

An Introduction
and Guide to
Sharing Christ
with Muslims

ISLAM



ISLAM WORLDWIDE



The Global Muslim Population



Islam is growing around the world. While most Muslim-majority cultures are concentrated in the Middle East and North Africa, over half of Muslims worldwide live outside these regions.

STRIVING FOR PEACE



In recent years, God has been working in amazing ways to bring Muslims to faith in Himself. More Muslims have come to faith in Christ since 1979 than in the previous 13 centuries put together! In this time of dramatic transformation, many more workers are needed to live as a witness of the transforming power of the gospel in Muslim communities, disciple new believers and nurture developing churches to maturity.

Nearly a fourth of the world's population is Muslim. Most have never heard the good news.

Over 1.8 billion people are Muslims, and Islam is the largest least-reached religious bloc in the world. The majority of the over 3,600 primarily Muslim people groups still have no culturally relevant gospel witness. Though nearly half of the world's least-reached people are Muslims, only a small percentage of Protestant cross-cultural workers are serving among them.

Fear or hatred driven by misinformation often influences what Westerners—including Christians—think of followers of Islam. The truth is that God loves Muslims and wants them to know and worship Him. However, most Muslims around the world continue striving for peace with God by submitting to the Five Pillars of Islam, because they have never known God's gracious provision of salvation through Jesus.

ORIGINS OF ISLAM



Muhammad, the founder of Islam, was born in Mecca, Saudi Arabia in A.D. 570. His father died before his birth, and his mother passed away when he was only six years old. Consequently, he was raised by his uncle, a merchant in the caravan trade. Muhammad likewise worked as a caravan trader in Mecca and later in Medina. Through his trade, he encountered the various beliefs prevalent in the region, including those of Christians and Jews.

Muslims believe that in 610, the angel Gabriel appeared to Muhammad as he was meditating in a cave outside of Mecca and gave him the first of many revelations. After Muhammad's death, these revelations were compiled and recorded in written form. They became known as the Quran, the holy book of Islam.

Today, Islam is the second-largest religion in the world, and it's growing faster than any other faith.

Muhammad declared that Allah was the one and only God and called the people of Mecca to reject their gods and idol worship. Due to persecution, Muhammad and his followers left Mecca and immigrated to Medina in 622. There he assumed religious, political and legal authority.

The year 622 is considered the official beginning of Islam. Muhammad's teaching and life shaped the Arab culture as the polytheistic Arabs became staunchly monotheistic. Previously divided, they united to spread their faith.

The Expansion of Islam

Islam continued to grow after Muhammad's death in 632 through the leadership of his successors, called caliphs. Under the Umayyad caliphate (661-750), centered in the Syrian city of Damascus, Islam rapidly spread eastward and westward, conquering territories from Spain to India. Charles Martel halted Islam's advance into Europe at the Battle of Tours in France in 732.

The Abbasid caliphate took control in 750 and ruled from Baghdad, in modern-day Iraq. This dynasty ushered in the golden age of Islam with scientific contributions in fields including optics, mathematics and astronomy, as well as the translation of Greek works into Arabic. The Abbasid dynasty was defeated in 1258, when the Mongols invaded Baghdad. The Mamluks in Egypt welcomed the Abbasids, and the caliphate continued there for the next 250 years.

Between the 14th and 16th centuries, the Ottomans amassed a vast Islamic empire, covering southeastern Europe, Turkey and the Arab world. Although this empire began to weaken in the late 16th century, it endured until the end of World War I.

The caliphate was abolished under Atatürk, the first president of Turkey, in 1924. Following World War II, many European colonies in the Middle East gained their independence and formed Islamic states. Concurrent with independence was the discovery of Middle Eastern oil, which gave these new countries influence in world events.

The Arab Spring uprisings that began in late 2010 have altered and destabilized countries throughout the Middle East. In the wake of these uprisings, powerful terrorist groups have arisen, and wars have forced millions from their homes. Yet, in the midst of the refugee crisis, God is opening the hearts of many to the gospel and bringing them to places where they can hear the good news.

Islam Around the World

Although Islam began in the Arab world, today's Muslim population is mostly non-Arab. Only one in five Muslims is Arab, and millions of Arabs are Christians. The largest Muslim populations are found throughout Asia, in countries including Indonesia, India, Pakistan and Bangladesh. Far more Muslims live in South and Southeast Asia than in the Middle East.

Islam has a growing presence in the West as well. Muslims have lived in North America for several centuries, and it's estimated that in 2017, more than one in every hundred people in the United States was a Muslim. By 2050, that percentage is expected to nearly double. The Muslim population in Europe is also expected to grow significantly during that period from approximately five percent to as much as 14 percent, depending on migration patterns in the years to come.

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ISLAMIC BELIEFS



“Islam” Means “Submission”

For the Muslim, peace is found in total submission to the will of God and obedience to His law. This submission is demonstrated in the Muslim posture of prayer, in which the knees, head and hands touch the ground.

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“Those who believe, and work righteousness—their Lord will guide them because of their Faith: beneath them will flow rivers in Gardens of Bliss. (This will be) their prayer therein: ‘Glory to You, O Allah!’ And ‘Peace’ will be their greeting therein! And the close of their prayer will be: ‘Praise be to Allah, the Cherisher and Sustainer of the Worlds!’” (The Quran, Sura 10:9-10)

The Six Articles of Faith

Although the branches of Islam hold some differing views on matters of doctrine, the Six Articles of Faith sum up the basic beliefs that are common to all Muslims.

“The Messenger believes in what has been revealed to him from his Lord, as do the men of faith. Each one (of them) believes in Allah, His angels, His books, and His Messengers.” (The Quran, Sura 2:285)

God: Belief in one all-powerful, all-knowing God, referred to as Allah, is central to Islam. "Allah" means "God" in Arabic. He is the creator and sustainer of all things.

"Say: He is Allah, the One; Allah, the Eternal, Absolute; He begets not, nor is He begotten; And there is none like unto Him." (The Quran, Sura 112:1-4)

Angels: Angels are the unseen messengers of Allah who carry out a number of duties, including recording the good and bad deeds of individuals and caring for heaven and hell. The angels worship God alone and obey Him completely. Jinn are similar supernatural beings but can be evil.

"And to Allah does obeisance all that is in the heavens and on earth, whether moving (living) creatures or the angels: for none are arrogant (before their Lord). They all revere their Lord, high above them, and they do all that they are commanded." (The Quran, Sura 16:49-50)

Prophets: Beginning with Adam and ending with Muhammad, Allah sent prophets, some of whom were called apostles because of their special mission. The six major apostles were Adam, Noah, Abraham, Moses, Jesus (who is believed to be the most important prophet before Muhammad, though only a man) and Muhammad. Muhammad is the final and greatest prophet, superseding all of the others in his writings and decrees.

"Say you: 'We believe in Allah, and the revelation given to us, and to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophets from their Lord: we make no difference between one and another of them: and we submit to Allah.'" (The Quran, Sura 2:136)

Holy Books: Muslims believe that Allah sent down many holy books through messengers, but most of them have been lost. The only ones remaining are the Torah (Law) given to Moses, the Zabur (Psalms) given to David, the Injil (Gospel) given to Jesus and the Quran (Recitation) given to Muhammad. The Quran is regarded as the final revelation, and its words have authority over the teachings of all the other holy books. Islam also teaches that the Bible has been changed by the Jews and Christians and is no longer reliable.

"We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption)." (The Quran, Sura 15:9)

Judgment of Allah: On the Day of Judgment, Allah will open the record books and weigh each individual's good and bad deeds on a balance scale in order to determine his or her eternal destiny. Even if an individual's good deeds outweigh the bad, there is no assurance of salvation. Allah can choose to condemn or forgive as he pleases.

"On that Day shall the (Great) Event come to pass ... That Day shall you be brought to Judgment: not an act of yours that you hide will be hidden." (The Quran, Sura 69:15,18)

Divine Predestination: Allah knows all that has happened and all that will take place. What Allah decrees will come to pass, and no one can act outside of his will.

"Surely, this is no less than a Message to (all) the Worlds: (With profit) to whoever among you wills to go straight: But you shall not will except as Allah wills ..." (The Quran, Sura 81:27-29)

Biblical Faith and Islam

	BIBLICAL FAITH	ISLAM
GOD	God is personal, knowable, holy, sovereign, just, compassionate and loving; man can have a personal relationship with Him.	Allah is just, sovereign and transcendent; man cannot have a personal relationship with him.
TRINITY	God is one, existing eternally as Father, Son and Holy Spirit.	Allah is absolute oneness. He is alone, not a Trinity. Denying his absolute oneness is blasphemous.
JESUS	Jesus is God incarnate, fully God and fully man.	Jesus is one of thousands of prophets—one of 25 mentioned by the Quran. He is not God.
THE BIBLE	The Bible is God's final, living, inerrant and authoritative Word.	The Quran has superseded the Bible as the final authority.
MAN	Man was created by God in His own image, but chose to disobey God. From this time, everyone is born with a sinful nature and must be reconciled to God.	Man is endowed with guidance from Allah so he is able to submit to God. He is not made in God's image nor born with a sinful nature.
SIN	Sin is violation of God's moral law. It results in a broken relationship with God, guilt, condemnation and shame.	Man is imperfect and makes mistakes. The effects may be mitigated through submitting to Islam.
THE CROSS	Jesus' death on the cross paid the price for our sins, reconciling us to God.	Jesus didn't die on the cross.
RESURRECTION	Jesus was raised from the dead, signaling victory over sin and death.	Jesus wasn't raised from the dead.
SALVATION	Salvation is deliverance from the power of sin, guilt and shame, and the free gift of eternal life. We are saved by grace, through faith in Jesus, making it possible for us to have a relationship with God.	Possible deliverance is granted by submission to Islam, through adherence to the Five Pillars. However, a person's final destiny is determined by Allah's will.
FORGIVENESS	Forgiveness is a free gift, available through faith in Jesus, who paid for our sin through His death on the cross.	There is no assurance of forgiveness. Good deeds can lessen the impact of bad ones.
ETERNAL LIFE	Eternal life is possible through Jesus' sacrifice and is guaranteed for the believer by the Holy Spirit.	There is no assurance of eternal life unless one dies as a martyr in holy war.
WORKS	Good deeds are manifestations of a believer's thankfulness and worship and the fruit of a life transformed through faith in Jesus.	Adherence to the Five Pillars is required in obedience to Allah.

Shared Beliefs

Although there are many points of disagreement between biblical faith and Islam, there are also a number of things about which both faiths agree.

Both Muslims and Christians Believe:

- God is the creator and sustainer of the universe.
- God is sovereign.
- Judaism and Christianity, and their prophets, were originally given by God.
- Heaven and hell exist.
- The Bible was originally sent by God.
- Jesus:
 - ▶ was born of the virgin Mary.
 - ▶ lived a sinless life.
 - ▶ performed many miracles.
 - ▶ is the Messiah.
 - ▶ ascended into heaven.
 - ▶ will return to this earth.

“You alone are the LORD. You made the heavens, even the highest heavens, and all their starry host, the earth and all that is on it, the seas and all that is in them. You give life to everything, and the multitudes of heaven worship you.”

—Nehemiah 9:6



MUSLIM PRACTICES



The Five Pillars (Duties) of Islam

Islam is built on five pillars to which Muslims must adhere if they want any hope of being granted salvation. These pillars define how a Muslim is to show submission to Allah.

The Creed (Shahada): Professing that “there is no god but Allah, and Muhammad is the messenger of Allah.” Muslims repeatedly recite this creed in daily prayer and at other important times.

Prayer (Salat): Praying memorized prayers at five set times each day according to specific rules while facing Mecca.

Giving Alms (Zakat): Giving to the poor, customarily 2.5% of a Muslim’s total savings and wealth above a minimum amount known as nisab.

Fasting (Sawm): Practicing self-control and discipline during the month of Ramadan. Muslims are to abstain from all food, liquid, tobacco and intimate relations from sunrise to sunset.

Pilgrimage (Hajj): Making a pilgrimage to Mecca at least once in a lifetime. Any Muslim who is financially and physically able should complete this journey, known as the Hajj. The Hajj commences about two months after the end of Ramadan. It reminds pilgrims and all Muslims that they belong to the umma: the worldwide community of Islam, which binds people together beyond class and ethnic diversity through faith in Allah.

Some Muslims emphasize a sixth pillar: jihad. Meaning “struggle” or “great effort,” jihad can be interpreted as war against one’s own tendency to sin, war against infidels or the struggle to win non-Muslims to faith through peaceable means.

The Quran only speaks of jihad as holy war against infidels. Muslims believe that the only way of guaranteeing one’s salvation is to die as a martyr in this type of jihad. Many modern Muslims believe that this sort of jihad is to be used only in defense against oppression, never against civilians or other Muslims.

Branches of Islam

Several branches of Islam have developed due to divisions over certain beliefs and their implications for life and practice and disagreements over historical figures. Most Muslims identify themselves as Sunni or Shia, the two major branches of Islam.

Sunnis, also known as orthodox Muslims, account for more than 80 percent of the world's Muslim population. They emphasize the consensus of the community in matters of doctrine and believe that Muhammad's successors should be elected.

Shias, also known as **Shi'ites**, make up 10 to 15 percent of all Muslims and are found mainly in Iran, Pakistan, India and Iraq. They hold that Ali, Muhammad's closest male relative, and his descendants are the prophet's rightful successors. Shias believe that Ali's son Husain died as a martyr for them and intercedes for them. They reject the consensus of the community as authoritative.

Sufism is both a branch and a mystical movement that overlaps the other branches of Islam. Sunni and Shia Muslims may also be Sufi. Sufis favor direct communion and experiential oneness with God over legalistic adherence to ritual. Sufism incorporates religious music and poetry, as well as chanting the attributes of Allah. Sufis believe this inner, spiritual dimension complements outward obedience.

Types of Muslims

Across the branches of Islam, different types of Muslims may also be identified by how they live out their faith.

“Traditional” Muslims look to the historical life of Muhammad as their guide for life and practice. They're defined by their conservative focus on living life as Muhammad would have, whether their adherence is regular or only occasional.

A small percentage of traditional Muslims employ violence to conform society to their historical paradigm. Although this brand of Islam has gained political power and increased its ability to cause havoc in the world through subversion and terrorism, it has lost credibility in the minds of many Muslims.

“Modern” Muslims may be conservative, moderate or liberal in their thought and practice, but they are defined by their adaptive efforts to live out Islam in ways they deem appropriate in today's world.

“Folk” Muslims are found among every branch of Islam. Since Islam frequently communicates that God is impersonal and remote, folk Muslims combine local practices of animism or spiritism with Islam in efforts to find protection and hope. In many cultures, Muslims use beads, charms or amulets to ward off attacks from evil spirits. Some worship at the graves of saints, believing that they hold special powers to answer prayers.

SHARING YOUR FAITH *with a Muslim Friend*



Understanding and Responding to Muslims

As more Muslims settle throughout the Western world, God is giving the body of Christ in the West growing opportunities to share the gospel with them. The concept of an unconditionally loving, personal God is foreign to the Muslim belief system. Their only exposure to such a God will likely be through believers who are willing to reflect His love to them.

God can use you to touch the hearts of Muslims! Although building into the lives of Muslims sometimes requires stepping out of your comfort zone, you'll likely be amazed by the ways God will use your efforts to impact lives with His good news.

God is giving the body of Christ in the West growing opportunities to introduce Muslims to His love and salvation.

Commit to Prayer

The most important part of sharing the gospel with anyone, regardless of their religion, is prayer. Commit to pray regularly for your Muslim friends. Ask God to soften their hearts and to lead you to Muslims who are open to the gospel.

Build Relationships

Strive to be a part of your Muslim friends' lives and allow them to be part of yours, building true friendships. Ask them to join your family for a picnic, take a walk or attend a concert or sporting event with you. Invite them to your home. The vast majority of Muslims are warm, friendly, gracious people, and hospitality is a universal language in many Muslim cultures. Ask about your Muslim friends' families and their likes and dislikes. Inquire about the challenges they face living in the West and if they've experienced discrimination. Most will be more receptive to listening to you share about Jesus once you have established rapport.

Demonstrate Christ's Love

The love of believers is a major factor in many Muslims' decisions to follow Jesus as their Lord and Savior. Muslims need to see God's love for them demonstrated through us. Those who've recently immigrated to the West may feel lost and lonely. Look for ways to offer practical help. Tutoring or teaching English, assisting them in filling out applications and paperwork, taking them shopping or to the doctor and acquainting them with the neighborhood are all practical ways to show the love of Jesus. Seek opportunities to be His hands and feet.

Pray to a Personal God

The God of the Bible is not only sovereign, but also personal and loving. We can demonstrate what it's like to serve a knowable, compassionate God by sharing how He has transformed our own lives. Try asking, "How can I pray for you?" Many Muslims have never had anyone pray for them by name or bring their personal problems before the Lord. As we pray with them, we can demonstrate that we worship a God who listens to us and answers prayer.

Tell a Story

Telling Bible stories, such as those of Adam, Noah, Abraham, the prodigal son, the woman at the well and the miracles of Jesus, can be good ways to communicate spiritual truth. Encourage your Muslim friends to read the Bible for themselves. Share the "JESUS" film (in their heart language if they're not native English speakers) or biographies of Jesus. (See page 17 for more resources.)

Be Creative

If a Muslim friend identifies with a certain branch of Islam, consider tailoring your approach. Shias understand the ideas of atonement and suffering, so they'll likely grasp the reason behind Christ's suffering on the cross. Sufis may find Christian devotional literature, music and the love Christians demonstrate for God and their neighbors appealing. Folk Muslims are often receptive to demonstrations of love and spiritual power in biblical accounts of healings and deliverance from demons.

Speak From a Solid Foundation

Unlike many people in the West, Muslims are often eager to talk about spiritual matters, whether they have a limited understanding of the teachings of their faith or are very knowledgeable. You don't have to master the Bible or be an expert in Islamic doctrines to witness to Muslims. However, it is important to have a strong base of biblical truth and to be able to explain how you know that the Bible is true.

Overcoming Obstacles to Understanding

Certain terms, such as “God,” “sin,” “Son of God” and “Trinity,” have very different meanings in Christianity and Islam. To a Muslim, the term “Trinity” implies that Christians worship more than one God. Likewise, in a Muslim’s eyes, claims that Jesus is God’s Son blasphemously suggest a physical relationship between God and Mary.

It’s important to show that though you may use the same words, these words have different meanings. For example, ask your Muslim friend what they think “Son of God” means. Then assure them that this term has nothing to do with a relationship between God and Mary. Read Hebrews 1:1-3 and show that Scripture identifies the Son as the true revelation of God’s nature, the perfect representation of His glory.

Changing the nature of a question can also open the door to understanding. For example, you can help your friend recognize that the oneness of God isn’t contradicted by God’s Trinitarian revelation of Himself with this illustration. Hold a book so your friend can only see the spine, and ask what they see. He or she might respond, “a line.” If you turn the book to show only the cover, they might answer, “a rectangle.” When you hold the book so its length, width and depth are all visible, their perception will change again. The book didn’t change, but their perspective did. We must submit our understanding of the oneness of God to the ways He has made Himself known from the beginning through His Word.

Our Lord progressively revealed Himself to His disciples. We shouldn’t expect our Muslim friends to grasp the truth about Jesus in a short time. God gives understanding as they’re exposed to His Word and experience His love through us.

As you interact with Muslims, keep these tips in mind:

- Respond to objections and questions with kindness and grace. Remember that your goal isn’t to win an argument, but to share the beauty and glory of Jesus.
- In Muslim cultures, women generally spend time with women, and men socialize with men. It’s almost always best to share with those of your own gender.
- Most Muslims don’t drink alcoholic beverages or eat pork products. Offering them these foods is offensive to most.
- If you have a dog, it’s best kept out of sight, as dogs are often considered dirty by Muslims.
- Western Christianity is seen as corrupt by some Muslims. Since the term “Christian” may be interpreted in a way that’s not consistent with Scripture, it may be helpful to refer to yourself as a follower of Jesus.
- Instead of using Christian terms such as “justification,” “sanctification” and “born again,” share how our sin separates us from God and brings us shame and how we can be made right with God through Jesus.
- Focus on sharing truth rather than criticizing or condemning Islamic beliefs and practices.
- Avoid putting your Muslim friends in situations in which they feel that not accepting the gospel means not accepting you. They may feel pressured to tell you what you want to hear in order to avoid offending you.
- Be attentive to the cost of believing. A step toward Christ could result in being ostracized by close family and friends.

Honor, Shame and the Gospel

A Christar Worker Shares

Cultures around the world generally base their beliefs and values in one of three spheres: guilt/innocence, honor/shame or power/fear. Western culture tends to espouse a guilt/innocence worldview. Many tribal societies tend toward a power/fear worldview. Asian peoples, many of whom are Muslim, tend to hold to an honor/shame worldview. For them, the highest value is maintaining honor and escaping or mitigating shame. It is not so important what one does or how one does it as long as honor—or the appearance of honor—is preserved. This is why those who dishonor the family or community are punished, often with death.

The high value placed on honor and shame in these societies (or power and fear in tribal societies) may confuse those who have grown up with a guilt/innocence worldview. Because we are trained to feel guilt and seek justice, we emphasize the guilt of the individual before God and the need for the debt to be paid.

When sharing with a person from an honor/shame worldview, it is very important to emphasize how deeply our sin dishonors and disgraces God. We dishonor Him by choosing our desires over His glory. Our sin covers us in shame and leaves us spiritual orphans, separated from our Father, who created us. God sent His Son, Jesus, who took away our shame when He died in our place on the cross. Jesus' death and resurrection vindicate God's honor and make our reconciliation possible. When we place our trust in Jesus and confess His death and resurrection, He not only accepts us, but adopts us as His children with an eternal inheritance. He embraces us as part of the Church, His new family that He is forming around the world.

This testimony of the gospel may seem strange to us, but it will resonate with those for whom honor and shame are more dominant. This does not mean we do not address the concepts of guilt and innocence or fear and power. A well-rounded gospel presentation will contain all of these. John 16:8-11 tells us that the Holy Spirit convicts the world of sin (revealing our guilt), righteousness (bringing shame on us because of our unrighteousness) and judgment (inspiring fear of God's great power). Jesus has come to set us free from guilt, shame and fear, granting us innocence, honor and power. Honor and shame are merely the door through which we enter the conversation with our friends about what Jesus has done.



CHRISTAR'S MINISTRY



As followers of Christ, we have a treasure in God and His kingdom. The good news is that this treasure is not limited to certain places or people. It is for all peoples—from every language, people group and nation. At Christar, it is our joy to communicate the unsurpassed value of this treasure by serving the needs of others through our lives, professions, skills and words.

Christar is driven by a passion to establish churches among the least-reached: people who don't have access to a church that preaches the gospel in their language and worships in a way that's relevant in their culture. We trust the Lord to work through us as we send teams to cultivate Christ-honoring transformation in Muslim communities throughout the world where He is not yet known or worshiped.

Be involved in ministry to Muslims in your neighborhood, as well as around the world!

This resource was designed to help you better understand Muslims in your community and equip you to share Christ with them. For churches and individuals who support workers in Muslim communities around the world, we trust this booklet will encourage you to engage in their work with greater insight and more focused prayer:

“The kingdom of heaven is like treasure hidden in a field. When a man found it, he hid it again, and then in his joy went and sold all he had and bought that field.”

—Matthew 13:44

A Heritage of Serving Muslims

Charstar has long had a burden to see Muslims embrace the treasure we have in Christ. During World War II, chaplain's assistant Allen McAnlis visited the Faraman Orphanage and Industrial School in Iran and caught a vision for its ministry to raise orphans in a Christian environment, help local farmers produce crops more effectively and plant a church. In 1950, he began the Iran Interior Mission, one of three organizations that would merge to form Charstar.

Today Charstar workers continue to build on a rich and fruitful heritage of ministry among Muslims. Charstar teams cultivate Christ-honoring transformation in Muslim communities around the world by meeting needs within those communities, with the ultimate goal of establishing reproducing fellowships of believers.

From outreaches that address the physical and spiritual needs of refugees to business endeavors that provide both employment for least-reached people and opportunities to share the gospel, Charstar workers use a wide range of creative outreaches to live out and share the message of Christ among least-reached Muslims. And, through discipleship as well as ministry and Bible training programs, they equip believers in Muslim communities to build the Church.

We rejoice in the many ways we have seen God work to draw Muslims to Himself and gather them to worship Him together. And we celebrate that He's calling some of these believers to introduce others to the good news in communities where few know the hope only found in Jesus.

“And they sang a new song: ‘You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation.’”

—Revelation 5:9



WHAT NOW?



Pray:

Regularly lift up Muslims in your community and around the world, as well as believers working to reach them with the gospel.



Go:

Vast opportunities for ministry among Muslims exist for teachers of English as a second language, businesspeople, community development workers, computer specialists, medical workers, engineers, office personnel and teachers, as well as those with athletic, dramatic and musical abilities. Nearly any educational major, ability or skill can be used to bring the hope of Christ to least-reached Muslims.

We'd love to talk with you about how God could use you for His glory among Muslims! Give us a call at [1-800-755-7955](tel:1-800-755-7955) or email us at go@christar.org.



Give:

Support a worker who is sharing the hope of Christ with Muslims. For information, go to christar.org/give or email donation@christar.org.

Helpful Resources

Below are selected resources for reaching Muslims with the gospel of Jesus Christ.

For more resources, please visit christar.org.



Manarah:

Immerse yourself in this intensive course in Islam, its people and culture. Then, use what you learn in daily guided outreach with seasoned mentors. Manarah combines classroom training with daily opportunities to share the love of Christ.

Learn more at christar.org/manarah.

Websites:

Answering Islam (answering-islam.org): An apologetics website focused on Christian-Muslim dialog.

HonorShame (honorshame.com): Offers practical tools and training for Christians ministering in honor-shame contexts.

Operation World (operationworld.org): Provides country-specific prayer resources.

Zwemer Center for Muslim Studies (zwemercenter.com): The Zwemer Center at Columbia International University exists to offer comprehensive courses on Islam, facilitate research, foster dialogues, offer seminars, conduct training and provide resources for effective witness and ministry among Muslims.

Books:

The 3D Gospel: Ministry in Guilt, Shame, and Fear Cultures, by Jayson Georges. 3D Gospel, 2017.

The Crescent through the Eyes of the Cross, by Nabil Jabbour. NavPress, 2008.

Engaging Islam, by Georges Houssney. Treeline, 2010.

No God But One: Allah or Jesus?: A Former Muslim Investigates the Evidence for Islam and Christianity by Nabeel Qureshi. Zondervan, 2016.

The Gospel for Muslims: An Encouragement to Share Christ with Confidence, by Thabiti Anyabwile. Moody, 2010.

The Messenger, the Message, the Community: Three Critical Issues for the Cross-cultural Church-planter, by Roland Müller. CanBooks, 2010.

The Prophet & the Messiah: An Arab Christian's Perspective on Islam & Christianity, by Chawkat Moucarry. InterVarsity Press, 2001.

Seeking Allah, Finding Jesus, by Nabeel Qureshi. Zondervan, 2018.

Outreach Resources:

Crescent Project (bookstore.crescentproject.org): Offers outreach resources, including the *Unlock the Truth* booklet series which addresses common questions Muslims have about Christianity.

Movie/Video Curriculum:

Jesus Film Project (jesusfilm.org): Offers the "JESUS" film and other resources in many languages.

Journey to Jesus: Building Christ-Centered Friendships with Muslims (commanetwork.com): A DVD curriculum to help churches and small groups reach out to Muslims.



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Quran references are from The Holy Quran, translated by Abdullah Yusuf Ali. (New Delhi: Goodword Books, 2003).

Statistics regarding the world Muslim population taken from the Pew Research Center (pewresearch.org).

Statistics regarding least-reached people taken from Joshua Project (joshuaproject.net).