



Reaching
YOUR
Muslim Neighbor
WITH THE
Gospel

A . S . IBRAHIM

“A. S. Ibrahim is a gift to the body of Christ and a writing machine! This book, *Reaching Your Muslim Neighbor with the Gospel*, so well combines his comprehensive understanding of the Islamic faith with his pastoral heart for reaching Muslims with the life-changing gospel message. I highly recommend this work.”

Adam W. Greenway, President, Southwestern Baptist Theological Seminary

“I want you to join the work of God among Muslims today—we are his workers.’ With that invitation, A. S. Ibrahim brings the Christian world a book that will equip us to do just that: become a part of sharing the hope of the gospel with Muslims. Even if you are not preparing for missions work overseas, *Reaching Your Muslim Neighbor with the Gospel* is far more relevant than most of us realize, as the Muslim population continues to grow not only worldwide but also in the United States. To this reality, Ibrahim grants insights and practical advice that will spur optimism for anyone desiring to share Christ with those who remain captive to the false religion of Islam. More importantly, time with this book will make you a better disciple maker.”

Paul Chitwood, President, International Mission Board

“If you struggle to share Christ with your Muslim coworker or neighbor, you need this book from A. S. Ibrahim. Divided into two parts, it offers valuable insights into understanding Islam and Muslims while providing a practical toolbox for witnessing. Ibrahim says we should make it our ‘practice to open the Bible with Muslims,’ and that’s what he does in this excellent book. Recognizing that there is no one-size-fits-all method to reaching Muslims, *Reaching Your Muslim Neighbor with the Gospel* points to the authority of Scripture as its foundation. From the role of prayer before, during, and after evangelism to asking questions as Jesus did, Ibrahim constantly turns us to the Bible as our guide to being effective witnesses and loving examples to Muslims around us. A recommended read for all who seek to be salt and light to the nations.”

Carol B. Ghattas, author and speaker, with over thirty years in cross-cultural ministry among Muslims

“As I have taught evangelism in colleges and seminaries for the past thirty-five years, I have fielded many questions about witnessing to Muslims. I am grateful for this helpful new resource from my friend and colleague A. S. Ibrahim. Ibrahim knows Islam. He is rightly viewed as one of the leading scholars on Islam in our day. But he also understands the gospel and has a passion for Muslims to hear this salvific message. I wish this book had been available to me years ago. I am glad it is available today. It is an incredibly helpful resource!”

Timothy K. Beougher, Billy Graham Professor of Evangelism and Church Growth, Associate Dean, Billy Graham School of Missions, Evangelism, and Ministry, The Southern Baptist Theological Seminary

“With almost two billion Muslims in the world, it is essential that Christians today not only understand Islam but are able to clearly communicate the message of the gospel with those who follow Islam. In this book, A. S. Ibrahim has provided an invaluable guide that will help Christians share the good news of Jesus Christ with Muslims all around the world. Lord willing, this book will serve the global church by giving Christians the tools and the confidence to faithfully share the gospel of Jesus Christ with Muslim family members, friends, neighbors, and coworkers.”

Paul M. Akin, Provost, Senior Vice President for Academic Administration, The Southern Baptist Theological Seminary

“Ibrahim encourages us to ‘be prepared, preach the word, and reach the world,’ and this incredibly helpful book gives very practical tools and training to help us proclaim Christ clearly to our Muslim friends. This is a much-needed resource both for Christians heading to serve overseas and for those who desire to share Christ with their neighbors down the street.”

Cyndi Logsdon, Director of Church Groups, McLean Bible Church; former missionary to central Asia

Reaching Your Muslim Neighbor with the Gospel

A. S. Ibrahim

 **CROSSWAY**[®]
WHEATON, ILLINOIS

Reaching Your Muslim Neighbor with the Gospel

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Published by Crossway

1300 Crescent Street
Wheaton, Illinois 60187

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Cover design: Jordan Singer

First printing 2022

Printed in the United States of America

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Trade paperback ISBN: 978-1-4335-8202-8

ePub ISBN: 978-1-4335-8205-9

PDF ISBN: 978-1-4335-8203-5

Mobipocket ISBN: 978-1-4335-8204-2

Library of Congress Cataloging-in-Publication Data

Names: Ibrahim, Ayman (S.), author.

Title: Reaching your Muslim neighbor with the gospel / A. S. Ibrahim.

Description: Wheaton, Illinois : Crossway, 2022. | Includes bibliographical references and index.

Identifiers: LCCN 2021061415 (print) | LCCN 2021061416 (ebook) | ISBN 9781433582028 (trade paperback) |

ISBN 9781433582035 (pdf) | ISBN 9781433582042 (mobipocket) | ISBN 9781433582059 (epub)

Subjects: LCSH: Missions to Muslims. | Christianity and other religions—Islam. | Islam—Relations—Christianity. | Islam. | Islam—Missions.

Classification: LCC BV2625 .I27 2022 (print) | LCC BV2625 (ebook) | DDC 266.0088/297—dc23 /eng/20220615

LC record available at <https://lccn.loc.gov/2021061415>

LC ebook record available at <https://lccn.loc.gov/2021061416>

Crossway is a publishing ministry of Good News Publishers.

BP 31 30 29 28 27 26 25 24 23 22
15 14 13 12 11 10 9 8 7 6 5 4 3 2 1

To Pastor Menes Abdul Noor (1929–2015), who taught me evangelism not only by his profound words and creative insights but also by his Christlike example and genuine love for Muslims.

Contents

Introduction 9

PART 1: UNDERSTANDING MUSLIMS AND ISLAM

- 1 Islam or Islams? 17
Why It Matters
- 2 Is Islam Really the Fastest-Growing Religion in the World? 28
- 3 A Christ-Centered Approach to Islam and Muslims 38
- 4 Developing a Christlike Love for Your Muslim Neighbor 46
- 5 Understanding the Muslim Paradigm 60
Mindset or Worldview?
- 6 Basic Muslim Misconceptions about Christians and Christianity 73
Clearing the Air

PART 2: TOOLS FOR EVANGELIZING MUSLIMS

- 7 How to Communicate the Gospel to Muslims 95
- 8 The Role of Intercessory Prayer in Evangelism 106
- 9 Raising Questions and Answering Them 117
Using the Jesus Method

10	Proclaiming Christ	129
	<i>Specific Biblical Stories for Muslims</i>	
11	Avoiding Pitfalls	139
12	Treading Carefully	150
	<i>Speaking about the Quran and Muhammad with a Muslim</i>	
	Final Thoughts	163
	Acknowledgments	168
	General Index	169
	Scripture Index	174

Introduction

AS A CHRISTIAN GROWING UP IN EGYPT, I was regularly surrounded by Muslims. My neighbors, friends, and classmates were Muslims. It was natural to be exposed to Islamic claims and Muslim practices. There Islam is the religion of the state and of the majority. From an early age, I learned how Muslims prayed, what they thought about Christianity and Christians, and how they cherished their prophet, their Quran, and their religion. As Christians in a Muslim-majority country, I and my church family always wanted to evangelize Muslims, but that was risky for at least two reasons: Christians are forbidden to preach about Christ outside the church building, and Muslims are under tremendous pressure because abandoning Islam could lead to death. But even with these significant hurdles, Muslims were coming to Christ, being baptized and discipled, and witnessing to their relatives.

In those days, Christians in Egypt were on fire for Christ. Although the doors were not wide open for evangelism in the 1980s and 1990s, many Christians were operating within a different paradigm. There was a growing awakening to the power of prayer. We knew that it was necessary to speak with God about Muslims before speaking with Muslims about God. We were passionate

about Jesus's words "Go therefore and make disciples of all nations" (Matt. 28:19). My church in Cairo held weekly prayer meetings on a weekday evening, after people finished work or school. Sometimes we had to schedule them early in the morning before everyone went to work. Most church members attended these gatherings. We called them intercessory prayer meetings, and they attuned us to God's heart for Muslims. We knew we were partners with God in proclaiming the gospel. One particular prayer so captivated me that I clearly remember it today: "Lord, grant us to win many souls to you." This prayer aligned our hearts with the Holy Spirit. We believed the gospel to be true and convincing, and we knew it must be preached.

This was true not only in Egypt. I saw Muslims come to Christ in Morocco, Sudan, Syria, Lebanon, and Iraq. I attended intercessory prayer meetings in each of these places. Christians were not silent about the gospel, and God was clearly at work among Muslims. While this was indeed the case in the 1980s and 1990s, it is even more expansive and glorious now. I know former Muslims in these places, and their numbers are growing. In the internet age, Muslims have more resources for investigating the claims of Islam, and Christians are ready to answer. A so-called Muslim-blocked country—as a term—was understandable in past generations, but it is unfathomable in our days. Christian missionaries are active, and many Muslims are asking critical questions about the religion into which they were born. Multitudes are openly abandoning Islam. The gospel of Christ is penetrating places that have been known for centuries as strongholds of Islam: Mecca and Medina in Saudi Arabia; Sanaa and Aden in Yemen; Tehran, Mashhad, and Isfahan in Iran. Even the Uighur Muslims in China have gospel proclaimers in their midst. We also hear of the tremendous work

of the gospel in the largest populous Muslim country, Indonesia. This is a great day for Muslim evangelism.

I write this book with Christian readers in mind. I write for those who have a passion for Christ but who may know nothing about Islam and perhaps know no Muslims at all. It is important to change these two matters: you must learn about Islam, and you must befriend Muslims. I write for a frustrated Christian who does not know how to start a conversation with a Muslim. I want you to join the work of God among Muslims today—we are his workers (1 Cor. 3:9). My hope is to exhort you to partner with the multitudes of Christ proclaimers worldwide. Whether locally or globally, Muslims are our neighbors. I encourage you not only to accept the Muslims around you but also to be filled with God's compassion for them. I pray that you will see Muslims as Jesus sees them. They are not projects or targets of strategies but people loved and sought by the wonderful heart of God.

Writing a book on evangelism to Muslims is not a glamorous endeavor. I approach the topic with a deep sense of humility since the matter of saving souls is sacred. It involves people loved by God and their eternal destinies—"Who is sufficient for these things?" (2 Cor. 2:16). At the outset, I concede that I do not know everything about Muslims or Islam. While I have indeed studied Islam, interacted with numerous Muslims, and proclaimed Jesus to them, I am still learning and growing. I saturate my writing in prayer because I believe we all need to grow in our love for Muslims and in our proclamation of the gospel to non-Christians. I am convinced that Jesus is the only way to heaven. We need proclaimers who still speak of God's holiness, the eternal punishment for sin, and salvation through Christ. In writing this book, I want to serve as an encourager to you, as a fellow believer to all those who seek to share his good news with Muslims.

Introduction

In the following chapters, I aim to help you understand the Muslim mindset, so that you can relate to Muslims more effectively. Why do they say this or do that? What do they think about Christianity, Christians, the Bible, Jesus, or even the West? If you don't understand their paradigm, your words will hardly resonate with them. If they do not fathom the concept of sin, and you keep using the word, not only will you be wasting time and effort, but they might be eager to end the conversation or change the topic. We want our gospel conversations with Muslims to gain fruits—eternal ones.

I also aim to exhort you to evangelize Muslims with *confidence* and *boldness*. These are two important words, and we need them greatly as we reflect the image of Christ to Muslims—in ways they can comprehend. Most Westerners are too intimidated to talk about Islam, let alone to begin proclaiming the gospel to a Muslim neighbor. I want you to be confident that there are compelling answers to Islamic charges against Christianity. I want you to master these answers. In this book, we discuss important questions: Can God be triune? Can God have a Son? Can God be incarnate? Can we trust the Bible, or is it corrupted? While these are important questions in Christian-Muslim conversations, rest assured that they have convincing and reasonable responses. Once you learn these answers, you will develop confidence and boldness in sharing your faith lovingly. An essential part of your evangelism is to be “prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect” (1 Pet. 3:15).

To achieve the aims of this book, I have divided it into two major sections. In the first part, I introduce you to a Christian understanding of the many strands of Islam and the diversity of

Muslims. I help you distinguish Islam from Muslims, thinking critically about the former and growing in love for the latter. I also bring you closer to the overarching Islamic worldview and the Muslim mindset. This understanding is significant because it assists you in navigating conversations with Muslims. Finally, I discuss several Muslim misconceptions about Christianity and Christians and provide you with tools to refute them in order to prepare the way for gospel proclamation.

In the second part, I offer practical ways for you not only to connect with Muslims but also to communicate the gospel *clearly* and *effectively* to them. I encourage you to speak naturally about religious matters, thus overcoming a common tendency—particularly in Western circles—to avoid such topics. Relying on biblical passages, I introduce new approaches to evangelism and motivate you to ask Muslims good questions and answer them as a bridge to the gospel. I share many true stories of real encounters with Muslims (I have changed all names to protect privacy), as I explain how to engage in conversation and what to expect when things do not seem to progress. I also caution you to avoid pitfalls and mistakes in your gospel proclamations.

This book aims to help you begin experiencing the joy of proclaiming Christ's gospel intentionally and passionately among your Muslim neighbors. In it I do not seek merely to add information to your prior knowledge. While it provides you with crucial ideas and important methods for understanding Muslims, I seek mainly to inspire you to evangelize Muslims today. Our generation should again cherish the word *evangelism*—not only as a word but as a lifestyle. We are in an extraordinary time of harvest among Muslims. Muslims are coming to Jesus as never before. You—in your city and where you currently live—are a part of God's marvelous

Introduction

work. Read this book prayerfully. Absorb and practice the things you learn in the following pages—not only on your own but also with your church family. As you go, preach the word. Cover all in prayer, and join the multitude of Christians who intercede daily, “Lord, grant us to win many souls to you.”

PART 1

UNDERSTANDING
MUSLIMS AND ISLAM

Islam or Islams?

Why It Matters

IF YOU ARE IN THE WEST and chose to pick up this book on evangelism to Muslims, it is likely that you have heard two common claims: (1) Muslims are among the most challenging people groups to evangelize, and (2) Islam is the fastest-growing religion on earth. I contest these two inaccurate claims in this chapter and the next, respectively. Here I share four short stories from my interactions with Muslims. The ultimate point of these stories is twofold: in your evangelism, it is best to distinguish Muslims from Islam and also to think of various Islams instead of one monolithic religion. This understanding will help you greatly as you proclaim Christ.

Different Muslims, Different Islams

A few years ago, I heard of a Muslim cleric who had recently moved from the Arab world to my city in the United States. He was assigned to be the imam (leader, teacher) of the local mosque. Thrilled

by his arrival, I contacted the mosque and invited the imam to meet for coffee. He was thrilled, also, to learn that I was originally from Egypt. When we met, we joyfully exchanged Arabic-style greetings with different dialects and big laughs.

Our conversation began as I asked him about his hometown and how he ended up moving to the States. After the first few sentences, it became obvious that he thought I was Muslim. Many Muslims believe an Egyptian must be a Muslim since they do not realize that, based on unofficial records, Christians account for at least fifteen to twenty million of the ninety-five-million total population. At the first opportunity, I conveyed to him cordially that I was born into a Coptic Christian family and had never been a Muslim. This information changed the tone of the conversation. He said that of course he was aware of the Christian population in Egypt, but he immediately attempted to dissuade me from Christianity by citing how erroneous many Christian beliefs are. He claimed it was a waste that a man like me would follow such idolatry and infidelity. He was keen to speak about the implausibility of three gods or of God having a son. As I listened with a smile, he warned me that the destiny of a polytheist like me is hellfire. While I did not plan for a religious debate, it appeared that I was invited to one.

My goal for this meeting was simply to get to know him and begin a friendship, but his devotion to his Islamic beliefs steered our friendship in a unique direction. The more I attempted to reduce the intensity of his preaching, the more he felt the duty to convert me to Islam, insisting that he feared for my eternal destiny. This was an experience with an imam who recently immigrated from the Arab world to the United States. He represents a specific kind of Islam, so to speak.

But there is another imam whom I have known in the same city, and my experience with him has been quite different. This imam was born and raised in the United States. His family immigrated from Asia before he was born. I have visited his mosque many times and have had many conversations with him about Islam and Christianity. He believes that all Christians and Muslims will be admitted to paradise, as long as they do good works as prescribed in both their scriptures. He also believes that Islam as a religion is nothing more than being kind to people. When I've asked him about a specific set of doctrinal issues explicit to Islam, he has dismissed the whole concept of particularities, saying that all religions aim at making us live together in peace and that Islam is no different. For him, the militant group Islamic State of Iraq and Syria (ISIS) has nothing to do with Islam because they twist the religion of peace to fulfill their agenda—all their deeds were condemned by the Quran and Muhammad's teaching. When I've asked him why I should convert to Islam if Christians will be admitted to paradise anyway, he has not given a compelling answer but has said that I should choose the new, higher, and better faith. In all our conversations, this imam has never mentioned the Bible being corrupt. He has never accused Christians of polytheism, nor has he stressed the implausibility of the Christian faith, although he clearly rejects the deity of Christ. Thus, for this imam, Islam is a wonderful fit in a pluralistic Western society, and it must be presented in such a way.

The difference between these two imams is vast. One possible reason for such a difference is their different places of origin. A Middle Eastern imam reads Arabic Islamic sources and views the exclusivity of Islam as a distinctive aspect of the religion, while an American imam strives to make Islam appealing in today's multireligious context. Thus, it seems that we are dealing

with two Islams instead of one. Both Muslims are likely well versed in Islamic doctrines, but they differ in their emphasis and articulation of Islam. This understanding will help you in your interactions with Muslims. I want to share two more stories to illustrate this point.

On a trip I took to Thailand with some American students, we entered a mosque. Our desire was to hear what the Muslims in that mosque believed about Islam. Three exceptionally hospitable Thai men met us once we entered; one of them was the imam. Although their mother tongue was Thai, they spoke to us in good English. In establishing their Islamic identity, they emphatically greeted us in broken Arabic: *As-salamu alaykum* (Islamic greeting meaning “Peace be upon you”).

As we sat down to talk, the conversation began with general inquiries about Islamic beliefs and practices. Then a student asked the imam about his views concerning the verses in the Quran that command Muslims to fight Christians and Jews. The imam responded that the Quran included nothing of that sort. The student showed him the verse (Q 9:29), at which time the imam seemed puzzled. It was not that he had never seen it but that he never had to deal with its meaning. Out of respect, the student did not want to push the conversation to investigate the matter further.

When the imam heard I was a native Arabic speaker, he was in awe. He said that he had been trying to learn the language of the Quran for eight years and that he traveled to Saudi Arabia for education but had not learned much. To him, Arabic was the language of heaven—the most beautiful language, since it is the language of the Quran, although he struggled to read or understand it. He was thrilled to practice his Arabic with me, and the conversation developed.

I asked him what he thought of Allah's ninety-nine attributes or names. As a point of reference, we should say that Allah in Islam is known through ninety-nine adjectives or names that reflect his divine characteristics and deeds. The imam said he had a list of these attributes. His list provided the Arabic attributes with English translations, and he told us that he often used them in his meditation, although he did not know why there were only ninety-nine instead of one hundred. I introduced one possible reason: the list lacked a name for "the loving one." He was perplexed and examined the list repeatedly in an attempt to find a term for "the loving." His attempt was in vain, but then he said, "Allah is merciful and compassionate," to which I responded, "Indeed, it is listed that way, but there is no term for *al-muhibb* (the loving one)." Then I pointed him to one of the other ninety-nine names of Allah: *al-daar*, which literally means "the harmful one." I asked the imam what he thought of that name. He said he had never heard of it in this way, and he insisted that Allah could not be harmful. He again examined his list of English translations, at which time I pointed out that the adjective was translated as "the distresser." I also mentioned that some Muslims today argue that this and many other attributes should be removed from the list because they do not present a commendable and respected picture of Allah. He was speechless.

This conversation indicates that many who claim to be Muslim—even those who are somewhat educated in Islam—know very little about the religion. They practice what they are told in local mosques. The conversation also highlights that many non-Arab Muslims—by far the majority of Muslims—view the Arabic-speaking world as the heartland of Islam, where Islamic education is valued and trusted. Indeed, Arabic Muslim institutions are

considered the religious elite for many Muslims. In a sense, most Muslims believe that Saudi Arabia is the “heart” of Islam since it has the two most holy cities—Mecca and Medina, where Muhammad lived—while Egypt is its “mind,” since it is home to the highly respected intellectual center of Azhar University, the most prestigious Sunni school. Although non-Arab Muslims constitute more than 80 percent of all Muslims, Arab Muslims still control the knowledge in Islam, especially since the most trusted primary sources of Islam are in Arabic.

The conversation further demonstrates that outside the Arab world, many Muslims live and practice a version of Islam that fits their own culture, and they sometimes don't even know the essential basics about the faith. The Islam you encounter in Thailand is somewhat comparable to what you may find in other parts of Asia, but it is distinct in many ways from the Islam you may encounter in the Arab world, the heartland of Islam. Our final story shall clarify this point. It is about a Muslim woman I met in Egypt.

My first vivid encounter with a Muslim—note that I did not say with Islam—was when I was about five. I remember it as if it occurred yesterday. My parents sent me to a nearby public kindergarten in our district in Cairo. They chose a public school because they were unable to afford a private one. This school was also within walking distance from home, which was convenient. Egypt's public schools generally accept Muslims and Christians together in the same classrooms, although some schools accept only Muslims. There are also a few Christian schools—usually Catholic—that are often expensive and, by law, must accept the admission of both Muslims and Christians.

I was thrilled about the new school, especially since my parents bought me a new uniform and a new colorful bag. On my

third day at school, my mother prepared my favorite mortadella sandwich. This was an incentive to encourage me to go to school because I loved this cooked, cured pork meat. At school recess that day, I sat next to my new teacher. She was wearing a head-covering hijab, which meant nothing to me at that young age since most women I saw in the street wore them. As I grew older, I learned that her hijab—according to the culture and the religious context in Egypt—distinguished her as Muslim. I sat next to her and eagerly grabbed my sandwich from my new bag.

She looked at me with a smile and asked, “What are you eating?”

I said, “Mom made me my favorite sandwich, mortadella.”

To my shock, her face completely changed as she shouted, “You filthy Christian, how dare you eat pork next to me?” She snatched the sandwich from my hand, threw it in the trash can, and yelled, “Go away! I never want to see you near me again.”

As a boy, nothing of this drama made sense to me, and I was terrified. When I told my parents about the incident, they immediately transferred me to a Christian private school. Although this meant a tighter budget for our family, they thought the new school would provide a better environment for me. This encounter is still vivid in my mind after four decades because it affected my life experience significantly. Although I soon realized that not all Muslims behave in this way, the encounter provided me a window into what some Muslims, particularly in Egypt, feel about Christians and Christianity. In later chapters, I refer to other encounters I had with Muslims in Egypt, as I share with you how I grew to love Muslims despite negative experiences in my early years.

These four true stories highlight important matters about Islam and Muslims, especially as we consider how to intentionally proclaim the gospel among the followers of that faith. Not all Muslims

are the same. Islam is not monolithic. It is not practiced or interpreted identically around the world. Many in the West fear Muslims because they represent the unknown. Here lies an important point: we should always distinguish Islam from Muslims. While we can critically evaluate Islam and even disapprove of certain elements and doctrines, we should always love and cherish Muslims as created in God's own image. We should view Muslims as bearers of God's image, not as Islam's possessions. While they are influenced by Islam, they are loved and sought by the almighty God. If we confuse Islam with Muslims, our dislike or disapproval of Islam—or any of its doctrines—may pollute our view of Muslims. We should approach Muslims with love and compassion, as Jesus does—not with the naive, sympathetic kind of love that is suitable only for TV shows and to serve media purposes but with the love that comes only from the work of the Holy Spirit in our hearts as we imitate Christ.

Three Kinds of Muslims

Finally, I must make an important concluding point. Many in the West tend to think of Muslims as militant and extremist. This is incorrect. In light of the four previous stories, I encourage you to think of a spectrum of Muslims and consider three categories among them: nominal or cultural, devout or practicing, and extreme or radical. These three categories are mainly to help you, but we should note that sometimes the boundaries between the categories are not obvious or distinct. In my life, I have met each of these kinds of Muslims, and the gospel of Christ was clearly presented to all of them. This is encouraging and should stir your heart as you study ways to proclaim Jesus to all. A brief description of each should suffice.

Nominal Muslims are by far the vast majority among the followers of Islam. They are “Muslim” because they accept what their parents believed. Most of them know almost nothing about Islam or its tenets. For nominal Muslims, Islam is indeed unique as a religion, but they are generally not so adamant about that fact. Some of them question this claim of uniqueness, and many are closet atheists or seekers of other religions. For them, Islam is more of a cultural identity or nationalistic movement. Some identify this category of Muslims as adherents of folk Islam, which is the version of Islam that is practiced by more than two-thirds of Muslims worldwide. With these Muslims, evangelism would not usually follow a textual examination of holy books or an argumentative presentation of the truth claims of each faith because these Muslims are immediately willing to admit that they are not experts on Islam. Evangelism among nominal Muslims usually revolves around emphasizing God’s supernatural power and the heartfelt needs of humans. I always love to share with them the biblical stories of the miracles of Jesus, especially his authority over nature and his power to raise the dead. We will examine this theme later.

As for devout or religious Muslims, they resemble the Muslim imam who moved from the Middle East to the States or my kindergarten teacher. They are fewer in number than the first group. Many of them are from the Arab world or have been educated in it. They are familiar with major Islamic doctrines, have strong religious convictions, and seek to follow Islam’s actual tenets. They are not, however, necessarily radical in their implementation of the religious texts. While they are enthusiastic about their faith, they do not seek to harm others. The majority in this category tend to be conservative in their views of Islam, but some religious Muslims can be surprisingly progressive in their thinking. Mostly found in

the West, these progressives want to both follow Islam and present it as a good fit in today's pluralistic world. We hear of Muslims who insist that they are true followers of Islam, yet they advocate for human rights, women's rights, and same-sex marriage—all in opposition to traditional Muslim texts and interpretations. While some conservative Muslims may argue that these progressives are not Muslim at all, the progressives claim otherwise. If you want to evangelize Muslims, you must understand this diversity among them. The kind of Muslim you meet determines the bridges and methods you will navigate in your gospel conversations.

Radical Muslims do exist, and we should not deny it, but we should also highlight that they are—by all fair estimations—the tiniest minority among Muslims. Still, they are loud in their presence because they are not only literalistic in applying Islam but also aggressive in implementing and interpreting the Quran and Muhammad's teaching. Our generation became aware of radical Muslim interpretations with the rise of al-Qaeda and ISIS, among other groups. They support all their radical deeds with sacred Islamic texts that are cherished by all Muslims. How can a Muslim reject a Quranic statement or one of Muhammad's reports? This is one way the militant Muslims appeal to the masses. Nonetheless, we should be thankful for the many creative and progressive arguments by self-identified Muslims who aim to dilute the severity of traditional and extremist Muslim claims.

In this chapter, I encourage you in your evangelism to distinguish Muslims from Islam and to understand that Muslims are not all the same. Think of various Islams instead of one rigid religion. It is crucial that you know which kind of Muslim you are encountering in order to properly engage that individual with the gospel. You might think that nominal Muslims are the only ones who come

to Christ, but this is far from correct. Both religious and extremist Muslims come to Christ as well. They are not impossible to evangelize. Today, there are remarkable works of God occurring among all kinds of Muslims. We hear of former Muslims in Saudi Arabia, Iran, and Egypt. There are ample testimonies about God's astounding work in the hearts of Muslims from all these categories, which you will read in the following pages. The number of *former* Muslims is growing as never before. Muslims are abandoning Islam in droves.

But one may wonder, Don't we hear that Islam is the fastest-growing religion on earth? Aren't we told that Islam is going to surpass Christianity soon? We will discuss these false claims next, but remember Paul's words: "A wide door for effective work has opened to me, and there are many adversaries" (1 Cor. 16:9).