

LIBERTY UNIVERSITY

WORLDVIEW/RELIGION ANALYSIS

ISLAM

APOL 500

LIBERTY BAPTIST THEOLOGICAL SEMINARY

BY

WILLIAM D. CORBITT

LYNCHBURG, VIRGINIA

SUNDAY, FEBRUARY 28, 2010

## TABLE OF CONTENTS

INTRODUCTION/THESIS STATEMENT	1
SUMMARY OF ISLAM	1
CRITIQUE OF ISLAM/FLAWS OF THIS BELIEF SYSTEM	2
SHARING CHRISTIANITY	3
BIBLIOGRAPHY	5

## INTRODUCTION/THESIS STATEMENT

Summarizing Islam, as well as critiquing this religion is a daunting task, but will be attempted henceforth. Islam's holy book is the Qur'an. In their teachings they outline judgment, Allah's supremeness, people of other religions (infidels), family values, as well as food to consume. At first glance the person without a personal relationship to any religion might find many similarities in the Qur'an and the Holy Bible. But, once the reader begins to delve in they begin to see unmitigated differences which become clear as night and day.

## SUMMARY OF ISLAM

Juan Campo best summarizes this in his statement, "Defining Islam is an undertaking that, to a significant extent, has occurred in the context of Muslim and non-Muslim historical interactions, whether they be framed in terms of believers and disbelievers, People of the Book and polytheists, jihadists and crusaders, Easterners and Westerners, secularists and theocrats, or insiders and outsiders. Islam is what Muslims have made of it, what non-Muslims have made of it, and what they have made of it together."<sup>1</sup> These words ring true especially in the context of what the Muslims have made of Islam, since most of the rhetoric surrounding their views of infidels have been vocalized.

An important part of Islam is what leads it to be an intolerant religion whether people want to believe it or not. The theology of Islam is so firmly rooted in one book, the Qur'an, and one man, the Prophet, that mainstream Muslims are unlikely to ever support attempts to tamper with either.<sup>2</sup> This coincides with what most Christians already know, which is Islam is not a peaceable religion, it never has been but tries to portray itself as such to win converts. Ergun

---

<sup>1</sup> Juan E. Campo, *Encyclopedia of Islam* (New York: Infobase Publishing, 2009), 375.

<sup>2</sup> Akbar Ahmed, *Journey Into Islam: The Crisis of Globalization* (Washington, D.C.: Brookings Institution Press, 2007), 144.

Caner proclaims, “Islam does not mean ‘peace’ in Arabic in the classic sense of the term. Islam means ‘surrender’.”<sup>3</sup> With this in mind we come to the reason for describing the contradictions between Islam and Christianity which are many, and only a few are discussed in the following portions.

### **CRITIQUE OF ISLAM/FLAWS OF THIS BELIEF SYSTEM**

When speaking of Islam it is important to compare Allah to the God of the Bible. These, though some disagree, are very different gods. The two gods cannot be encompassed in the term ‘god’ this would be an injustice to both holy texts. The Qur’an speaks of Allah as transcendent instead of being a God who is concerned with the lives of the people He created. Being supreme over his people, Allah expresses little, if any, love for them in contrast to the God of the Bible. The Bible states in 1 John 4:8, “He who does not love does not know God, for God is love.”<sup>4</sup> To serve a god who gives no free will is a master not a righteous, just god. A god who gives free will cannot ask his creation to deny relationships when that is what people were created for ultimately.

A direct command is written from the Qur’an 5:51, “O ye who believe! Take not the Jews and the Christians for friends. They are friends one to another. He among you who taketh them for friends is (one) of them. Lo! Allah guideth not wrongdoing folk.”<sup>5</sup> If a Muslim person is not allowed to befriend a Christian or a Jew then how is it truly possible to witness to someone who

---

<sup>3</sup> Ergun Caner, “Islam”, *The Popular Encyclopedia of Apologetics*, ed. Ed Hindson and Ergun Caner (Eugene, Oregon: Harvest House Publishers, 2008), 279.

<sup>4</sup> John MacArthur, ed. *The MacArthur Study Bible – New King James Version*, (Nashville, Tennessee: Thomas Nelson, Inc., 1997), 1971.

<sup>5</sup> M.M. Pickthall, *The Meaning of the Glorious Qur’an*, [online] available from <http://www.sacred-texts.com/isl/pick/005.htm>

will not allow themselves to create a relationship with someone of a different faith? This comes in direct opposition of what their holy book states for them to practice.

Muslims have no finality of what is to come after death. They are to die mortally then await in a place staed by Farid Esack, “barzakh – the period in the grave...there is a barzakh until the day when all be raised from the dead!”<sup>6</sup> This means that there is no peace on this earth for the Muslim, that all things are constantly judged to the Muslim’s meeting the criteria of the Qur’an. There is no way of knowing whether as a Muslim you have attained the appropriate procedures or standards to please Allah. The Bible is contrary to this where it states in Ephesians 2:8-9, “For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.”<sup>7</sup> This alone states that if you have faith in God’s gift, which is Jesus Christ in this context, then you are saved. This theology is through grace not by a collection of rules set by a supreme being which may or may not be attained depending on whether you achieved enough status in said religion.

### **SHARING CHRISTIANITY**

This leads to the many aspects of where to begin when talking to a Muslim as a Christian. The most affable way typically to begin speaking to anyone, even others outside of Islam, is to know where they come from and how their religious beliefs differ from Christianity. Open the conversation by asking them about their religion Muslims are passionate about Islam and their beliefs even if at first they seem quiet or reserved. By asking specific questions about Islam and their practices this will almost always catch them off guard; some Muslims believe that Christians are ignorant to their religion and are closed minded. This type of sharing is supported

---

<sup>6</sup> Farid Esack, *The Qur’an: A User’s Guide* (Oxford: Oneworld Publications, 2007), 158-159.

<sup>7</sup> John MacArthur, ed. *The MacArthur Study Bible – New King James Version*, (Nashville, Tennessee: Thomas Nelson, Inc., 1997), 1805.

by John Gilchrist who states, “Later on in this chapter I will show why it is, therefore, essential that we study Islam and know the beliefs of the Muslims so that we can engage in profitable dialogue, but let me say here that it is at least essential that we be willing to listen as well as talk. When Muslims find that they are free to express their own feelings and beliefs, and when they realize that the Christian is not just interested in seeing them baptized at the first opportunity, they become more willing themselves to hear what the Christian has to say.”<sup>8</sup> These words constantly ring true in sharing our good news.

The most important aspect of Christianity over Islam is that the Muslim needs forgiveness and cannot ever find that within the Qur’an. There are many laws and regulations similar in idea to the Old Testament when you speak with a Muslim, but there is never a finality of where the Muslim will spend eternity. This guarantee of finality in heaven or hell is only provided in Christianity with the blood of Jesus Christ. This at all costs needs to be spoken to the Muslim.

The Gospel is uniquely different from every other religion, Islam included by where man is not the measure of finality, but the one who came and died and suffered on the cross for mankind’s sins was and is the measure of finality. Yes, we are commanded to spread the Gospel, but most important of all we must realize our objective is not to win the argument of religious discussion, but to win the soul to our Lord and Savior Jesus Christ with and through the Holy Spirit.

---

<sup>8</sup> John Gilchrist, The Christian Witness to the Muslim, [online] available from <http://www.answering-islam.org/Gilchrist/Vol2/index.html>

## BIBLIOGRAPHY

- Ahmed, Akbar. *Journey Into Islam: The Crisis of Globalization*. Washington, D.C.:  
Brookings Institution Press, 2007.
- Campo, Juan E. *Encyclopedia of Islam*. New York: Infobase Publishing, 2009.
- Caner, Ergun. "Islam", *The Popular Encyclopedia of Apologetics*, ed. Ed Hindson and Ergun  
Caner, 279. Eugene, Oregon: Harvest House Publishers, 2008.
- Esack, Farid. *The Qur'an: A User's Guide*. Oxford: Oneworld Publications, 2007.
- Gilchrist, John. *The Christian Witness to the Muslim*. [Online]. Available from  
<http://www.answering-islam.org/Gilchrist/Vol2/index.html>
- MacArthur, John, ed. *The MacArthur Study Bible – New King James Version*. Nashville:  
Thomas Nelson, Inc., 1997.
- Pickthall, M.M. *The Meaning of the Glorious Qur'an*. [Online]. Available from  
<http://www.sacred-texts.com/isl/pick/005.htm>