

HOW TO WITNESS TO A MUSLIM

LESSON 1 – Who is God – A Language Lesson

- I. **Introductions and Background**
- II. **Linguistic and Racial Beginnings**
- III. **Who is GOD?**
 - **According to the Old Testament**
 - **According to the New Testament**
 - **According to the Quran**

Biblical References

Exodus 3: 13-14

Matthew 22: 34-40

John 8: 48-59

Romans 10: 9-10

Colossians 2: 8-15

1 John 2: 18-27

1. Introduction

a. The Challenge

- (1) Islamic Fundamentalist Revolution
- (2) 1 of every 7 humans now alive is a Muslim
- (3) Islamic Expansion into the United States
- (4) Open hostility towards Christianity

b. The language of the Quran

- (1) The Quran given by God in the Arabic tongue
- (2) Arabic, a Sematic language as are: Hebrew, Aramaic, Amharic, and ancient Assyrian.
- (3) Syntax of Sematic languages - the names of God

2. History

a. Shem, the father of the Sematic peoples - Gen 10: 21-31

b. The covenant with Abraham - Gen 12: 1-3, Sura 2: 130-135

c. Abraham and Isma'il (Ishmael) - Gen 16, Sura 2: 125-129

d. Christianity's break with Judaism - Matt 24: 1-5, 15-18

e. The Fall of Jerusalem to the Romans - 70 A.D.

f. The Middle East 70 - 632 A.D.

- (1) The New Testament canonized - 397 A.D.
- (2) Gnostic Gospel of St. Thomas
- (3) Birth of Muhammad - 570 A.D.
- (4) The Quran
- (5) Hegira (Flight to Yathrib) - 622 A.D.
- (6) Death of Muhammad - 632 A.D.

3. Religion

a. What is religion? - Psalm 63

b. Why religion? - Gen 2, Sura 2

c. The Doctrine of Man - Christianity - Romans 1
Islam - The Age of Ignorance

d. Man's Search for God - Gen 4:26

e. Heaven - John 14, Luke 16: 19-31, 23: 39-43, Rev 7: 9-17, Sura 55: 54-55, 3: 15, 198, 5: 122, 37: 41-49

f. Hell - Matt 8:12, 13: 42, Luke 13: 28, 16: 19-31, Rev 14: 11, 20: 1-2, Sura 11: 119, 14: 16-17, 49-50, 25:

4. The Five Pillars of Islam (or how to obtain salvation)

a. Attest the unity of God

- (1) "shahada" - There is no God but God and Muhammad is his apostle. - Sura 21: 25-29
- (2) "shema" - Hear, Oh Israel, the Lord, he is one! - Deut 6: 4-5, Mark 12: 28-34

b. Give alms to the poor (zakat)

- Islam - Sura 2: 177
- Judaism - Deut 15: 7-8
- Christianity - Matt 6: 3-4

c. Fast (siyaam)

- Islam - Holy Month of Ramadan - Sura 2: 184-187
- Judaism - Psalm 35-13
- Christianity - Matt 6: 16-18

d. Pray 5 times a day (salat)

- (1) Sura 2: 110, 11: 144, 17: 17-18
- (2) Matt 6: 6-15
- (3) 1 Thess 5:17

e. Pilgrimage to Mecca (Hajj)

- (1) Sura 22
- (2) Psalm 122
- (3) Luke 2: 41-51

f. Holy War (jihad)

- Sura 9: 20,29, 2: 190-193, 47: 4

g. Faith

- and righteousness Sura 5:72
- and charity Sura 54: 7-11

5. Salvaation (through Jesus Christ)

- Who sins? - Rom 3:23
- Penalty for sin - Rom 6:23
- Judgement - Heb 9:27
- God's Love - Rom 5:8
- Man's Reaction - Rom 10: 9-10
- Grace through Faith - Eph 2: 8-9
- Power - John 1:12
- Christ died for our sins - 1 Cor 15: 3-4
- God's righteousness in us - 2 Cor 5:21
- Accepting Jesus - Rev 3:20
- Religious duties - James 2: 14-26

6. Jesus the Messiah

- ... Testament (101am)
- (1) All nations to be blessed - Gen 12:3, 18:18, 22:18
 - (2) The Lamb of God - Ex 12
 - (3) The scapegoat Lev 16
 - (4) The eternal throne of David -2 Sam 7: 16, 1 Kings 9:5
 - (5) The Messiah - Psalm 2
 - (6) The Resurrection - Psalm 16,
 - (7) The Crucifixion -Psalm 22, 69:20-21
 - (8) The Messiah will speak in parables - Psalm 78:2
 - (9) He is for the whole world - Isaiah 92:1
 - (10) The Messiah will be rejected by his own - Psalm 118:22
 - (11) "God with us" - Isaiah 7:13-14
 - (12) The Messiah's kingdom - Isaiah 9:6-7
 - (13) The Herald - Isaiah 40:3
 - (14) The Messiah will suffer - Isaiah 53
 - (15) The sign - Jonah 1:17
 - (16) His birth - 5: 2-5

b. Jesus in the Quran

- (1) a righteous prophet - Sura 6:85
- (2) The virgin birth - Sura 3:45-47, 19:22-33
- (3) an apostle to Israel - Sura 3:49-51
- (4) his disciples - Sura 3:52-53, 4:114-118
- (5) He was "taken up" - Sura 3: 55-58, 4:157-159
- (6) He was like Adam - Sura 3:59
- (7) He was not crucified - Sura 4:157
- (8) He was no more than an apostle - Sura 4:171, 5:78, 43:59, 63-64
- (9) He was not God - Sura 5: 19,75
- (10) He was sent with the Gospel (injiil) (evangel) - Sura 5:49
- (11) He was not the Son of God - Sura 9:30
- (12) His message and miracles - Sura 5:113, 19:30-33
- (13) He prays for a table of food - Sura 5:117
- (14) He taught no false worship - Sura 5:119-121
- (15) His disciples declare themselves Muslims - Sura 5:114
- (16) His followers have compassion and mercy - Sura 57:27
- (17) His disciples are God's helpers - Sura 61: 14
- (18) He was a sign from God - Sura 23:50, 43:61
- (19) He prophesied the coming of Muhammad - Sura 61:6

c. Jesus is who he says he is - The New Testament

- (1) The evidence of his words - Matt 7:28-29, Mark 12:28-34
- (2) His sin-free life - John 8:46, Heb 4:15, Mark 14:55-65
- (3) The evidence of his power - Matt 8:23-27, Mark 1:40 - 2:12, John 7:31, Col 1:15-17
- (4) The evidence of fulfilled Prophecy - Luke 24:44-47
- (5) The evidence of the Resurrection - Rom 10:9, 1 Cor 15

- Who do you say he is? - Matt 16:13-20

7. The Response

- a. Be born again - John 3:1-8
- b. Care - Matt 9:35-38
- c. Prepare - 2 Tim 3:15-17
- d. Hold fast to your faith - John 20:24-31

The Word Became Flesh

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. 4 In him was life, and that life was the light of men. 5 The light shines in the darkness, but the darkness has not understood it.

6 There came a man who was sent from God; his name was John. 7 He came as a witness to testify concerning that light, so that through him all men might believe. 8 He himself was not the light; he came only as a witness to the light. 9 The true light that gives light to every man was coming into the world. 10 He was in the world, and though the world was made through him, the world did not recognize him. 11 He came to that which was his own, but his own did not receive him. 12 Yet to all who received him to those who believed in his name, he gave the right to become children of God—13 children born not of natural descent, nor of human decision or a husband's will, but born of God.

John as a Witness to Jesus

14 The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth. 15 John testifies concerning him. He cries out, saying, "This was he of whom I said, 'Who comes after me has surpassed me because he was before me.'" 16 From the fullness of his grace we have all received one blessing after another. 17 For the law was given through Moses; grace and truth came through Jesus Christ. 18 No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known.

The Baptist Denies Being the Christ

19 This was John's testimony when the Jews of Jerusalem sent priests and Levites to ask him who he was. 20 He did not fail to confess, but confessed freely, "I am not the Christ." 21 They asked him, "Who are you? Are you Elijah?" He said, "I am not." "Are you the Prophet?" He answered, "No." Finally they said, "Who are you? Give us an answer to take back to those who sent us. What

المسيح كلمة الله

1 في البدء كان الكلمة، والكلمة كان عند الله. وكان الكلمة هو الله. 2 هو كان في البدء عند الله. به تم كل شيء، وبغيره لم يتم شيء مما تم. 4 في البدء كانت الحياة، وهذه الحياة كانت نور الناس. 5 والنور يضيء في الظلام، والظلام لم يدرك النور.

6 ظهر إنسان أرسله الله، اسمه يوحنا، جاء يشهد للنور، من أجل أن يؤمن الجميع بواسطته. 7 لم يكن هو النور، بل كان شاهداً للنور. 8 فالنور الحق الذي يضيء كل إنسان كان آتياً إلى العالم. 9 كان في العالم، وبه تم كل العالم، ولم يعرفه العالم. 10 وقد جاء إلى من كانوا خاصته، ولكن هؤلاء لم يقبلوه. 11 أما الذين قبلوه، أي الذين آمنوا باسمه، فقد منحهم الحق في أن يصبحوا أولاد الله، وهم الذين ولدوا ليس من دم، ولا من رغبة جسد، ولا من رغبة بشر، بل من الله.

يوحنا يشهد ليسوع

14 والكلمة صار بشراً، وخبم بيننا، ونحن رأينا مجده، مجد ابن وحيده عند الأب، وهو تمتلئ بالنعمة والحق. 15 شهد له يوحنا قهقفاً قائلاً: «هذا هو الذي قلت عنه، إن الآتي بعدي مقدّم عليّ، لأنه كان قبل أن أوجد». 16 فمن امتلأته أخذنا جميعاً وقلنا نعمة على نعمة، لأن الشريعة أعطيت على يد موسى، أما النعمة والحق فقد تواجدنا بيسوع المسيح. 17 ما من أحد رأى الله قط، ولكن الابن الوحيد، الذي في حضن الأب، هو الذي كشف عنه.

شهادة يوحنا عن نفسه

19 وهذه شهادة يوحنا حين أرسل اليهود من أورشليم بغض الكهنة واللاويين يسألونه: «من أنت؟» فأعترف ولم يتكبر، بل أكد قائلاً: «لست أنا المسيح». 21 فسألوه: «ماذا إذن؟ هل أنت إيليا؟» قال: «لست إيليا»، «أو أنت النبي؟» فأجاب: «لا». 22 فقالوا: «فمن أنت، لتجول الجواب إلى الذين أرسلونا؟»

I will take you through a 11 10 measures before we are done

3. Use of "Alef" in its various forms.

a. Alef Fatha-teen - or 2 iterations of fatha. In most cases these identify Adverbs for the verb of the subject. These can be thought of as words that end in -ly in English = eg. usually or occasionally. It is pronounced -a Na the end of the word.

b. Alef Maghsoora - An alef - that is written as the yaa at the end of a word without any vowel symbol. Related to this end is "taa marbuta" or tied "t". This is the feminine ending for a feminine noun. Arabic has no neuter tense. If the feminine noun is followed by another word, pronounce the "taa" sound. It is written with ending form of the letter ت.

4. Use your browser and search on "Arabic grammar". I don't know the extent of your knowledge. If you don't have Arabic grammar knowledge, read the material, make notes and ask for clarification. More later.

عز الله وبركاته

بسم الله الرحمن الرحيم

NOTES on First 3 Lessons Modern Standard Arabic

1. 99 NAMES of Allah. Cover up the Phoneticized NAMES AND read the script only. I acquired this document in Turkey during the 1980s while teaching Christians how to witness to their Muslim friends. I wrote the script. **DONOT** phoneticize ANY of your work. If you get into this habit, you will NOT learn to read Arabic. When in school, we were told NOT to do it. All our early dialogues were unwritten script AND, of course, we couldn't read it until we started learning how to read and write. We had a reel-to-reel tape machine AND tapes to listen to AND memorize. This is called the Audio-lingual method.
2. Look for the ^{sh}shadda - shadda - Look at the word itself. This symbol tells the reader to double that letter AND pronounce, + that way. One major use of this is what is called a verb measure. The Arabic verb is difficult AND I AM only giving you 1st & 2nd measures of the verb (I think). The entire Semitic language family bases its existence on a 3-consonant (or 2) base 3rd person singular verb, past tense. All other parts of speech are derived from it. I gave you some examples I remembered from school. This base is a verb of action. (measure 1 or base). Measure 2 is "causes to act." A student studies or learns. A teacher causes learning or studying - thus the shadda is measure 2 (teach)

مِنَ الْكِتَابِ الْمُقَدَّسِ

إِنِّي الْبَيْدُ خَلَقَ اللَّهُ السَّمَاوَاتِ
وَ الْأَرْضِ.

٢. فَأَجَابَهُ اللَّهُ: يَا ضِيءَ الَّذِي أَضِيءُ

(وَمَعْنَاهُ أَنَا الْكَلْبَانُ الدَائِمُ). هُوَ

الَّذِي أَرْسَلَنِي أَنْتَلِمُ.

عَلَّامٌ ثُمَّ لَتَضَعُ شُعْبِي الَّذِي رُعِي

أَسْمِي وَ تَضَرَّعُوا طَالِبِي وَ جُهِي

وَ تَأَيُّوا عَنِّي عَنِمْ

أَسْتَجِيبُ مِنْ السَّمَاءِ

وَ أَضْفَعُ عَنِّي خَطِيئَتَهُمْ وَ أَجِيبُ أَرْضَهُمْ

(مِنَ الْعَهْدِ الْقَدِيمِ)

قَوْلُنَا عَنْ الشَّرْقِ الْأَوْسَطِ ؟

البلاد العربية :

١. الجُمهُورِيَّةُ الْعَرَبِيَّةُ الْمَصْرِيَّةُ - الْقَاهِرَةُ

٢. لُبْنَانُ - بِيْرُوتُ

٣. الْمَمْلَكَةُ الْعَرَبِيَّةُ السُّوْدِيَّةُ - رِيَّاضُ

٤. الْجُمهُورِيَّةُ الْعَرَبِيَّةُ الْمَصْرِيَّةُ

~~السُّوْدِيَّةُ~~
الْيَمَنِيَّةُ

صِنْعَا

٥. آذْرَاقُ - بَغْدَادُ

الانهار:

نهر النيل ~~الاصلي~~

الانبياض

نهر النيل الأزرق

نهر الدجلة

١٠٠

من الكتاب المقدس:

١. فِي الْبَرِّ، كَمَا كَانَ الْكَلِمَةُ وَ
~~اللَّهُ~~ الْكَلِمَةُ كَمَا عِنْدَ اللَّهِ (يُوحَنَّا)
وَمَا كَانَ الْكَلِمَةُ هُوَ اللَّهُ (١:١)

٢. ~~وَمَا~~ لِأَنَّهُ قَدْ وَا أَحَبَّ
اللَّهُ الْعَالَمَ حَتَّى بَدَلَ
أَبْنَهُ الْوَحِيدَ لِي لَا يَهْلِكَ
كُلُّ مَنْ يَدْعُو بِهِ يَلْ تَكُونَ لَهُ
الْحَيَاةُ الْإِلَهِيَّةُ (يُوحَنَّا)

١:٣

١٣

مِنَ الْكِتَابِ الْمَقْدَسِ

إِنِّي الْمُبْدِي خَلَقَ اللَّهُ السَّمَاوَاتِ
وَالْأَرْضِ.

٢. فَأَجَابَهُ اللَّهُ: يَا صِدِّيقُ الَّذِي آمَنَ بِكَ

(وَمَعْنَاهُ أَنَا الْكَلْبِيُّ الدَّائِمُ). هُوَ

الَّذِي أَرْسَلَنِي إِلَيْكُمْ.

عَلَيْكُمْ ثُمَّ لَتَضَعُ سَعْيِي الَّذِي رُعِيَ

أَسْمِي وَتَضَرَّعُوا طَالِبِينَ وَيُجِيبُ

وَتَأْتُوا عَنِّي مِنْهُمْ

وَأَنْفَعُ عَنْ

الْسَّمَاءِ مِنْ السَّمَاءِ
وَإِلَيْهِمْ وَأَنْفَعُ عَنْ

(مِنَ الْعَهْدِ الْقَدِيمِ)

الطَّوَّابُ

AT TAWWAAB

THE FORGIVER

AL MUNTAQIM

THE AVENGER

AL 'AFUU'

HE WHO PARDONS

AR RA'UUF

THE KINDLY ONE

MAALIK AL MULK

RULER OF THE KINGDOM

DHU AL JALAL WI AL IKRAM -

LORD OF MAJESTY AND GLORY

AL MUQSIT

THE EQUITABLE

AL JAAMI'

THE GATHERER

AL GHANI

THE RICH ONE

AL MUGHNI

THE ENRICHER

AL MU'TI

THE GIVER

AL MAANI'

THE DEFENDER

AD DAARR

THE DISTRESSER

AN NAEI'

THE ADVANTAGER

AN NUUR

THE LIGHT

AL HAADI

THE GUIDE

AL BADI'

THE INCOMPARABLE

AL BAARI

HE WHO ABIDES

AL WAARITH

THE INHERITOR

AR RASHID

THE DIRECTOR

AS SABUUR

THE LONG-SUFFERING

المنتقم

الرووف

الأكبر

المتوسط

الجامع

المغني

المانع

النافع

الهادي

الباقي

الرئيس

العفو

مالك الملك

ضو الجلال و الأكر

المتوسط

الخاني

الموتي

الضر

النور

البضيع

الوارث

الصبور

القوي	الوكيل	AL WAKIL	THE ADVOCATE
الولي	المطين	AL QAWI	HE WHO IS STRONG
المحسي	الحميد	AL MATIN	HE WHO IS FIRM
المعيد	المبدي	AL WALI	THE PATRON
المهيبت	المحي	AL HAMIID	THE PRAISEWORTHY
القيوم	الحاي	AL MUHSI	THE NUMBERER
الماجد	الواجد	AL MURDI	THE COMMENCER
الضمد	الواحد	AL MU'IID	THE RESTORER
المقتدر	القادر	AL MUHYI	THE LIFE-GIVER
الماخر	المقدم	AL MUMIIT	THE DEATH-GIVER
الآخر	الأول	AL HA'I	THE LIVING ONE
الباطن	الظاهر	AL QAIYUUM	THE SELF-SUBSISTENCE
المتعالي	الوالي	AL WAAJID	THE DISCOVERER
	البر	AL MAJID	THE SUBLIME
		AL WAAHID	THE ONE
		AS SAMAD	THE ETERNAL
		AL QADIR	THE POWERFUL
		AL MUSTADIR	HE WHO IS ABLE
		AL MUGADDIM	THE ADVANCER
		AL MU'AKHKHIR	THE RETARDER
		AL AWVAL	THE FIRST
		AL AKHIR	THE LAST
		AZ ZHAHIR	THE EVIDENT
		AL BAATIN	THE HIDDEN
		AL WAALI'	THE GOVERNOR
		AL MUTA'AALI	THE EXHALTED
		AL BARR	THE BENEFICENT

السَّمْعُ
الْبَصِيرُ
الْحَاكِمُ
الْعَظِيمُ
اللطيفُ
الْخَبِيرُ
الْخَلِيمُ
الْأَزِيمُ
الْغَفُورُ
السُّكُورُ
الْعَالِيُ
الْحَفِيظُ

الْحَسِيبُ
الْكَرِيمُ
الْمَجِيدُ

الْحَكِيمُ
الْمُجِيدُ
الشَّهِيدُ

الْكَبِيرُ
الْمُقِيبُ
الْجَلِيلُ
الرَّقِيبُ
الْوَاسِعُ

الْوَضُوعُ
الْبَاعِثُ

الحق
Shedd'a

AS SAMI'
AL BASIR
AL HAKIM
AL 'ADL
AL LATIF
AL KHABIR
AL HALIM
AL 'AZIM
AL GHAFUR
ASH SHAKUR
AL 'ALI
AL KABIR
AL HAFIZ
AL MUQIT
AL HASIB
AL JALIL
AL KARIM
AR RAQIB
AL MUTIB
AL WAASI'
AL HAKIM
AL WADUD
AL MAJID
AL BAA'ITH
ASH SHAHID
AL HAQQ

THE HEARER
HE WHO SEES
THE JUDGE
THE JUST
THE KINDLY ONE
THE WELL-INFORMED
THE FOREBEARING
THE GREAT ONE
THE FORGIVING
THE GRATEFUL
THE HIGH ONE
HE WHO IS GREAT
THE GUARDIAN
THE NOURISHER
THE RECKONER
THE MAJESTIC
THE GENEROUS
THE WATCHER
HE WHO ANSWERS
THE COMPREHENSIVE
THE WISE
THE LOVING ONE
THE GLORIOUS
THE RAISER (OF THE DEAD)
THE WITNESS
THE TRUTH

Dialogues I remember from the early weeks
of LANGUAGE School:

1. "مَرْحَبًا"

"أَهْلًا وَسَهْلًا"

2. كَيْفَ خَالَكَ؟

أَنَا كَوَيْسٌ، شُكْرًا و أَنْتِ؟

أَنَا كَعَانٌ كَوَيْسٌ

3. قَوْلِي عَنِ نَفْسِكَ؟ مِنْ فَضْلِكَ

4. أَنَا تَلَمَّيْتُ فِي الْمَدْرَسَةِ ثَانَوِيَّةً

عِنْدَكَ مَدْرَسَةٌ؟

نَعَمْ، أَشْمُوَانِي

5. أَشْمُوَانِي السَّعَادُ زَيْدٌ

تَسَالِمِينَ فِي

نَعَمْ، لَآكِنْ زَوْجِي

مَدِينَةُ الدَّمَشْقِ