



Clear Eyes, Bold Faith: Engaging Islam Without Losing the Gospel

In a time of mounting confusion surrounding identity, morality, and truth, it is imperative for Christians to uphold the authority of Scripture and defend the values that form the bedrock of Western civilization. This resource is designed for pastors, church leaders, and students who desire to minister to the culture with clarity and identify opportunities for outreach—even among those of different faith traditions.

Moreover, this tool aims to equip Christians to examine areas of moral and ideological points of overlap and distinction with Islam, not as a theological endorsement, but as a framework for evangelism, discernment, and public engagement. While we do not observe the Quran as divine revelation, we acknowledge that Muslims can share moral convictions that, at points, may align with biblical teachings. Recognizing these shared convictions can open doors for meaningful discourse without compromising biblical fidelity.

I. Shared Moral and Spiritual Foundations: Pathways for Gospel Dialogue

Despite key theological differences, Christians and Muslims hold certain intersecting moral and spiritual convictions that can serve as natural touchpoints for conversation. For example, Muslims are required to affirm belief in Jesus—referred to in the Quran as Isa al-Masih. He is described as a prophet,¹ miraculously born of a virgin,² a performer of mighty deeds,³ and one who will return at the end of days.⁴ These views, drawn from Quranic passages, present Jesus as a figure of profound importance, even if Islam ultimately denies His divinity, crucifixion, and resurrection.

¹See [Surah Al-Ma'idah, Quran 5:46-47](#), stating "Then in the footsteps of the prophets, We sent Jesus, son of Mary, confirming the Torah revealed before him. And We gave him the Gospel containing guidance and light and confirming what was revealed in the Torah—a guide and a lesson to the God-fearing."

²See [Surah Al-Mu'minun, Quran 23:50](#), stating "And We made the son of Mary and his mother a sign, and gave them refuge on high ground—a 'suitable' place for rest with flowing water."; See also [Surah Az-Zukhruf, Quran 43:57](#), stating "When the son of Mary was cited as an example 'in argument', your people 'O Prophet' broke into 'joyful' applause."

³See [Surah Al-Baqarah, Quran 2:87](#), "Indeed, We gave Moses the Book and sent after him successive messengers. And We gave Jesus, son of Mary, clear proofs and supported him with the holy spirit.¹ Why is it that every time a messenger comes to you 'Israelites' with something you do not like, you become arrogant, rejecting some and killing others?"

⁴See [Surah Az-Zukhruf, Quran 43:61](#), "And his 'second' coming is truly a sign for the Hour. So have no doubt about it, and follow me. This is the Straight Path."

Evangelism Tip:

- Muslims' high regard for Jesus offers a unique doorway into occasions for biblical witness, but it is still important to guide the discussion with thoughtful care. Consider asking questions like:
 - "What do you believe about why Jesus was born of a virgin?"
 - "Why do you think Jesus is coming back at the end of days?"
 - "Based on the Quran's endorsement of the Bible, would you be willing to read what the Bible says about who Jesus really is?"
- Use these points of overlap not to imply theological agreement, but to highlight the uniqueness of Christ in both faiths and encourage a sincere look at what the Bible reveals about Him.
- When the conversation turns to the Gospel (Muslim's Holy Injil), clarify that Christians accept that the biblical Gospels—not a lost or corrupted message—are the genuine accounts of Jesus' life, death, and resurrection. The goal is to move from shared respect to revealed truth.
- Recommended Scriptures for Discussion:⁵
 - Matthew 1:18-25 (Fulfillment of the prophecy of the birth of Christ)
 - Luke 1:26–38 (Gabriel's announcement of the virgin birth to Mary)
 - John 1:1–14 (Jesus as the Word made flesh)
 - Isaiah 9:6–7 (Prophecy of the divine nature and kingship of the Messiah)
 - John 5:36 & 10:25 (Jesus appeals to His miraculous works as evidence of His identity)
 - Revelation 22:12–13 (Jesus declares His return and divine authority)

II. The Bible as the Ultimate Standard of Truth

It is important to reiterate that Christians do not appeal to the Quran to establish the inspired and sufficient Word of God. Rather, as previously noted, we observe *that the Quran itself*, in several instances, refers to the Torah and the Gospel as sources of moral direction. This is especially evident in Surah 5:46-47, where the Gospel (Injil) is described as containing "guidance and light."⁶ While the Islamic concept of the Injil should not be confused with the four canonical Gospels—Matthew, Mark, Luke, and John—it is still

⁵[Luke 1:26–38](#); [John 1:1–14](#); [Isaiah 9:6–7](#); [John 5:36](#) & [10:25](#); [Revelation 22:12–13](#). Note that these references and all subsequent Scripture passages are cited from the King James Version (KJV).

⁶[Surah Al-Ma'idah, Quran 5:46-47](#). See also [Surah Al-Ma'idah 5:44](#), stating "Indeed, We revealed the Torah, containing guidance and light."

presented as a divine revelation given to Jesus. This provides an outlet for reflective exchanges about the nature of biblical authority and the person of Christ. If Muslims are called to honor Jesus and respect the Gospel, Christians can lovingly invite them to explore the true biblical accounts of Jesus' life and saving work.

In addition to revering Jesus, Muslims also acknowledge the divine origin of the Torah (Tawrat) and the Psalms (Muslim's Holy Zabur). Surah 5:43–44 describes the Torah as containing “Allah's judgment,”⁷ while Surah 10:94 even instructs those who doubt the Quran to consult with “those who have been reading the Scripture before you.”⁸ Although these references do not validate the Quran, they demonstrate that Islam affirms the authority of earlier Scriptures—Scriptures that Christians rightly regard as the revealed Word of God. These commonalities can serve as on-ramps to gospel-centered outreach.

Evangelism Tip:

- Ask sincere, open-ended questions like,
 - “Have you ever read what the Bible says about Jesus’ death and resurrection?” or
 - “If the Quran points you to the previous Scriptures, would you be open to reading them with me?”

These kinds of questions invite dialogue while showing respect. Emphasize that Christians believe Jesus is more than a prophet—He is the Savior foretold in Scripture, crucified and risen. Respectfully challenge your Muslim friend to compare the accounts and ask which one makes sense of Jesus’ identity, mission, and significance.

- Recommended Scriptures for Discussion:⁹
 - John 1:1–14 (Jesus as the Word made flesh)
 - Luke 1:26–38 (Gabriel’s announcement of the virgin birth to Mary)
 - Isaiah 9:6–7 (Prophecy about the Messiah)
 - Colossians 1:15–20 (Supremacy of Christ)
 - Psalm 22/Zabur (Prophecy of Jesus’ Crucifixion)

III. Moral Transparency in the Face of Cultural Decline

Though differing in theological practice, many Christians and Muslims reject several of the moral norms promoted by secular progressivism, particularly in areas related to sexuality

⁷See [Surah Al-Ma'idah, Quran 5:43-44](#).

⁸See [Surah Yunus, Quran 10:94](#).

⁹See [John 1:1-14](#); [Luke 1:26-38](#); [Isaiah 9:6-7](#); [Colossians 1:15-20](#).

and gender. Islamic teachings, for instance, firmly oppose homosexual behavior. Multiple Quranic passages, including Surahs 7:80–1,¹⁰ 26:165–166,¹¹ and 27:55,¹² condemn same-sex relations as a departure from God's original design. Though grounded in a different worldview, these texts mirror the biblical assertion of natural, male-female complementarity found throughout both the Old and New Testaments.¹³

Likewise, Islam restates the binary nature of gender, upholding the idea that humans are created as male and female by divine design.¹⁴ Surah 4:119 further warns against “changing the creation of Allah,” a verse often cited by Islamic scholars to oppose transgender ideology.¹⁵ On this point, Christians and Muslims may find themselves standing against the same cultural tides, defending gender as a God-given, biological reality.¹⁶

However, it is always important to remember that while this shared resistance to moral decline can serve as a point of contact, our methods and motivations differ profoundly. The way Christianity addresses these issues should never be through coercion, cultural domination, or legalistic enforcement, but through persuasion, compassion, and gospel transformation. While some Islamic societies may enforce these moral norms through state power or religious law, faith in Christ calls us to proclaim truth in love, paired with humility, grace, and a willingness to suffer for righteousness' sake, as we rely on the strength of the Holy Spirit to change hearts.

Evangelism Tip:

- Use shared moral convictions to build rapport. For example: “I appreciate that you value the order and purpose God built into creation, especially when it comes to

¹⁰See [Surah Al-A'raf, Quran 7:80–81](#), stating “And [We had sent] Lot when he said to his people, “Do you commit such immorality as no one has preceded you with from among the worlds? Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people.”

¹¹See [Surah Ash-Shu'ara, Quran 26:165–166](#), stating “Why do you men lust after fellow men, leaving the wives that your Lord has created for you? In fact, you are a transgressing people.”

¹²See [Surah An-Naml, Quran 27:55](#), stating “Do you really lust after men instead of women? In fact, you are ‘only’ a people acting ignorantly.”

¹³For Old Testament passages, see [Genesis 1:27](#), [Genesis 2:18–24](#), and [Leviticus 18:22](#). For New Testament references, see [Matthew 19:4–6](#), [Romans 1:24–27](#), [1 Corinthians 6:9–11](#), and [Ephesians 5:22–33](#).

¹⁴See [Surah Al-Hujurat, Quran 49:13](#), stating “O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may ‘get to’ know one another.”

¹⁵For more, see Rehman, H. U., Zeeshan, M., & Hussain, H. R. (2024). [Islamic Jurisprudence on Gender Reassignment: A Critical Review of Classical and Modern Views](#). *Scholar Insight Journal*, 2(2), 70-86.

¹⁶Consider also [Mahmoud v. Taylor](#), a 2025 U.S. Supreme Court case in which Christian and Muslim parents jointly challenged a public school's refusal to allow opt-outs from LGBTQ-themed instruction—demonstrating shared resistance to gender ideology on religious grounds.

how we live. Would you be open to seeing how the Bible explains that design in more detail?”

- Recommended Scriptures for Discussion:¹⁷
 - Genesis 1:26–28 (Creation of male and female)
 - Romans 1:24–27 (Natural order and sin)
 - 1 Corinthians 6:9–11 (Transformation through the gospel)
 - Matthew 19:4–6 (Jesus on gender and marriage)

IV. Understanding the Structure and Interpretation of Islamic Texts

To effectively engage Muslims, Christians must understand how Islamic theology is constructed. The Quran is not presented in chronological order; instead, longer chapters appear at the beginning, and its interpretation is often dependent on supplemental texts. The Hadith (collections of sayings and actions attributed to Muhammad), and the Sunnah (his recorded lifestyle), play a vital role in shaping Islamic doctrine and legal practice. Additionally, the concept of abrogation allows later revelations to override earlier ones, creating complexity and inconsistency in application.

There is also a division within Islam regarding which texts carry ultimate authority. Some Muslims (Quranists) believe the Quran alone is adequate, while others (Hadithists) insist the Hadith is essential to faithful practice.¹⁸ In both cases, Christians should not treat these passages as divinely inspired; nonetheless, awareness towards them can help to facilitate intentional engagement in conversation with those who currently practice Islam.

Evangelism Tip:

- When discussing Islamic texts, emphasize the contrast between the layered, sometimes contradictory structure of Islamic sources and the clarity of the Bible’s message. You might ask, *“Have you ever read a book where the main message gets clearer the deeper you go?”* Then share how the Bible, from Genesis to Revelation, tells one unified story of redemption without needing external texts to explain or correct it.
- Recommended Scriptures for Discussion:¹⁹
 - Psalm 19:7–11 (God’s Word is clear and life-giving)
 - Deuteronomy 30:11–14 (God’s commands are not hidden or distant)
 - John 17:17 (God’s Word is truth)
 - Hebrews 1:1–2 (God has spoken fully through His Son)

¹⁷See [Genesis 1:26-28](#); [Romans 1:24-27](#); [1 Corinthians 6:9-11](#); [Matthew 19:4-6](#).

¹⁸For more, see Stacey, A. (2017). [The Quranists \(Quranism\)](#). *Isalmreligion.com*; *Isalm.org*. (n.d.). [Types of Hadith](#).

¹⁹See [Psalm 19:7-11](#); [Deuteronomy 30:11-14](#); [John 17:17](#); [Hebrews 1:1-2](#).

V. Radicalization, Sharia, and the Role of Religion in Society

While not all Muslims support violence or coercive rule, it is historically and theologically inaccurate to assume that Islam is merely a private, devotional religion. Rather, certain interpretations—especially when grounded in Hadith and classical Sharia law—have promoted the idea that Islam should govern all areas of life, including politics, law, and warfare. This includes doctrines like *jihad*, and practices such as *taqiyya* (religious dissimulation), which permit concealing one's beliefs under certain conditions.²⁰

These theological frameworks have been used to justify violence, religious persecution, and societal dominance, particularly in regions where Islam holds political power. In response, Christian engagement in the public square must be both bold and wise, recognizing these realities not to foster fear or bigotry, but to protect religious liberty and ensure the gospel can be freely proclaimed.

Evangelism Tip:

- If the discourse turns to topics like justice, governance, or the role of religion in law, use the opportunity to ask, “*What kind of world do you think God ultimately wants to create—and how do we fit into that plan?*” From there, contrast the use of force with the way Jesus established His kingdom—through humility, sacrifice, and love. Emphasize that in Christianity, peace with God is not achieved by political dominance or violence, but by receiving the mercy offered through Christ’s atoning death.
- Recommended Scriptures for Discussion:²¹
 - Zechariah 9:9–10 (Messiah brings peace, not war)
 - Matthew 26:52–54 (Jesus rejects violent defense)
 - John 18:36 (“My kingdom is not of this world”)
 - Romans 5:1 (Peace with God through faith in Christ)
 - Ephesians 6:12 (Principalities, not flesh and blood)

VI. Muhammad and Christ: A Defining Contrast

One of the most critical distinctions between Christianity and Islam lies in the juxtaposition between Muhammad and Jesus. According to Islamic tradition, Muhammad’s life involved

²⁰Ibrahim, R. (2008). [Islam's doctrines of deception](#). *Middle East Forum*.

²¹See [Zechariah 9:9–10](#); [Matthew 26:52–54](#); [John 18:36](#); [Romans 5:1](#); [Ephesians 6:12](#).

political conquest (murder), military campaigns,²² multiple wives (polygamy),²³ and even marriage to a child (pedophilia).²⁴ These elements are preserved and venerated in Islamic texts. Jesus Christ, on the other hand, is presented in the Bible as sinless, nonviolent, and wholly self-sacrificial. He came not to conquer by force, but to redeem and transform by laying down His life for the world.

Evangelism Tip:

- Highlight the contrast by asking: *“Has anyone ever died for you? Do you know why Jesus chose to?”* Explain that unlike religious founders who demanded submission, Jesus offered Himself as a ransom. His kingship is demonstrated not through violence, but through His victory over sin and death.
- Recommended Scriptures for Discussion:²⁵
 - Philippians 2:5–11 (Christ’s humility and exaltation)
 - John 10:17–18 (Jesus lays down His life willingly)
 - 1 Peter 2:21–24 (Christ’s sinlessness and suffering)
 - Isaiah 53:5–6 (He was pierced for our transgressions)
 - John 3:16 (Salvation)

As Christians committed to fulfilling the Great Commission, we are called to engage the world around us—including the Muslim world—with both conviction and compassion. While we categorically reject the Quran as divinely inspired, we can still recognize where moral overlap exists and use it as an opening for enriching, gospel-focused conversations. In a culture that increasingly blurs the lines between truth and error, we must remain faithful to the authority of God’s Word, while embracing every opportunity to proclaim the saving grace found in Jesus Christ alone.

²²Regarding political conquest and military campaigns, see [Surah Al-Anfal, Quran 8:12–13](#) (“I will cast terror into the hearts of those who disbelieved...”), [Surah At-Tawbah, Quran 9:29](#) (“Fight those who do not believe in Allah...”), and [Surat Al-Fatḥ, Quran 48:1](#) (“We have given you a clear conquest...”), all of which reference Muhammad’s leadership in war or expansion through battle.

²³On the subject of polygamy, [Surah An-Nisa, Quran 4:3](#) permits up to four wives, while [Surat Al-Ahzab, Quran 33:50](#) grants Muhammad special marital privileges beyond that limit.

²⁴On marriage to a child, while not named in the Qur’an, Hadith literature (e.g., [Sahih al-Bukhari 5133](#)) records that Muhammad married Aisha at six and consummated the marriage at nine. Furthermore, [Surah At-Talaq, Quran 65:4](#), referencing divorce procedures for “those who have not yet menstruated,” has been interpreted by classical commentators (e.g., Al-Tabari, Ibn Kathir) to include prepubescent girls, reflecting historical permissibility of child marriage under Islamic jurisprudence.

²⁵See [Philippians 2:5–11](#); [John 10:17–18](#); [1 Peter 2:21–24](#); [Isaiah 53:5–6](#); [John 3:16](#).