih Bukhari: volume 7, book 71, number 664, Khan)

Narrated Abu Huraira: Allah’s Apostle said, “If a fly falls in the vessel of any of you, let him dip all of it (into the vessel) and then throw it away, for in one of its wings there is a disease and in the other there is healing (antidote for it) i e. the treatment for that disease.” (Sahih Bukhari: volume 7, book 71, number 673, Khan)

16 This teaching was in use in 2005. Daily Islamic Activities, Ashfield NSW: Islamic Welfare Centre, p25.
'A'isha reported: Allah's Messenger (may peace he upon him) commanded me that I should make use of incantation for curing the influence of an evil eye. (Sahih Muslim: book 26, number 5447, Siddiqui)

Q12 How do you think modern Muslims feel about the teaching in these hadiths?

Q13 What would you say to a Muslim who said that these hadiths were irrelevant or that they did not accept any hadiths but only the Qur'an?

PART 2: DVD PRESENTATION - THE PRACTICES AND BELIEFS OF ISLAM

The Many Faces of Islam

Verily in the messenger of Allah ye have a good example for him who looketh unto Allah and the Last Day (Qur'an 33:21, Pickthall)

The word Islam means submission not peace. A Muslim is a follower of the religion of Islam.

The Five Pillars of Islam

• The declaration of faith
• Obligatory prayers five times a day
• Fasting for one month
• Zakaat - a type of tax
• Pilgrimage to Mecca

Basic Beliefs

• One God, beyond understanding
• Angels and genies
• The books

We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Ismail, 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. (Qur'an 3:84 Yusuf Ali)

• Muhammad and the 124000 prophets and 315 apostles.
• Day of judgement.
• Predestination.

Allah

• The transcendent, nothing like him, Surah 112.
• Cannot be called father.
• We are not in his image.

Pilgrimage - Hajj

Islam is monotheistic but still uses animistic methods for worship.

Narrated Abu Raja Al-Utaridi: We used to worship stones, and when we found a better stone than the first one, we would throw the first one and take the latter, but if we could not get a stone then we would collect some earth (i.e. soil) and then bring a sheep and milk that sheep over it, and perform the Tawaf around it. ... (Sahih al-Bukhari: volume 5, book 59, number 661, Khan)

17 A circular totem dance around a sacred object
Bukhari, Muslim and Abu Daw’ud reported that ‘Umar approached the Black Stone and kissed it. Then he said: “I know that you are a mere stone that can neither harm nor do any good. If I had not seen the Prophet (peace be upon him) kissing you, I would have never kissed you.”

Al-Khatabi said: “This shows that abiding by the Sunnah of the Prophet (peace be upon him) is binding, regardless of whether or not we understand its reason or the wisdom behind it.”

Such information devolves obligation on all those whom it reaches, even if they may not fully comprehend its significance. It is known, however, that kissing the Black Stone signifies respect for it, recognition of our obligation toward it, and using it as a means of seeking Allah’s blessings. Indeed Allah has preferred some stones over others, as He preferred some countries and cities, days and nights, and months over others. The underlying spirit of all this is unquestioning submission to Allah. (Sayyid Saabiq, *Fiqh-us-Sunnah*, vol. 5, p. 75)

Folk Islam sometimes is genuine Islam.

**Christians**

**Peaceful Debate**

Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way. (Qur’an 16:125, Pickthall)

Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever believes in Allah and the Last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve. (Qur’an 2:62, Shakir)

Certainly you will find the most violent of people in enmity for those who believe (to be) the Jews and those who are polytheists, and you will certainly find the nearest in friendship to those who believe (to be) those who say: We are Christians; this is because there are priests and monks among them and because they do not behave proudly. (Qur’an 5:82, Shakir)

But when they didn’t accept Muhammad his attitude changed.

And they have been commanded no more than this: To worship Allah, offering Him sincere devotion, being true (in faith); to establish regular prayer; and to practise regular charity; and that is the Religion Right and Straight. Those who reject (Truth), among the People of the Book and among the Polytheists, will be in Hell-Fire, to dwell therein (for aye). They are the worst of creatures. (Qur’an 98:5-6, Yusuf Ali)

Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which has been forbidden by Allah and His Apostle, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay tribute with willing submission, and feel themselves subdued. (Qur’an 9:29, Yusuf Ali)

Abu Huraira reported Allah’s Messenger (may peace be upon him) as saying: Do not greet the Jews and the Christians before they greet you and when you meet any one of them on the roads force him to go to the narrowest part of it. (Sahih Muslim: book 026, number 5389, Siddiqui)

Muhammad beat his wives as did his companions:

And those (wives) you fear may be rebellious admonish; banish them to their couches, and beat them. (Qur’an 4:34 Arberry)

Umar reported the Prophet as saying, “A man will not be asked about why he beat his wife.” (Mishkat Al-Masabih, p. 693: Abu Dawud and Ibn Majah)

Narrated Abu Huraira: The Prophet (p.) said, “If a man invites his wife to sleep with him and she refuses to come to him, then angels send their curses on her till morning.” (Sahih al-Bukhari: volume 7, book 62, hadith 121)
Marriage is different.

Women are a reward in heaven for Muslim men.

Lo! those who kept their duty will be in a place secure amid gardens and water-springs, attired in silk and silk embroidery, facing one another. Even so (it will be). And we shall wed them unto fair ones with wide, lovely eyes. (Qur’an 44:51-54, Pickthall) Surely for the godfearing awaits a place of security, gardens and vineyards and maidens with swelling breasts, like of age, and a cup overflowing. (Qur’an 78:31-33, Arberry) Perfectly We formed them, perfect, and We made them spotless virgins, chastely amorous, like of age for the Companions of the Right. (Qur’an 56:34-35 Arberry)

It has recently been fashionable in some circles to say that the Qur’an does not promise men virgin women in paradise. Instead it is argued that the word for “spotless virgin/maiden” should be translated as “white raisins”. However, just reading these verses in context shows that this is a false translation, for white raisins do not have swelling breasts nor are chastely amorous and you certainly cannot marry raisins.

Female circumcision is a debatable point in Islam though is the official position of two of the main Sunni Islamic schools.

Narrated Umm Atiyyah al-Ansariyyah: A woman used to perform circumcision in Medina. The Prophet (peace be upon him) said to her: Do not cut severely as that is better for a woman and more desirable for a husband. (Sunan Abu-Dawud: book 41, number 5251, Hasan)

Jihad
What is Jihad?

Allah shows his preference for the Mujahidin [holy warriors] over those who stay at home, [for he gives them] great rewards: status and forgiveness and mercy. (Qur’an 4:95-96)

Narrated Abu Huraira: Allah’s Apostle was asked, “What is the best deed?” He replied, “To believe in Allah and His Apostle (Muhammad). The questioner then asked, “What is the next (in goodness)? He replied, “To participate in Jihad (religious fighting) in Allah’s Cause.” The questioner again asked, “What is the next (in goodness)?” He replied, “To perform Hajj (Pilgrimage to Mecca)” (Sahih al-Bukhari: volume 1, book 2, number 25)


The History of the World
According to the Bible - Adam, humanity bound in sin, the story of redemption.

According to the Qur’an. We have just gone astray.
- Adam does sin but little is made of this.
- We are all are born Muslim.
- The Qur’an is a story of guidance not redemption.

Jesus
- God does not have a son. Jesus is not divine. Qur’an 9:30

“We (the Jews) slew the Messiah, Jesus son of Mary, the Messenger of God” - yet they did not slay him, neither crucified him, only a likeness of that was shown to them. ... and they slew him not of certainty - no indeed; God raised him up to Him; God is All-mighty, All-wise. (Qur’an 4:156-157, Arberry)

How is someone saved in Islam? Allah has not done anything to save. It is a matter of his mercy.
Believers, turn to God in sincere repentance; it may be that your Lord will acquit you of your evil deeds, and will admit you into gardens underneath which rivers flow. (Qur’an 66:8, Dawood)

Everyone goes to hell and is released after paying for their sin. This is a type of purgatory.

There is not one among you who shall not pass through it (hell): such is the absolute decree of your Lord. (Qur’an 19:71, Dawood)

Redeem yourself through: good works, prayer, sickness, fasting, fighting, giving, pilgrimage.

Narrated Abu Huraira: Allah’s Apostle said, “If any one of you improve (follows strictly) his Islamic religion then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is.” (Sahih Bukhari: volume 1, book 2, number 40)

**PART 3: GROUP DISCUSSION QUESTIONS**

**Q14** Since not all Muslims know or believe what the Qur’an and Hadith teach, what does this mean for how you talk to a Muslim?

**Q15** What is Jihad?

**Q16** What can we do for our brothers and sisters who suffer under Jihad and Islamic rule?

**Saint Muhammad (the Marabout)**

**Q17** What do the following accounts show about the veneration Muhammad received from his followers?

Narrated Anas: When Allah’s Apostle got his head shaved, Abu- Talha was the first to take some of his hair. (Sahih al-Bukhari: volume 1, book 4, number 172, Khan)

Narrated Ibn Sirrn: I said to ‘Abi’s, “I have some of the hair of the Prophet which I got from Anas or from his family.” ‘Abi’s replied. “No doubt if I had a single hair of that it would have been dearer to me than the whole world and whatever is in it.” (Sahih al-Bukhari: volume 1, book 4, number 171, Khan)

Narrated Abu Juhaifa: I saw Allah’s Apostle in a red leather tent and I saw Bilal taking the remaining water with which the Prophet had performed ablution. I saw the people taking the utilized water impatiently and whoever got some of it rubbed it on his body and those who could not get any took the moisture from the others’ hands. ... (Sahih al-Bukhari: volume 1, book 8, number 373, Khan)

Narrated Jabir: The Prophet came to (the grave of) ‘Abdullah bin Ubai after his body was buried. The body was brought out and then the Prophet put his saliva over the body and clothed it in his shirt. (Sahih al-Bukhari: volume 2, book 23, number 360, Khan)

... (If) he (Muhammad) spat, the spittle would fall in the hand of one of them (i.e. the Prophet’s companions) who would rub it on his face and skin; if he ordered them, they would carry out his order immediately; if he performed ablution, they would struggle to take the remaining water ... (Sahih Muslim, volume 3, book 50, number 891, Siddiqui)

**Q18** What do the following accounts show about Muhammad’s intercession?

So know (O Muhammad) that there is no Allah save Allah, and ask forgiveness for thy sin and for believing men and believing women. (Qur’an 47:19, Pickthall)

Abdullah b. Sarjis reported: I saw Allah’s Apostle (may peace be upon him) and ate with him bread and meat, or he said Tharid (bread soaked in soup). I said to him: Did Allah’s Apostle (may peace be upon him) seek forgiveness for you? He said: Yes, and for you, and he then recited this verse:” Ask
forgiveness for thy sin and for the believing men and believing women” (47:19). ... (Sahih Muslim: book 30, number 5793, Siddiqui)

Narrated Abu Huraira: I said: “O Allah’s Apostle! Who will be the luckiest person, who will gain your intercession on the Day of Resurrection?” Allah’s Apostle said: O Abu Huraira! “I have thought that none will ask me about it before you as I know your longing for the (learning of) Hadiths. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart “None has the right to be worshipped but Allah.” (Sahih al-Bukhari: volume 1, book 3, number 98, Khan)

It is obligatory to believe in the intercession of first the prophets, then religious scholars, then martyrs, then other believers, the intercession of each one commensurate with his rank and position with Allah most high. Any believer remaining is hell without intercessor shall be taken out of it by the favor of Allah, no one who believes remaining in it forever, and anyone with an atom’s weight of faith in his heart will eventually depart from it. (Ahmad ibn Naqib al-Misri, Reliance of the Traveller - A Classic Manual of Islamic Sacred Law, p. 824)

Q19 What role do Muhammad and other “saints” have in the salvation of Muslims?

The Islamic Ritual Prayer - The Salaat
This is the basis of what Muslims do five times a day. Read it as a group. You may feel awkward reading it but it is important to understand what Muslims are saying so that you are not ignorant or intimidated. Then discuss the questions at the end.

<table>
<thead>
<tr>
<th>ACTION</th>
<th>RECITE</th>
</tr>
</thead>
<tbody>
<tr>
<td>You must wash your hands and feet and be ceremonially clean. Face Mecca. Stand erect. All words must be said in Arabic. (For the sake of our exercise just say the Arabic for the first two sections.)</td>
<td>Allahu Akbar (Allah is Great)</td>
</tr>
<tr>
<td>Men are to place their right hand over their left on their navels, while women are to place their hands on their chest.</td>
<td>Subhaana ala humma wa bihamdika (Glory to You, O Allah, and Yours is the praise) wa tabaara kasmuka wa ta’aalaa jadduka (And blessed is Your Name, and exalted is Your Majesty) wa laa ilaaha ghairuk (And there is no god to be worshipped but You) A’uudhu bilaah minash shaitaan ar-Rajeem (I seek refuge in Allah from Satan, the accursed)</td>
</tr>
<tr>
<td>Recite the first surah of the Qur’an. You can recite other surahs if you wish.</td>
<td>In the name of Allah, the Beneficent, the Merciful. All praise is due to Allah, the Lord of the Worlds. The Beneficent, the Merciful. Master of the Day of Judgment. Thee do we serve and Thee do we beseech for help. Keep us on the right path. The path of those upon whom Thou hast bestowed favours. Not (the path) of those upon whom Thy wrath is brought down, nor of those who go astray. (Shakir)</td>
</tr>
<tr>
<td>Bend over from the waist with you back parallel to the ground and look at your feet.</td>
<td>Allah is great. Holy is my Lord, the Magnificent. (x3)</td>
</tr>
<tr>
<td>Now stand straight.</td>
<td>Allah listens to him who praises Him. Our Lord, to You all praise is due. Allah is great.</td>
</tr>
<tr>
<td>In a kneeling position touch your forehead and nose on the ground.</td>
<td>Glory to my Lord, the Most High. (x3) Allah is great.</td>
</tr>
</tbody>
</table>
**Session 3**

<table>
<thead>
<tr>
<th>Activity</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>Raise to a sitting position, still on your knees.</td>
<td>Allah is great.</td>
</tr>
<tr>
<td>Bow again with your face to the ground.</td>
<td>Glory to my Lord, the Most High. (x3) Allah is great.</td>
</tr>
<tr>
<td>Raise to a sitting position, still on your knees.</td>
<td>Allah is great. Then recite the first surah (Fatiha) again.</td>
</tr>
<tr>
<td>All greetings, blessings and good acts are from You, my Lord.</td>
<td>Greetings to you, O Prophet, and the mercy and blessings of Allah.</td>
</tr>
<tr>
<td>Peace be unto us, and unto the righteous servants of Allah.</td>
<td>I bear witness that there is none worthy of worship except Allah.</td>
</tr>
<tr>
<td>And I bear witness that Muhammad is His servant and messenger.</td>
<td></td>
</tr>
<tr>
<td>As you rise to the standing position.</td>
<td>Allah is great. Then recite the first surah (Fatiha) again.</td>
</tr>
<tr>
<td>Standing</td>
<td>O Allah, bless our Muhammad and the people of Muhammad;</td>
</tr>
<tr>
<td>As you have blessed Abraham and the people of Abraham.</td>
<td>Surely you are the Praiseworthy, the Glorious.</td>
</tr>
<tr>
<td>O Allah, be gracious unto Muhammad and the people of Muhammad;</td>
<td>As you were gracious unto Abraham and the people of Abraham.</td>
</tr>
<tr>
<td>As you were gracious unto Abraham and the people of Abraham.</td>
<td>Surely you are the Praiseworthy, the Glorious.</td>
</tr>
<tr>
<td>Peace and blessings of God be upon you.</td>
<td></td>
</tr>
<tr>
<td>To finish the event look over your right and left shoulder to the angels who records your good and bad deeds and say:</td>
<td>The peace and blessings of God be upon you (i.e. the angels, Quran 50:16-18).</td>
</tr>
<tr>
<td>A sermon may be preached on Friday.</td>
<td></td>
</tr>
</tbody>
</table>

**Discussion Questions**

**Q20** What type of church literature does this remind you of?

**Q21** How are the prayers here similar and different to Christian prayers?

**Q22** Locate where Muhammad is mentioned in the Salaat. Why is this being prayed for him?

**Q23** What would you say to a Muslim who said that Islam has no mediator?

**Q24** How could you offer to a Muslim a better mediator?
SESSION 4: Test a Prophet

The aim of this session is to develop a Christian response to Muhammad.

PART 1: PREPARATION AND DISCUSSION

Q1  How do Muhammad and Islam make you feel? Be honest.

Q2  What does the Bible say to do if a person claims to be a prophet?

<table>
<thead>
<tr>
<th>Scripture</th>
</tr>
</thead>
<tbody>
<tr>
<td>Matthew 7:15-20</td>
</tr>
<tr>
<td>1 Thessalonians 5:19-22</td>
</tr>
<tr>
<td>1 John 4:1-3</td>
</tr>
<tr>
<td>Revelation 2:1-3</td>
</tr>
</tbody>
</table>

Q3  How do you test a prophet?

Q4  What should a Christian do if Muhammad is a true prophet from God?

Q5  What should a Christian do if Muhammad is a false prophet?

Muhammad’s Morality

Muhammad had an adopted son called Zaid. Zaid had a wife named Zaynab. One day Muhammad went to visit Zaid and saw Zaynab unveiled in her house. Muhammad was impressed by her beauty and Zaid offered to divorce Zaynab so that Muhammad could have her. Muhammad initially refused, but then said that Allah had told him to take Zaynab. Therefore Zaid willingly divorced Zaynab and Muhammad married her.

Q6  How does the Bible judge this type of behaviour? Provide references.

Q7  What type of fruit is this?

Muhammad and the Bible

The Qur’an claims that Muhammad is foretold in the Bible:

Those who follow the messenger, the unlettered Prophet, whom they find mentioned in their own (scriptures),- in the law and the Gospel (Qur’an 7:157, Yusuf Ali)

And remember, Jesus, the son of Mary, said: “O Children of Israel! I am the messenger of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad.” (Qur’an 61:6, Yusuf Ali)

18 Qur’an 33:37ff
There are two Bible verses that Muslims often refer to to prove that Muhammad is foretold in the Bible:

I will raise up for them a prophet like you from among their brothers; I will put my words in his mouth, and he will tell them everything I command him. (Deuteronomy 18:18, NIV)

And I will ask the Father, and he will give you another Counselor to be with you forever. (John 14:16, NIV)

**Q8** What would you say to a Muslim who said that Deuteronomy 18:18 foretold the coming of Muhammad?

**Q9** What would you say to a Muslim who said that John 14:16 foretold the coming of Muhammad?

**Muhammad and the Gospel**

Here is a summary of the gospel that Muhammad taught:

- Jesus was born of a virgin, Qur’an 3:45-47.
- He spoke from the cradle, Qur’an 19:29-35.
- He was not the son of God or divine, Qur’an 19:35.
- He performed miracles, Qur’an 3:49, 5:113ff.
- He did not die on the cross, Qur’an 4:157.
- He ascended to God and is now alive, Qur’an 4:157.
- He came to give guidance, Qur’an 2:135-6, 5:119ff, 43:63-64.
- Jesus foretold the coming of Muhammad, Qur’an 61:6.
- Jesus will come again, Qur’an 43:61.

**Q10** Does Muhammad teach the same gospel as Jesus and his apostles?

**New Gospels**

Over the years Muslims have written their own gospels. Read the following extracts and record your observations and comments.

**The Gospel of Barnabas, written in the 14th Century A.D.**

T)hey saw many who came to fi nd him, for the chiefs of the priests took counsel among themselves to catch him in his talk. Wherefore they sent the Levites and some of the scribes to question him, saying: “Who are you?” Jesus confessed, and said the truth: “I am not the Messiah.” They said: “Are you Elijah or Jeremiah, or any of the ancient prophets?” Jesus answered: “No.” Then said they: “Who are you? Say, in order that we may give testimony to those who sent us.” Then Jesus said: “I am a voice that cries through all Judea, and cries: “Prepare you the way for the messenger of the Lord,” even as it is written in Esaias.” (chap. 42)

Then said the Priest: “How shall the Messiah be called ...” Jesus answered: “The name of the Messiah is admirable ... Mohammed is his blessed name (chap. 97).
(Jesus) asked his disciples, saying: “What do men say of me?” They said: “Some say that thou art Elijah, others Jeremiah, and others one of the old prophets.” Jesus answered, “And Ye; what say ye that I am?” Peter answered: “Thou art Christ, son of God.” Then was Jesus angry, and with anger rebuked him saying: “Begone and depart from me” (chap. 70)

When the soldiers with Judas drew near to the place where Jesus was, Jesus heard the approach of many people, wherefore in fear he withdrew into the house. And the eleven were sleeping. ... Then God, seeing the danger of his servant, commanded Gabriel, Michael, Rafael, and Uriel, his ministers, to take Jesus out of the world. ... Judas entered impetuously before all into the chamber whence Jesus had been taken up. And the disciples were sleeping. Whereupon the wonderful God acted wonderfully, insomuch that Judas was so changed in speech and in face to be like Jesus. The soldiers took Judas and bound him ... So they led him to Mount Calvary, where they used to hang malefactors, and there they crucified him. (chaps. 215-217)


He hath appointed me (Jesus) as a sign for men and a mercy from Him. This was a matter decreed ... That I may bring to the world the good news of a messenger who will come after me as light and mercy to all the nations; his name shall be called Admirable. (2:21-3:1, The Gospel According to Islam)

And then there shall arise the Man of perfection with great power and glory; and he will build a new house of prayer ... Peter therefore asked Jesus, Teacher, tell us what is that blessed named. And Jesus answering said, His name shall be Admirable, Counsellor, as it was prophesied by Esias. (23:15-20, The Gospel According to Islam)

And Pilate sent an order, that Jesus Barabbas be released. But the officers who received the order did make an error and released Jesus of Nazareth, and crucified Jesus Barabbas. And when he was released he departed for Galilee, and he met two travellers who were going to Emmaus ... And Jesus answering said unto them, Lo, Jesus of Nazareth is not crucified nor dead, but he liveth. (26:21-30, The Gospel According to Islam)

Q11 Why have Muslims rewritten the Gospel?

Q12 Why do Muslims have to rewrite the Gospel?

Q13 Why may a Muslim attack the Bible?
Q14 How has Muhammad's teaching in the Qur'an effected the Islamic world's understanding of the Gospel?

PART 2: DVD PRESENTATION - TEST A PROPHET

How does Islam make you feel?

What should you do when someone claims to be a prophet?

God commands that we test prophets.

• Teaching
• Fruit

1. An Occasion When Muhammad was Tested

Narrated Anas: When Abdullah bin Salam heard the arrival of the Prophet at Medina, he came to him and said, “I am going to ask you about three things which nobody knows except a prophet: What is the first portent (sign) of the Hour? What will be the first meal taken by the people of Paradise? Why does a child resemble its father, and why does it resemble its maternal uncle” Allah’s Apostle said, “Gabriel has just now told me of their answers.” ... Allah’s Apostle said, “The first portent (sign) of the Hour will be a fire that will bring together the people from the east to the west; the first meal of the people of Paradise will be Extra-lobe (caudate lobe) of fish-liver. As for the resemblance of the child to its parents: If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her.” On that Abdullah bin Salam said, “I testify that you are the Apostle of Allah.” ... (Sahih al-Bukhari: volume 4, book 55, number 546, Khan, agreed)

2. Produce a Sura Like It

Say: “If the whole of mankind and Jinns were to gather together to produce the like of this Qur’an, they could not produce the like thereof, even if they backed up each other with help and support. (Qur’an 17:88, Yusuf Ali)

• Every culture has its classical works.
• You get in trouble if you copy it.
• People have made surahs which sound just like it: http://www.suralikeit.com
• The claim that Muhammad was illiterate and incapable of producing the Qur’an but Muhammad could write.

3. Muhammad Predicted in the Bible

Deuteronomy 18:18-19

Those who follow the messenger, the unlettered Prophet, whom they find mentioned in their own (scriptures),- in the law and the Gospel (Qur’an 7:157, Yusuf Ali)

I will raise up for them a prophet like you from among their brothers; I will put my words in his mouth, and he will tell them everything I command him. If anyone does not listen to my words that the prophet speaks in my name, I myself will call him to account. (Deuteronomy 18:18-19, NIV)

Is Muhammad this prophet?

19 This evidence is used by Dr Abdul Radhi Muhammad Abdul Mohsen in Muhammad’s Prophethood - Reality or Hoax, p. 180.
• He must agree with Moses.
• The Gospel declares that Jesus is the prophet like Moses.
  • In the transfiguration is declared to be the prophet like Moses, Matthew 16-17.

John 14:16

And I will pray the Father, and he will give you another Counsellor, to be with you forever. (John 14:16, RSV).

Just read this verse in context. Jesus then tells us that the Counsellor is the Holy Spirit not Muhammad.

These things I have spoken to you, while I am still with you. But the Counsellor, the Holy Spirit, whom the Father will send in my name, he will teach you all things. (John 14:25-26, RSV).

Muslim use many other verses from the Bible to show that Muhammad is foretold. Simply reading these in context shows that they are not referring to him.

4. Does the Qur’an Confirm the Previous Scriptures?

O you People of the Book! Believe in what We have (now) revealed, confirming what was (already) with you (Qur’an 4:47, Yusuf Ali).

In a general way.

Muhammad confuses accounts.

And when Saul marched out with his army, he said “Allah will put you to the test at a certain river. He that drinks from it shall cease to be my soldier, but he that does not drink from it, or contents himself with a taste of it in the hollow of his hand, shall fight by my side”. But they all drank from it except a few of them. And when Saul had crossed the river with those who shared his faith, they said: “We have no power this day against Goliath and his warriors”. (Qur’an 2:249)

• The above is a confusion of Judges 7 and 1 Samuel 17.

Muhammad confuses people.

Mary = Miriam in the original languages.

Carrying the child, she came to her people, who said to her: “Mary, this is indeed a strange thing! Sister of Aaron ...” (Qur’an 19:28)

Haman

And verily We sent Moses with Our revelations and a clear warrant unto Pharaoh and Haman and Korah, but they said: A lying sorcerer! (Qur’an 40:23-24)

The Spirit

They will question thee concerning the Spirit. Say: “The Spirit is of the bidding of my Lord. You have been given knowledge nothing except a little.” (Qur’an 17:85, Arberry)
Does it confirm the earlier scriptures? No.

**Jesus said that you can tell a tree by its fruit.**

- Muhammad confuses the clear message of the prophets.
- Muslims say they believe the prophets but never read them, and in fact attack them.
- Muslims only believe what Muhammad says about the prophets.
- Muhammad brought unbelief in the prophets.
- Muslim often attack the Bible and rewrite it.

Conclusion

Muhammad is not a prophet. Do not be deceived by him.

**PART 3: GROUP DISCUSSION QUESTIONS**

What would you say to a Muslim who said the following:

**Q15** “As a Muslim I believe all the prophets.”

**Q16** “The Qur’an is clearly from God because no one can produce anything like it.”

**Q17** “Do Muslims and Christians worship the same God?”

**The Seal of the Prophets**

Read the following accounts and identify what was the “seal” that Muhammad was a prophet.

Narrated As-Sa’ib: My aunt took me to Allah’s Apostle and said, “O Allah’s Apostle! My nephew is ill.” The Prophet touched my head with his hand and invoked Allah to bless me. He then performed ablution and I drank of the remaining water of his ablution and then stood behind his back and saw “Khatam An-Nubuwwa” (The Seal of Prophethood) between his shoulders like a button of a tent.

(Sahih al-Bukhari: volume 7, book 70, number 574, Khan)

Narrated Um Khalid: (the daughter of Khalid bin Said) I went to Allah’s Apostle with my father and I was wearing a yellow shirt. Allah’s Apostle said, “Sanah, Sanah!” (‘Abdullah, the narrator, said that ‘Sanah’ meant ‘good’ in the Ethiopian language). I then started playing with the seal of Prophethood (in between the Prophet’s shoulders) and my father rebuked me harshly for that. Allah’s Apostle said. “Leave her.” (Sahih al-Bukhari: volume 4, book 52, number 305, Khan)

Jabir. Samura reported: I saw the seal on his back as if it were a pigeon’s egg. (Sahih Muslim: book 30, number 5790, Siddiqi)

Abdullah b. Sarjis reported: ... I then went after him (Muhammad) and saw the Seal of Prophethood between his shoulders on the left side of his shoulder having spots on it like moles. (Sahih Muslim: book 30, number 5793, Siddiqi)
Narrated Qurrah ibn Iyas al-Muzani: I came to the Apostle of Allah (peace be upon him) with a company of Muzaynah and we swore allegiance to him. The buttons of his shirt were open. I swore allegiance to him and I put my hand inside the collar of his shirt and felt the seal. (Sunan Abu-Dawud: book 32, number 4071, Hasan)

Q18 What was the “seal” that Muhammad was a prophet?

Muhammad’s Health

Q19 What do the following accounts show us about Muhammad?

Narrated Aisha: Magic was worked on the Prophet so that he began to fancy (imagine) that he was doing a thing which he was not actually doing. One day he invoked (Allah) for a long period and then said, “I feel that Allah has inspired me as how to cure myself.” ... (Sahih Bukhari: volume 4, book 54, number 490, Khan)

Narrated Aisha: Magic was worked on Allah’s Apostle so that he used to think that he had sexual relations with his wives while he actually had not ... (Sahih al-Bukhari: volume 7, book 71, number 660, Khan)

Muhammad’s Inspiration

Read the following hadiths and underline what physically happened to Muhammad when he was being “inspired”.

... So there overtook him the same hard condition which used to overtake him, (when he used to be inspired Divinely). The sweat was dropping from his body like pearls though it was a wintry day and that was because of the weighty statement which was being revealed to him. When that state of Allah’s Apostle was over, he got up. ... (Sahih Bukhari: volume 5, book 59, number 462, Khan)

A’isha reported that Harith b. Hisham asked Allah’s Apostle (may peace be upon him): How does the wahi (inspiration) come to you? He said: At times it comes to me like the ringing of a bell and that is most severe for me and when it is over I retain that (what I had received in the form of wahi), and at times an Angel in the form of a human being comes to me (and speaks) and I retain whatever he speaks. (Sahih Muslim: book 030, number 5765, Siddiqui)

‘Ubida b. Samit reported that when wahi (inspiration) descended upon Allah’s Messenger (may peace be upon him), he felt a burden on that account and the colour of his face underwent a change. (Sahih Muslim: book 030, number 5766, Siddiqui)

Narrated Safwan bin Ya’la bin Umaiya: Ya’la used to say, “I wish I could see Allah’s Apostle at the time he is being inspired Divinely.” ... (Then one day) the Prophet waited for a while, and then the Divine Inspiration descended upon him. ‘Umar pointed out to Ya’la, telling him to come. Ya’la came and pushed his head (underneath the screen which was covering the Prophet ) and behold! The Prophet’s face was red and he kept on breathing heavily for a while and then he was relieved. ... (Sahih al-Bukhari: Volume 6, Book 61, Number 508, Khan)

Narrated Safwan bin Ya’la bin Umaiya from his father who said: ... ‘Umar said to me, ‘Come! Will you be pleased to look at the Prophet while Allah is inspiring him?’ I replied in the affirmative. ‘Umar lifted one corner of the cloth and I looked at the Prophet who was snoring. (The sub-narrator thought that he said: The snoring was like that of a camel). ... (Sahih al-Bukhari: volume 3, book 27, number 17, Khan)
Narrated Ibn Abbas: Regarding His (Allah’s) Statement:-- ‘Move not your tongue concerning (the Qur’an) to make haste therewith.’ (75.16) And whenever Gabriel descended to Allah’s Apostle with the Divine Inspiration, Allah’s Apostle used to move his tongue and lips, and that used to be hard for him, and one could easily recognize that he was being inspired Divinely. (Sahih al-Bukhari: volume 6, book 61, number 564, Khan)

Q20 How do you interpret what was happening to Muhammad?
SESSION 5 - Promoting Islam - Dawah

The aim of this session is to understand how Islam is promoted. You may find some of this preparation unsettling.

PART 1: PREPARATION AND DISCUSSION

The Attraction of Islam

Q1  Why may a Western woman find Islam appealing?

Q2  Why may a Western man find Islam appealing?

Q3  Why may the message of Islam be appealing to an indigenous population who have been colonized by a non-Muslim population?

Simplicity

Islam has a simple message: “There is one God and Muhammad is his prophet.”

Q4  Why is simplicity appealing?

Q5  Is Islam really simple?

Q6  What can make Christianity seem complex?

Islam and Christianity

Islam is often promoted by attacking Christianity. What would you say to the following statements?

No other book in the world can match the Qur’an … The astonishing fact about this book of ALLAH is that it has remained unchanged, even to a dot, over the last fourteen hundred years. … No variation of text can be found in it. You can check this for yourself by listening to the recitation of Muslims from different parts of the world. (Basic Principles of Islam, p. 4)

… one of the alleged witnesses, St.Mark, tells us that at the most critical juncture in the life of Jesus - “All his disciples forsook him and fled” - (Mark 14:50). Please ask your Christian friend, “Does all mean all in your language …?” … So the so-called “eye-witnesses” are not really eye-witnesses to the happenings … The reason the disciples of Jesus were afraid was that they had learned by hearsay that their Master was killed by being fastened to the cross - that he was crucified. They had learned by hearsay … that he had died. (Ahmed Deedat, The Choice, p. 71)
Every knowledgeable Christian concedes that the real founder of Christianity is St. Paul and not Jesus Christ (peace be upon him). In any event, if there is any division between a Muslim and a Christian on the grounds of dogma, belief, ethics or morality, then the cause of such conflict could be traced to an utterance of Paul found in his books ... in the Bible. As against the teaching of the Master (Jesus) that salvation only comes through keeping of the commandments (Matthew 19:16-17), Paul nails the law and the commandments to the cross (Colossians 2:14), and claims that salvation can only be obtained through the death and resurrection of Jesus Christ. (Ahmed Deedat, *The Choice*, pp. 65-66)

**Islam and Science**

**Q7** What would you say to the following claim?

During the fertilization process if an egg is fertilized by a sperm cell bearing an (X) chromosome, a female offspring will result. If an egg is fertilizes by a sperm bearing a (Y) chromosome, then the resulting offspring would be male. Therefore the sperm is a sex determining factor... The following fourteen hundred year old verses clearly testify that the sperm cell is the sex determining factor in human reproduction:

That He did create in pairs, --male and female, From a seed when lodged (in its place) (Qur'an 53:45-46).

And Allah did create you from dust; then from a sperm-drop. Then He made you in pairs...(Qur’an 35:11).

Verily We created Man from a drop of mingled sperm...(Qur’an 76:2). (*Basic Principles of Islam*, pp. 24-25)

In many Islamic books there are quotes from prominent scientists in support of the miraculous teaching of the Qur’an. Recently this was shown to be a sham. Reporters from the *Wall Street Journal* interviewed these scientists and found out that they were given first class travel and accommodation for them and their wives to a conference, where they were pressed to concede that the Qur’an was miraculous. Professor Hay from the German Marine Institute said, “I fell into that trap and then warned other people to watch out for it.”

**PART 2: DVD PRESENTATION - PROMOTING ISLAM - DAWAH**

**Introduction**

Islam is a missionary religion

Dawah - promoting Islam and inviting people to the way of Islam.

**Freedom**

**Peace**

---

Women

Politics

• Muslims have a very effective lobbying machine in the West.
• They make a big noise when offended.
• Intimidation

Banking and Business

Justice

In the early 1980’s against the backdrop of Reagan’s presidency, Thatcher’s rule, the Communist and nuclear threat, turmoil and oppression in South America, the success of the Sandanista’s in Nicaragua, Aboriginal land rights granted in Nukamba, my sister and I met some Iranians living in Sydney and running an alternative café called “Freedom Square Café”. Meetings were held there by South African groups against apartheid and Aboriginal activists. The atmosphere was buzzing with revolutionary ideas and the fight against oppression. The café supplied the food for the first “Rock against Racism” concert. It was in this atmosphere that my younger sister and I were introduced to Islam. We learnt a lot about Islamic history and the revolutionary aspect of Islam. I saw photos of the Iranian Islamic revolution and was amazed by the multitude of people in the streets ready to die for their belief. The belief and determination of millions of people was able to topple a despotic military-backed government (The largest military presence in the Middle-East at the time, and American puppet-government). A merciless dictator with a feared and brutal secret service was defeated by their love of God, freedom and justice. I was impressed because, as a Christian I had heard about the church leaders talking about subservience to dictators in South America and South Africa. Christian leaders often told the masses to be patient; “The meek shall inherit the Earth”, “turn the other cheek”. In sharp contrast Islamic leaders were saying “the leader you have is the leader you deserve”. (Sr Aminah Riddle, Islam Our Choice, pp.30-31)

Taqiya

• Qur’an 3:28, 16:106
• See the entry for “Taqiya” at http://www.answering-islam.org/Index/index.html
• http://www.islamreview.com/articles/lying.shtml
• Point 4, sub point iii and vi of http://www.famsy.com/salam/Hijrah41.htm

Training is Dawah

Dawah begins with nominal Muslims.

Ahmed Deedat

• Booklets, debates, videos.

Truth - they promote Islam on the basis of truth.

Simple is true.

True morality.
Muhammad - the best of men.

- Assassination: http://answering-islam.org/Green/assassins.htm
- Child bride: http://answering-islam.org/Green/womenstatus.htm

The Text of the Qur'an

No other book in the world can match the Qur'an ... The astonishing fact about this book of ALLAH is that it has remained unchanged, even to a dot, over the last fourteen hundred years. ... No variation of text can be found in it. You can check this for yourself by listening to the recitation of Muslims from different parts of the world. (Basic Principles of Islam, p. 4, bold added)

‘Uthman, “O chief of the Believers! Save this nation before they differ about the Book (Qur’an) ...” ... ‘Uthman sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur’anic materials, whether written in fragmentary manuscripts or whole copies, be burnt. (Sahih al-Bukhari: volume 6, book 61, hadith 510)

http://answering-islam.org/Green/uthman.htm

Differences in the ancient manuscripts.

The Sana’a Manuscripts

There are different Arabic versions of the Qur’an in use today. http://answering-islam.org/Green/seven.htm

For theories about the evolution of the Qur’an see:
- Christoph Luxenberg’s work.
- http://www.syriacaramaicquran.com

Science and the Qur’an

They will ask thee of Dhul-Qarneyn. Say I shall recite unto you a remembrance of him: Lo! we made him strong in the land and gave him unto every thing a road. He followed a road till when he reached the setting place of the sun, he found it setting in a muddy spring, and found a people thereabout ... then he followed the road till he reached the rising-place of the sun, he found it rising on a people (Qur’an 18:84ff, Pickthall).

- http://members.aol.com/AlHaqq4u/spring.html

Christianity - Promoting Islam by Attacking Christianity

Christianity is Paul not Jesus.

For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures. (1 Corinthians 15:3-4, NIV)

- Ask for evidence. Defend Paul. Paul agrees with the earlier prophets unlike Muhammad.

The Bible is Corrupt.

- Contradictions in the Bible.

Jehoiachin [was] eight years old when he began to reign, and he reigned three months and ten days in Jerusalem. (2 Chronicles 36:9, KJV)
Jehoiachin [was] eighteen years old when he began to reign, and he reigned in Jerusalem three months. (2 Kings 24:8, KJV)

Answer to most questions can be found at: http://answering-islam.org

• The text of the Bible is Corrupt.
  • The end of Mark's gospel.

• Their attack on the Bible is exaggerated and hypocritical.
  • The Bible has been well preserved.

Conclusion

**PART 3: GROUP DISCUSSION QUESTIONS**

If someone said the following statement, what could you say to turn it into an evangelistic opportunity?

**Q8** “Muhammad is the perfect man and the best example for humanity today.”

**Q9** “Islam is a religion of peace.”

**Q10** “Islam offers protection and dignity to women.”

**Q11** “Christians teach, ‘turn the other cheek’, but Islam is a religion of justice.”

**Q12** “The Qur’an is a miraculous book perfectly preserved from the time of Muhammad.”

**Q13** “Muslims believe in the same God and prophets as Christians and Jews.”

**Q14** “The Bible is corrupted.”

Remember that when Muslims attack Christianity their accusations are either: false, exaggerated, or hypocritical, as it is equally truth of to Islam.
SESSION 6 - Contend for the Faith

The aim of this session is to force you to understand and defend some of the basics doctrines of Christianity.

PART 1: PREPARATION AND DISCUSSION

The Death of Jesus

One of the objections that Muslims have to the gospel is how can one person pay for the sins of another? They may refer to verses like these to prove their case.

Fathers shall not be put to death for their children, nor children put to death for their fathers; each is to die for his own sin. (Deuteronomy 24:16, NIV)

Every soul earns only to its own account; no soul laden bears the load of another. (Qur’an, 6:164, Arberry)

They may also say that there is no redemption that we can pay to save ourselves from death and judgement.

No man can redeem the life of another or give to God a ransom for him - the ransom for a life is costly, no payment is ever enough - that he should live on forever and not see decay. (Psalm 49:7-9, NIV)

Surely, those who disbelieve and die while they are unbelievers, the earth full of gold shall not be accepted from one of them, though he should offer to ransom himself with it, these it is who shall have a painful chastisement, and they shall have no helpers. (Qur’an 3:91, Shakir)

Q1 Prepare an explanation to share with the group of how Jesus can pay for our sins. Do not be embarrassed if you feel inadequate. It is better to try this now with friends than for the first time with a Muslim.

The Incarnation

Another common objection for Muslims is the incarnation. They may say something like:

“Are you saying that God went to the toilet?”

“God is transcendent and removed from his creation; he cannot be part of it.”

Jesus never said, “I am God”.

Q2 Prepare an explanation of the incarnation to share with your group.
Orthodox Islam believes that the Qur’an is the word of God and therefore uncreated since it is God’s speech. However, the Mutazila sect of Islam deny that the Qur’an is uncreated. Instead they insist that it is created. Why do you think they do this?

The Trinity

The Trinity is another objection that Muslims have to Christianity.

What is the doctrine of the Trinity?

Give scriptural support for this doctrine.

Is the Trinity illogical?

Prepare an explanation of the Trinity to share with the group.

The Qur’an rejects the doctrine of the Trinity. What does the following verse show about its understanding of the doctrine?

Then God will say: “Jesus son of Mary, did you ever say to mankind: ‘Worship me and my mother as gods besides God?’” (Qur’an 5:116, Dawood)

PART 2: DVD PRESENTATION - CONTEND FOR THE FAITH

Dear friends, although I was very eager to write to you about the salvation we share, I felt I had to write and urge you to contend for the faith that was once for all entrusted to the saints. (Jude 3, NIV)

The Death of Jesus

It is a real historical event.

- New Testament
- Old Testament
- General History
At this time there was a wise man who was called Jesus. And his conduct was good and (he) was known to be virtuous. And many people from among the Jews and from the other nations became his disciples. Pilate condemned him to be crucified and to die. And those who had become his disciples did not abandon his discipleship. They reported that he appeared to them three days after his crucifixion and that he was alive. Accordingly he was perhaps the messiah of whom the prophets have recounted wonders. (Josephus, Antiquities 18:3:3, Arabic version)

Yeshua was hanged on the Passover Eve. Forty days previously the herald had cried, “He is being led out for stoning, because he has practised sorcery and lead Israel astray and enticed them to apostasy. Whosoever has anything to say in his defence, let him come forward and declare it.” As nothing was brought forward in his defence, he was hanged on Passover Eve. (Babylonian Talmud, Sanhedrin 43a)

Tacitus (55- c.120 A.D.) Annals 15:44, 2-5

- Docetism

A sample conversation:

M. Jesus never died on the cross.
C. There is no evidence to support your claim. There is evidence from outside the Bible and it supports the view that Jesus was crucified. Stop making excuses for Muhammad.

How is Christ’s death effective?

1. This is God’s Act of Redemption.

We cannot redeem ourselves.

No man can redeem the life of another or give to God a ransom for him - the ransom for a life is costly, no payment is ever enough - that he should live on forever and not see decay. (Psalm 49:7-9, NIV)

But God can redeem us.

But God will redeem my life from the grave; he will surely take me to himself. (Psalms 49:15, NIV)

God so loved the world that he gave his only son. (John 3:16, NIV)

God presented him as a sacrifice of atonement, through faith in his blood. (Romans 3:25, NIV)

God gave Jesus, not us. Jesus is God’s act of redemption not ours.

Islam does have acts of redemption.

Failing to Fast

O you who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil). For a certain number of days; but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days; and those who are not able to do it may effect a redemption by feeding a poor man; so whoever does good spontaneously it is better for him; and that you fast is better for you if you know. (Qur’an 2:183-184, Shakir)

Narrated Ibn Abbas: A man came to the Prophet and said, “O Allah’s Apostle! My mother died and she ought to have fasted one month (for her missed Ramadan). Shall I fast on her behalf?” The Prophet replied in the affirmative and said, “Allah’s debts have more right to be paid.” In another narration a
Manslaughter

It is not for a believer to kill a believer unless (it be) by mistake. He who hath killed a believer by mistake must set free a believing slave, and pay the blood-money to the family of the slain, unless they remit it as a charity. If he (the victim) be of a people hostile unto you, and he is a believer, then (the penance is) to set free a believing slave. And if he cometh of a folk between whom and you there is a covenant, then the blood-money must be paid unto his folk and (also) a believing slave must be set free. And whoso hath not the wherewithal must fast two consecutive months. A penance from Allah. Allah is Knower, Wise. (Qur'an 4:92, Pickthall)

Performing Hajj for the Dead.

Narrated Ibn ‘Abbas: A woman from the tribe of Juhaina came to the Prophet and said, “My mother had vowed to perform Hajj but she died before performing it. May I perform Hajj on my mother’s behalf?” The Prophet replied, “Perform Hajj on her behalf. Had there been a debt on your mother, would you have paid it or not? So, pay Allah’s debt as He has more right to be paid.” (Sahih al-Bukhari: volume 3, book 29, number 77, Khan)

God provided for the redemption of Abraham’s son.

(Abraham said) “O my Lord! Grant me a righteous (son)!” So We gave him the good news of a boy ready to suffer and forbear. Then, when (the son) reached (the age of) (serious) work with him, he said: “O my son! I see in vision that I offer thee in sacrifice: Now see what is thy view!” (The son) said: “O my father! Do as thou art commanded: thou will find me, if Allah so wills, one practising Patience and Constancy!” So when they had both submitted their wills (to Allah), and he had laid him prostrate on his forehead (for sacrifice), We called out to him “O Abraham! “Thou hast already fulfilled the vision!” - thus indeed do We reward those who do right. For this was obviously a trial - And We ransomed him with a momentous sacrifice: And We left (this blessing) for him among generations (to come) in later times: (Qur’an 37:100-108, Yusuf Ali)

Abraham’s son was saved by God’s act of redemption. This is how we explain the death of Jesus to Muslims; it was God’s act of redemption, not ours.

2. Union With Christ

Fathers shall not be put to death for their children, nor children put to death for their fathers; each is to die for his own sin. (Deuteronomy 24:16, NIV)

How can Jesus pay for the sin of another? The answer is simple, Adam. Not all men are the same.

Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men. (Romans 5:18, NIV)

What Adam did was for those united to him. What Jesus did was for those united to him.
The Qur’an has the fall too.

And We said: O Adam! Dwell thou and thy wife in the Garden, and eat ye freely (of the fruits) thereof where ye will; but come not nigh this tree lest ye become wrong-doers. But Satan caused them to deflect therefrom and expelled them from the (happy) state in which they were; and We said: Fall down, one of you a foe unto the other! There shall be for you on earth a habitation and provision for a time. (Qur’an, 2:35-36, Pickthall)

They said: Our Lord! We have wronged ourselves. If thou forgive us not and have not mercy on us, surely we are of the lost! He said: Go down (from hence), one of you a foe unto the other. There will be for you on earth a habitation and provision for a while. He said: There shall ye live, and there shall ye die, and thence shall ye be brought forth. (Qur’an, 7:23-25, Pickthall)

This can be shown to Muslims to show them that not all men are the same and that God deals with us corporately as well as individually.

A sample conversation:

M. One man cannot pay for the sins of another.
C. This is true, but God can redeem us. Jesus is God’s act of redemption not ours.
Or
C. Jesus is like Adam. What Adam did affects us all. What Jesus did can be for you.

The Incarnation
Another common objection for Muslims is the incarnation. They may say something like:

“Are you saying that God went to the toilet?”

“God is transcendent and removed from his creation; he cannot be part of it.”

What is the Bible? Who is the author of Scripture? Dual authorship: 100% God, 100% men. God used these men.

Jesus is described as the Word of God.

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. ...  The Word became flesh and made his dwelling among us. (John 1:1-2 & 14, NIV)

Jesus is not the same as Scripture; he is greater than it, but yet God has given both the Bible and Jesus the same the title of the Word of God and from this we can understand the incarnation. Jesus is fully divine and fully man.

Genesis 1 and the God who speaks.

If you say the Qur’an is uncreated, how can I hold it with my created hand and speak it with a created tongue - you are saying that the divine uncreated eternal word of God is part of this creation. That is an incarnation and the Muslim scholars realized this, thus the Mutazila sect of Islam insisted that the Qur’an is created.

A sample conversation:

M: The incarnation is not possible.
C: Is the Qur’an the eternal uncreated word of God?
M: Yes.
C: So you are saying that God’s uncreated eternal word can become part of this creation?
Show them John 1.
The Trinity

Muslims may say two things:
• It is not what the prophets taught. Polytheism.
• It is illogical.

Scriptural Evidence.

The Bible is very clear that there is only one God, from beginning to end.

But this God is revealing himself, making himself known.

And God said to Moses, “I am the LORD. I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by my name the LORD (YHWH) I did not make myself known to them.” (Exodus 6:2-3 RSV)

Jesus is the divine son.

Philip said, “Lord, show us the Father and that will be enough for us.” Jesus answered: “Don’t you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, ‘Show us the Father’? (John 14:8-9, NIV)

Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing: “To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!” (Revelation 5:13, NIV)

Matthew 21:46

Jesus is revealed to be God in such a way as to maintain monotheism

In the beginning was the Word, and the Word was with God, and the Word was God. (John 1:1, NIV)

The Son is the radiance of God’s glory and the exact representation of his being. (Hebrews 1:3, NIV)

The Bible describes Jesus’ relationship to God is such a way that it is deliberately monotheistic yet revealing a distinction of persons and the full divinity of Jesus.

The Spirit of God is the divine Spirit.
• From God as Jesus was from God, John 14:26, 15:26
• Personal. He teaches, can be grieved, speaks, works, can be lied to he is a person too.
• Three distinct persons in the one God.

Is this logical? It is logical. This does not mean that we can work out God’s nature from our own reason. We need God to reveal himself to us. But now that he has, the Trinity is logical.

1. God is more complex than us.
2. Personal/relational, can be known, not just energy.
3. Self-sufficient. He doesn’t need us.

Therefore if God is relational and self-sufficient then his relational aspects must be meet within himself otherwise he is dependant upon creation for expression of his being.

God is not a singularity but a complex unity.
Mathematics and the Trinity. It is often said that the Trinity and monotheism incompatible. For instance $1+1+1 = 3$ not 1. Christians actually agree with this formula. We believe there are 3 persons in the one God, thus we agree that $1+1+1=3$. I am not sure that we should subject God to our mathematics, but if this challenge is put to you then you can ask whether God is “The Infinite?” Then point out that $\infty + \infty + \infty = \infty$.

**PART 3: GROUP DISCUSSION QUESTIONS**

We finish this session by having another go at explaining the three doctrines we have been examining.

1. How can Jesus pay for the sins of others?
2. Explain the incarnation for a Muslim.
3. Explain the Trinity for a Muslim.

Divide into pairs and each person answer one different question. When you have both had a go change pairs and answer a different question to your new partner. Do this three times so that you answer all the questions again. The most important thing is that you continue to practice explaining these doctrines.
SESSION 7 - Evangelism

PART 1: PREPARATION AND DISCUSSION

Q1 What is the gospel?

Q2 What response do we invite people to have to the gospel?

Q3 Read 2 Corinthians 4:1-4 carefully. What are to be the characteristics of how we share the gospel?

Q4 Read Acts 17:24-31 carefully. As part of his evangelism to the Athenians, the Apostle Paul quotes the Cretan poet, Epimenides, and the Cilician poet, Aratus. Since the Qur’an has many Biblical characters, events and themes, it is possible to find useful verses in it for evangelism. What are the advantages and disadvantages of using the Qur’an for evangelism?

<table>
<thead>
<tr>
<th>Advantages</th>
<th>Disadvantages</th>
</tr>
</thead>
</table>

Q5 Read 1 Corinthians 9:19-23. In what ways are Christians free to be like Muslims to win Muslims?

Q6 In what ways are Christians not free to be like Muslims to win Muslims?

Q7 What part does hospitality play in evangelism?

Q8 Why may it be hard for us to love Muslims?

Q8a How do you think Muslims may feel in Western countries?

Q9 Where does our power to love come from?

Q10 How should Christians deal with fear? Consider 1 Peter 5:7 and Matthew 10:28.

Q11 How do we rely upon God in evangelism?
Sharing the Gospel
What is the Gospel?

The response to the gospel

Relying on God

Sharing the Gospel with Muslims
There are all different types of Muslims, therefore you must get to know the person you are speaking to.

Therefore there is no one way to share the gospel with a Muslim.

A One to One Encounter
Get to know them and share the gospel with them as you would anyone else.

Offer the Word of Life course. (See Evangelistic Tools section on p. 59 for details.)

Read a gospel together. Here is an example of how a gospel is relevant to a Muslim.

<table>
<thead>
<tr>
<th>The Gospel of Matthew</th>
<th>Discussion ideas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Genealogy 1:1-17</td>
<td>Abraham and David are in the Qur’an. You could examine Genesis 12:1-3 and 2 Samuel 7:11b-17 and show how these promises are fulfilled in Jesus. Explain that the OT contains the prophets before Jesus.</td>
</tr>
<tr>
<td>Birth of Jesus 1:18-2:23</td>
<td>The virgin birth is in the Qur’an. Ask them what they thought about the account in Matthew.</td>
</tr>
<tr>
<td>John the Baptist 3:1-17</td>
<td>John is in the Qur’an. Ask what was John’s message?</td>
</tr>
<tr>
<td>Sermon on the mount 5-7</td>
<td>This shows the standard that God requires and is quite a surprise to Muslims.</td>
</tr>
<tr>
<td>Power of Jesus 8-9</td>
<td>The Qur’an says that Jesus performed signs but doesn’t record many. Let them read it for themselves.</td>
</tr>
<tr>
<td>Clean and Unclean 15:1-20</td>
<td>The world of a Muslim is all about external cleanliness. They can only eat Halal food and must ceremonially wash at least five times a day. Jesus challenges this idea of cleanliness and shows that external regulations can never change the cleanness of our heart. But how do we get a clean heart?</td>
</tr>
<tr>
<td>Who is Jesus? 16:13-28</td>
<td>Who is Jesus? Jesus explains that he is to die. What does it mean to follow Jesus?</td>
</tr>
<tr>
<td>Marriage 19:1-9</td>
<td>This shows God’s standard and how Jesus brings us back to God’s original plan for creation.</td>
</tr>
<tr>
<td>The Ranson for many 20:20-28</td>
<td>Jesus explains the meaning of his death</td>
</tr>
<tr>
<td>The Death and Resurrection of Jesus 26-28</td>
<td>This shows that Jesus did die and was resurrected and that he commanded the gospel to be preached to the whole world.</td>
</tr>
</tbody>
</table>
Give them something to read or watch.

Share your testimony and assurance.


Making it as easy as possible

- They have been taught to reject Biblical ideas.
- The immorality of the West is connected to Christianity. Child abuse in the church
- Converts to Islam “prove” Islam is right.

Conduct

- Clean and unclean: floor, food, shoes, alcohol.
- Do not put the Bible or Qur’an on the ground.
- Men and women, honour the differences, modesty.
- Make a friendship, the importance of hospitality.

Credibility

- Holiness of life, do not behave like a kafir (unbeliever) being self-sufficient, thankless, unbelieving in the judgement of God.
- Feel free to speak to Muslims about God and to praise God before them.
- Intellectual credibility. You need to be able to answer questions or to find an answer for them.
- Be careful of politics.

Speaking with Muslims

- If you need to discuss issues admit it will be hard, give them time to assimilate what you are saying, don’t rush. You can become the issue rather than the truth being the issue; be gentle.
- Shame in Islam is still important. Family pressure.
- Do not let them intimidate you. Tell them when they are doing it.
- Group mentality, speak to individuals.
- Not used to people being critical of Islam.
- You don’t speak Arabic.
- Don’t let them squirm out of a difficult situation and change the subject.

Challenging Islam

It may be peaceful or it may be more confronting.

- Islam is confronting Christianity now through books, TV, internet and debates.
- They actually like debates and challenging Christianity.
Jesus confronted.

Paul, like Jesus, actively engaged with and rebuked the religion of his day. Acts 19:23-26

Most of us don’t like this.

Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you. (Matthew 5:11-12, NIV)

If the world hates you, keep in mind that it hated me first. (John 15:18, NIV)


• Don’t think that anything is wrong if there is confrontation.
• You may challenge Islam or support those who do. Paul was abandoned. 2 Tim.1:15-17.
• If you are threatened with death report it to the police at once.

Do not fear Islam, Matthew 10:28.

Islamic Fallacies/What to challenge Muslims about

• The truth about Jesus and the gospel
• Is Muhammad a true prophet?
• The morality of Muhammad
• Enough is enough - stop making excuses for Muhammad
• We believe all the prophets
• No intercessor
• That Islam works
• How Islam spread
• The treatment of non-Muslims by Muslims
• The treatment of those who wish to leave Islam by Muslims

Conclusion

PART 3: GROUP DISCUSSION QUESTIONS

Q12 What types of Muslims are there?

Q13 What are good ways to get to know a Muslim?

Q14 How can you show hospitality to a Muslim?

Q15 If a Muslim wants to become a Christian what do they need to do?

Q16 What does it mean to dress modestly? Do you think Christians dress modestly?

Q17 What are some ways that you could introduce the gospel to a Muslim?
Q18 If a Muslim asked you a question that you could not answer, where could you go for help?

Q19 What should you do if you were threatened?

Q20 Would you associate with a Christian who was publicly confronting Islam?
EVANGELISTIC TOOLS

**Answering Islam** has most of the answers you will need and lots of great articles - www.answeringslam.org/

**Word of Life** offers a number of excellent correspondence courses. To enrol contact: Word of Life, PO Box 5099, Kingsdene, NSW, 2118. 02 9871 6077 wol@stpaulscarlingford.org.au
http://www.word.org.uk

- *Word of Life Basic*, is a series of 20 lessons written to introduce Muslims to Christianity. It is excellent and you should not be afraid to invite Muslims do the course; they are generally keen. I recommend doing this course by regular mail if possible.

- *The Qur’an Course*, is a thorough introduction to the Qur’an and is recommended to those interested in explaining Christianity to Muslims.

The conversion stories of Muslims are worthwhile to hear and share with Muslims. You must check them first as they vary in content and theological persuasion.

- Check your Christian bookshop for such books.
- http://www.exmuslim.com
- http://www.answering-islam.org/Testimonies/

Check the *Engaging with Islam* website for new evangelistic tools - www.engaging-with-islam.info

WHAT TO DO NEXT

If you have just completed the *Engaging with Islam* course you may be thinking about what to do next. Here are some suggestions:

1. Keep learning the Bible and growing as a Christian. We need to know about Islam, but to know Jesus is better and you must never forget this. There is no use being an expert in Islam and an infant in your own faith.

2. Talk to Muslims. Don’t be afraid. Trust God and talk to them as you would anyone else. Most Muslims are quite reasonable and keen to discuss things.

3. Run the course with a group of people. When you teach something you learn more about it, so run this course and you will be even more familiar with the issues.

4. Do the *Word of Life Qur’an Course*. This is a great course that will give you confidence to deal with the Qur’an. Contact http://www.word.org.uk/ for details.

5. Just get involved. There are many ministries happening for Muslims. Find out where these are in your area and get involved.

6. Read some of the classic books on Islam http://answering-islam.org/Books/.


Green, Samuel. Various articles available at http://answering-islam.org/Green/


Maududi, Syed Abu-Ala’. *Chapter Introductions to the Qur’an*. http://www.usc.edu/dept/MSA/quran/maududi/


Qur’an (with helpful introductions) and major Hadiths available online http://www.usc.edu/dept/MSA/reference/reference.html


__________. *Daily Islamic Activities*, Ashfield NSW: Islamic Welfare Centre, (no date of publication but in use 2005).
<table>
<thead>
<tr>
<th>SESSION 1</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>A1</strong> While he was mediating in a cave an angel came to him.</td>
</tr>
<tr>
<td><strong>A2</strong> The angel.</td>
</tr>
<tr>
<td><strong>A3</strong> Waraqa was Muhammad's uncle and was a Christian.</td>
</tr>
<tr>
<td><strong>A4</strong> Muhammad's tribe rejected him and his message.</td>
</tr>
<tr>
<td><strong>A5</strong> Muhammad was protected by his uncle Abu Talib.</td>
</tr>
<tr>
<td><strong>A7</strong> They willingly believed Muhammad.</td>
</tr>
<tr>
<td><strong>A8</strong> Islam spread peacefully.</td>
</tr>
<tr>
<td><strong>A9</strong> Muhammad kept on assassinating anyone who spoke against him. In the end the tribe accepted Islam.</td>
</tr>
<tr>
<td><strong>A10</strong> Islam spread forcefully.</td>
</tr>
<tr>
<td><strong>A11</strong> Muhammad would not tolerate anyone else claiming to be a prophet.</td>
</tr>
<tr>
<td><strong>A12</strong> Muhammad conquered Mecca with minimal bloodshed.</td>
</tr>
<tr>
<td><strong>A13</strong> After the conquest of Mecca the other Arab tribes decided to give allegiance to Muhammad.</td>
</tr>
<tr>
<td><strong>A15</strong> After Muhammad died many of the Arab tribes left Islam.</td>
</tr>
<tr>
<td><strong>A16</strong> The Islamic leaders fought these tribes until they returned to Islam.</td>
</tr>
<tr>
<td><strong>A17</strong> The Arab tribes were forced by the sword to be Muslim and the Jews and Christians were expelled from the Arabian peninsula.</td>
</tr>
<tr>
<td><strong>A18</strong> This is nonsense. Some tribes did convert through Muhammad's preaching, but Islam mainly spread by conquest and in the case of the Arabian Peninsula, by forced conversion.</td>
</tr>
<tr>
<td><strong>A19</strong> Yes, but the West did not have to be conquered and enslaved to have this knowledge brought to it. The giving of knowledge cannot justify the Islamic aggression.</td>
</tr>
</tbody>
</table>
| **A20** 1. The Crusades came in response to the Jihad.  
2. The Crusades were small in scale compared to the size of Jihad which went from Spain to India.  
| **A21** Islam is not the answer to the problems of the West. The Islamic state has failed everywhere it has been. Its only glory is that it conquered. |
| **A22** Muhammad is a significant figure in world history because of the massive impact he had. He is like Alexander the Great, Caesar, etc. |
| **A23** Muhammad tried to establish a theocracy. The Bible says that a theocracy run by sinful people with sinful citizens will never work. |
| **A24** Only Jesus can bring God's kingdom because he is the sinless king and can change God's people to be holy. |
| **A25** No one is more powerful than Jesus, including Islam. As Christians we can be confident that our Lord rules. |

<table>
<thead>
<tr>
<th>SESSION 2</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>A1</strong> It is John the Baptist. We know this from the rest of the Bible.</td>
</tr>
<tr>
<td><strong>A2</strong> John means that Jesus is a sacrifice for sins.</td>
</tr>
<tr>
<td><strong>A3</strong> We understand John because the OT explains what the “lamb of God” means. The OT provides the cultural and linguistic categories for us to understand Jesus.</td>
</tr>
<tr>
<td><strong>A5</strong> The Qur’an, and the Islamic traditions: Hadith and Sirat.</td>
</tr>
<tr>
<td><strong>A6</strong> The Qur’an is the main book considered to be the word of God. The Hadith and Sirat provide the context for the Qur’an and most of the instructions and details for the Islamic religion.</td>
</tr>
<tr>
<td><strong>A7</strong> The Sunnah is the practices of Muhammad. It is found in the Hadith and Sirat.</td>
</tr>
<tr>
<td><strong>A8</strong> Muhammad took his practices from the Christians and Jews.</td>
</tr>
<tr>
<td><strong>A9</strong> This is wrong. The Qur’an does not contain much of the basic information about Islam. This other information is the Hadith and Sirat.</td>
</tr>
<tr>
<td><strong>A10</strong> The Qur’an teaches many things about fighting. You have only quoted one part. It equally says to not fight or to fight and conquer.</td>
</tr>
<tr>
<td><strong>A11</strong> Muhammad is far more than just a messenger. The Qur’an is about him: It revolves and evolves around his life. He is the model Muslim, that Muslims are to copy in every detail.</td>
</tr>
<tr>
<td><strong>A12</strong> The Bible and Qur’an are not the same. The Bible provides its own context while the Qur’an is a book without a context.</td>
</tr>
</tbody>
</table>
SESSION 3

A2 No
A3 It is important to know the Qur’an and Hadith because these show authentic Islam.
A4 It was allowed in the OT but not God’s original plan for marriage, Matthew 19:1-12.
A5 It emphasizes God’s otherness, his transcendence.
A6 God is the other and cannot be defined. We can only say what he is not.
A7 Muhammad is trying to say that Abraham was a Muslim and not a Christian or Jew. He is saying this because he wants to start a new religion which is not Jewish or Christian.
A8 Jesus did not die on the cross.
A9 First they go to hell.
A10 Sneezing is a good event because it blows Satan out of your nose.
A11 Satan can enter through the holes in our body, thus going to the toilet exposes you to danger.
A12 They are uncomfortable with these hadiths.
A13 To reject the Hadiths is the reject the sunnah (practices) of Muhammad. This is unbelief in Islam. The Hadiths are integral to Islam. Muslim cannot reject the authentic hadiths and need to be reminded of this.
A14 It means we should find out what a Muslim believes rather than just assume we know what they believe.
A15 Jihad is the struggle to make Islam the number one religion.
A16 We can help them by finding out about their situation, praying for them, visiting them and sending them gifts, asking our politicians to help them, and tell the ambassadors of the countries that are oppressing them that we know what is happening and want it to stop.
A17 Muhammad was venerated as a living saint.
A18 Muhammad can be an intercessor for a Muslim.
A19 The Muslim hope is that Muhammad will intercede for them and get them out of hell.
A20 Liturgy.
A21 There are similarities, but the Salaat does not ask for the forgiveness of sin.
A22 Muslims pray that Muhammad with be blessed and accepted so that he can represent them.
A23 Islam does have a mediators. If a Muslim said this it just shows that they don't know their religion.
A24 Tell them about Jesus the perfect mediator who does not need us to pray for him to be accepted and blessed but is the source of blessing and acceptance.

SESSION 4

A3 A prophet is tested by examining their teaching and the fruit of their lives.
A4 If Muhammad is a true prophet Christians should accept him.
A5 If Muhammad is a false prophet Christians must reject him.
A6 It is adultery, Matthew 19:9.
A7 This is bad fruit.
A10 No.
A11 Muslims have rewritten the Gospel to make it agree with the Qur’an as the Qur’an says it does.
A12 They have to rewrite the Gospel as a way of preserving the integrity of the Qur’an.
A13 Muslims attack the Bible as a way of preserving the integrity of the Qur’an.
A14 Muhammad’s teaching has corrupted the message of the gospel in the Islamic world.
A15 No you don’t; you only believe what Muhammad says about the prophets.
A16 See talk notes point 2.
A17 To answer this question we must ask is Muhammad a true prophet?
A18 The proof that Muhammad was a prophet was a mole on his back.
A19 Muhammad knew he needed medical help.
A20 It seems to be some type of seizure.

SESSION 5

A5 Islam is actually a very complicated religion. It has hundreds of rules governing every aspect of life. It also has many holy books, which are binding, that most Muslims will never read.
A7 Such an interpretation claims far more than what is being taught, for these verses are simply stating what is observable: that children, male and female, are born as a result of sperm being lodged inside a woman. Such an interpretation also ignores the explanation from the Hadith where Muhammad
taught that the sex of a child is determined by which ever reproductive substance is the stronger: either that of the male or the female. This is the opposite of what science has shown, for it is only the male sperm that determines the sex of a child.

A8  Muhammad is not a good example for us to follow. He had people tortured, assassinated and had sex with a nine year old girl. The only perfect man is Jesus. Read his life in the Bible.

A9  The word Islam means submission not peace. Islam has never brought peace. Jesus was the true man of peace and he shows the way to peace.

A10 Women are protected and honoured in Islam only if they stay in their place. If they seek freedom they are treated as immoral women. Show them Jesus treated women and what the Bible says?

A11 This is to create a false distinction. It is true that Christianity teaches, “turn the other cheek”, but this does not need mean that it is not concerned with justice. Romans 12:17-13:4 has both these ideas. Christians are not to take the law into their own hands about are to seek justice from the government. Secondly, Islam does not bring justice; it only brings the Islamic version of justice. The Islamic states in the world are unjust.

A12 This is nonsense. The early Qur’ans were burnt and one version standardized. There is no evidence that it is exactly the same as what Muhammad said. The ancient manuscripts have variations and there are slightly different Arabic versions of the Qur’an in use today. The Bible has never been burnt and standardized in this way.

A13 Yes, Muslims say this but in practice they do not believe the prophets. They only believe and read what Muhammad said about the prophets. The Bible has all of the prophets and Christians actually read of the prophets.

A14 This is an exaggeration. Yes, there are variants among the Biblical manuscripts, but these are small and due to the large number of manuscripts, the true reading can be deduced. It is hypocritical for a Muslim to attack the Bible when there are variants in the Qur’an too. This is just an excuse to ignore what the prophets say.

SESSION 6

A8  The view of the Trinity in the Qur’an is that it is God the father, Mary the mother and Jesus the son.

SESSION 7

Q6  We cannot change the gospel or accept Muhammad as a prophet or the Qur’an as the word of God.
Q8  We may be afraid of them.
Q9  Our power to love comes from the gospel. The gospel shows God’s love for us.
Q10 When fearful we must pray to God and also remember that God is greater than Islam and is to be feared above Islam.
Q11 Evangelism is God’s work. We are to pray for their conversion, live a holy lives and be confident when we speak. Our God reigns.
Q12 There are all types of Muslims, some are gentle while others are radical. Therefore, you must take the time to find out who they are.
Q13 Spend time talking to them.
Q17 The Word of Life course is excellent. Read a gospel together. Invite them to church. Tell them your testimony. Give them a book or a DVD to watch.
Q18 answering-islam.org
Q19 You must tell the police immediately, otherwise you will create an environment in which it is acceptable to intimidate Christians. This is in fact the situation that many Christians in Muslim countries find themselves in.