

DOWNLOAD PDF WHAT WILL IT TAKE FOR MUSLIMS TO BECOME CHRISTIANS?

Chapter 1 : CBN TV - Kamal Saleem: A Muslim Cries Out to Jesus

Dudley Woodbury, a Fulbright scholar of Islam, estimates that 20, Muslims in the U.S. become Christians every year. What draws people raised within Islam to Christianity? Woodbury published the.

Zaheer Alvi Canada 06 Nov Suitable as beginning introduction for those who wish have some knowledge about Islam, then to progress. May Allah bless you for the good work being done by u. Keep it up Allah will reward you. Kingston United States 26 Nov Moeed and I had a wonderful chat after I learned about the option of registering at a nearby mosque, and the information and links in this site are of tremendous value! I am so grateful that I found. Thank you so very much. On a scale of 0 poor to 4 excellent , my experience this morning was a 6. Ceci Romania 27 Nov Alhamdu lillah this site its the best. I founded here what i need, i hope to declare Shahaada front of my muslim brothers as soon possible. Ceci william harrell United States 02 Dec You have helped me to begin to understand what I have felt for a long time reagrding belief in God, how so many paths have been and have become twisted and which path is the corect path. May God bless you and reward you with eternal life. Seeker of Truth Saudi Arabia 04 Dec May God, the Al-Mighty open the hearts of the persons who seek to understand the Divine truth and adopt the straight path in their lives which is the Message of God, the One, the All-Knower and the All-Listener. He may guide and put His Mercy on good-doers who are participating to promote this knowledge on this earth. Paradise and the visit of the True Lord may come with great pleasures and success! Qatar 21 Dec Abuzar bin shahnawaz India 23 Dec This is my prayer to Allah that this site will demolish all other non muslim sites. William Harrell United States 05 Jan All of my life long past study of the Torah, the Psalms, the prophetic writtings of the Books of the Old Covenant, the study of the cannon of "accepted" Gospels, etc. It seemed I was reading "histories" aimed at proving a particular agenda or personal bias rather than hearing the Word of God and how to live according to those Words. Praise be to Allah for your website which also helped me to learn about the basic beliefs and practices of Islam. I would like to thank you from the bottom of my heart as I feel that Allah guided me to your site for my slavation. May Allah continue to bless you for all of your good work. At first I fealt nervous to declare, because in my country, muslims are so hated because of the wars in missle east and several terrorist attacks; but I was approuched by another muslim and they told me that I am actually in one of the best situations to become a muslim. I thanked her, and declared the next day, which was today. I thank you too for the guidance you have given me. In less than a year I will be able to get a job of my own and leave home. Then I will be able to save up enough money to go on required pilgrims. Or maybe it was the feeling that I might one day experience in the heavens forvever. Alhamdoulillah, thanks to this organisation for this brave dawah we are appraising so much for this great task Insha Allah the organisation shall be rewarded in the Akhirat. Insha allah all unbelievered shall get faith to Allah. Mohammad Fawzi basheer Nigeria 22 Jan I, personally, intend to spread this site to many friends of mine. I was born a Muslim, but did not understand the substance until my own family members began to teach one another. May Allah bless those who write these articles with the intention of spreading the knowledge of Islam. May Allah also guide those who seek the correct path. Tauqueer Ahmed India 27 Jan The article is a good introduction. I suggest that we use and propagate the notion of "revert" to Islam because every human being is born as a Muslim. Lindsey United Kingdom 31 Jan I think the muslim religion is a unique religion to have i think its absolutely amazing and i would love more than anything in the world to convert to islam. Musyafa Wiryanto Indonesia 01 Feb You should please try to include some articles written by some great scholars in your page. I love being a muslim! I have even adopted Arabic names into my own name, I chose Ahmed for it is a varient of Muhammad peace be upon the prophet and Abdullah because it means servant of God. I wish you all at this site the best Adimasputro Indonesia 05 Feb I ever read the book by Jerald F Dirk, which published in usa. He told about the difference between bible n quran in detail. Or Bible, Quran n modern science by Maurice Buccaille. I hope, this site inform us a good book. Munir Nigeria 13 Feb Ghazanar Hussain Pakistan 14 Feb Thankyou so

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much to all the people of this site. Allah will reward you. This site give more information about islam. I found your site straighforward and interesting. Now lets get it translated in as many languages as possible. It impressed me so much. I hope it will give a good change in me. May allah bless u for this good work. Philippines 20 Feb Shamsul Malaysia 01 Mar May Allah bless the outreach. Rukayat Bakare Nigeria 08 Mar T continue to guide and guard us along the path of FAITH, and let none of us stray from d straight path. Because, he said that whoever he guides, none can lead him astray; and whoever he misleads, none can lead him aright,so u see? I also pray to Allah to spare us from the pangs of hunger and poverty, and also, to save us from the torments of the grave and hell fire Robbana Atina fiduniya hasanattan robi il akhirati hassana wa ki na asana! Afsheen Pakistan 11 Mar May Allah give you more for the brilliant work that you are doing. I came upon your site by chance, while surfing on the internet. This is the best site I have found on the internet. It not only educates but also spiritually enlightens. Who Allah guides none can can send astray, and those whom He does not guide, will never be guided. As a muslim I am always happy to see people calling to this religion of truth, spreading La ilaha ilAllah. As a convert I know that there are many misconceptions and false assumptions about Islam. I pray that those that are searching for answers, correct information find this site and others like it. May Allah SWT reward you for your efforts and through it eradicate much ignorance. And may Allah SWT guide us and keep us on the straight path. May Allah reward you all for your belief in Islam and your good deeds, including coming forward as Muslims. May you become the generation to bring forth the glad tidings to this age and your lands. You are shining beacons. May Allah multilpy the good deeds of the authors of this site and grant them Jenna. Christina Tapar Philippines 26 Mar Im so glad while i read this website.. I think this article is very good and best to helping people like me about converting to Islam and Muslim is the best and very unique religion for me.. Mona Egypt 28 Mar Hope to see more sites of this kind. We all should tell everyone we know about such site. Adnan Krakk Denmark 02 Apr I hope your work will pay off in the end. Imraan van Deventer Unknown 03 Apr Would you be so kind to comment on how a converted Muslim must relate with his Christian family? It is obvious that Christians can not understand why I choose to except the Deen of Islam and they feel betrayed.

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Chapter 2 : Can Muslims be friends with Jews and Christians? - IslamiCity

Should Muslims Become Christians? 16 International Journal of Frontier Missions background believers, we need to take a closer look at Muslim perceptions of.

Her announcement has provoked surprise and bewilderment in many, raising an obvious question: How can someone be both a Christian and a Muslim? But it has drawn other reactions too. Friends generally say they support her, while religious scholars are mixed: Some say that, depending on how one interprets the tenets of the two faiths, it is, indeed, possible to be both. Others consider the two faiths mutually exclusive. What do you do with Jesus? Muslims, though they regard Jesus as a great prophet, do not see him as divine and do not consider him the son of God. Officials at the national Episcopal Church headquarters said they are not aware of any other instance in which a priest has also been a believer in another faith. Vincent Warner, says he accepts Redding as an Episcopal priest and a Muslim, and that he finds the interfaith possibilities exciting. Some local Muslim leaders are perplexed. Finding a religion that fit Redding is 55 and single, with deep brown eyes, dreadlocks and a voice that becomes easily impassioned when talking about faith. The oldest of three girls, Redding grew up in Pennsylvania in a high-achieving, intellectual family. Her father was one of the lawyers who argued the landmark *Brown v. Her mother was in the first class of Fulbright scholars. She has always sensed that God existed and God loved her, even when things got bleak* – which they did. She felt called to the priesthood and was ordained in As much as she loves her church, she has always challenged it. She found a good fit at St. Ironically, it was at St. In fall , a local Muslim leader gave a talk at the cathedral, then prayed before those attending. As he dropped to his knees and stretched forward against the floor, it seemed to her that his whole body was involved in surrendering to God. Then in the spring, at a St. The chanting appealed to the singer in Redding; the meditation spoke to her heart. She began saying the prayer daily. She became a Muslim. Before she took the shahada, she read a lot about Islam. There were moments when practicing Islam seemed like coming home. She found the discipline of praying five times a day – one of the five pillars of Islam that all Muslims are supposed to follow – gave her the deep sense of connection with God that she yearned for. Aside from the established sets of prayers she recites in Arabic fives times each day, Redding says her prayers are neither uniquely Islamic nor Christian. We have not only the same God, but the same ancestor with Abraham. They share a common belief in one God, and there are certain similar stories in their holy texts. But there are many significant differences, too. Muslims regard the Quran as the unadulterated word of God, delivered through the angel Gabriel to Mohammed. While they believe the Torah and the Gospels include revelations from God, they believe those revelations have been misinterpreted or mishandled by humans. Most significantly, Muslims and Christians disagree over the divinity of Jesus. They do not believe in the Trinity, in the divinity of Jesus or in his death and resurrection. She believes the Trinity is an idea about God and cannot be taken literally. She does not believe Jesus and God are the same, but rather that God is more than Jesus. She believes Jesus is the son of God insofar as all humans are the children of God, and that Jesus is divine, just as all humans are divine – because God dwells in all humans. She does believe that Jesus died on the cross and was resurrected, and acknowledges those beliefs conflict with the teachings of the Quran. She considers Jesus her savior. While the popular Christian view is that Jesus is God and that he came to Earth and took on a human body, other Christians believe his divinity means that he embodied the spirit of God in his life and work, said Eugene Webb, professor emeritus of comparative religion at the University of Washington. But a lot of people on both sides do not believe in interpretation. Other scholars are skeptical. Islam holds that God is one, unique, indivisible. Christianity stands or falls on who Jesus is. On Fridays, she prays with about 20 others at the Al-Islam Center. On Sundays, she prays in church, usually at St. One thing she prays for every day: There are no excuses. But he saw how it deepened her spirituality. And it spurred him to read the Quran and think more deeply about his own faith. He believes Redding is being called. Next to it, she has dangled a heart-shaped leather object etched with the Arabic

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symbol for Allah.

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Chapter 3 : Why Muslims are the world's fastest-growing religious group

Muslims don't become Christians because they reject the view that Islam contains contradictions but it's perfect and because they believe Christianity has been corrupted for the Quran and the NT are contradictory.

Salvation in Christianity The Catechism of the Catholic Church , the official doctrine document released by the Roman Catholic Church , has this to say regarding Muslims: Muslims may receive salvation in theologies relating to Universal reconciliation , but will not according to most Protestant theologies based on justification through faith: Jesus Christ, our God and Lord, died for our sins and was raised again for our justification Romans 3: He alone is the Lamb of God who takes away the sins of the world John 1: All have sinned and are justified freely, without their own works and merits, by His grace, through the redemption that is in Christ Jesus, in His blood Romans 3: This is necessary to believe. This cannot be otherwise acquired or grasped by any work, law or merit. Therefore, it is clear and certain that this faith alone justifies us Nothing of this article can be yielded or surrendered, even though heaven and earth and everything else falls Mark Those who believe in that which is revealed unto thee, Muhammad , and those who are Jews, and Christians, and Sabaeans " whoever believeth in Allah and the Last Day and doeth right " surely their reward is with their Lord, and there shall no fear come upon them neither shall they grieve. That is because there are among them priests and monks, and because they are not proud. When they listen to that which hath been revealed unto the messengers, thou seest their eyes overflow with tears because of their recognition of the Truth. Our Lord, we believe. Inscribe us as among the witnesses. How should we not believe in Allah and that which hath come unto us of the Truth. And how should we not hope that our Lord will bring us in along with righteous folk? Allah hath rewarded them for that their saying " Gardens underneath which rivers flow, wherein they will abide for ever. That is the reward of the good. John makes extensive reference to the Quran and, in St. The work is not exclusively concerned with the Ismaelites a name for the Muslims as they claimed to have descended from Ismael but all heresy. The Fount of Knowledge references several suras directly often with apparent incredulity. From that time to the present a false prophet named Mohammed has appeared in their midst. This man, after having chanced upon the Old and New Testaments and likewise, it seems, having conversed with an Arian monk, devised his own heresy. Then, having insinuated himself into the good graces of the people by a show of seeming piety, he gave out that a certain book had been sent down to him from heaven. He had set down some ridiculous compositions in this book of his and he gave it to them as an object of veneration. There are many other extraordinary and quite ridiculous things in this book which he boasts was sent down to him from God. But when we ask: And which of the prophets foretold that such a prophet would rise up? And we remark that Moses received the Law on Mount Sinai , with God appearing in the sight of all the people in cloud, and fire, and darkness, and storm. And we say that all the Prophets from Moses on down foretold the coming of Christ and how Christ God and incarnate Son of God was to come and to be crucified and die and rise again, and how He was to be the judge of the living and dead. Then, when we say: And how is it that God did not in your presence present this man with the book to which you refer, even as He gave the Law to Moses, with the people looking on and the mountain smoking, so that you, too, might have certainty? Theophanes reports about Muhammad thus: At the beginning of his advent the misguided Jews thought he was the Messiah. But when they saw him eating camel meat, they realized that he was not the one they thought him to be, Whenever he came to Palestine he consorted with Jews and Christians and sought from them certain scriptural matters. He was also afflicted with epilepsy. When his wife became aware of this, she was greatly distressed, inasmuch as she, a noblewoman, had married a man such as he, who was not only poor, but also an epileptic. In short, Muhammad was an ignorant charlatan who succeeded by imposture in seducing the ignorant barbarian Arabs into accepting a gross, blaspheming, idolatrous, demoniac religion, which is full of futile errors, intellectual enormities, doctrinal errors and moral aberrations. Goddard further notes that in Nicetas we can see in his work a knowledge of the whole Koran including an extensive knowledge of suras

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Nicetas account from behind the Byzantine frontier apparently set a strong precedent for later writing both in tone and points of argument. Catholic Church and Islam[edit] Main article: However, as in the case of the question of Judaism, several events came together again to prompt a consideration of Islam. By the time of the Second Session of the Council in reservations began to be raised by bishops of the Middle East about the inclusion of this question. The position was taken that either the question will not be raised at all, or if it were raised, some mention of the Muslims should be made. Melkite patriarch Maximos IV was among those pushing for this latter position. Bea expressed willingness to "select some competent people and with them to draw up a draft" to be presented to the Coordinating Commission. At a meeting of the Coordinating Commission on 16â€”17 April Cicognani acknowledged that it would be necessary to speak of the Muslims. Pope Paul VI chose to follow the path recommended by Maximos IV and he therefore established commissions to introduce what would become paragraphs on the Muslims in two different documents, one of them being *Nostra aetate*, paragraph three, the other being *Lumen gentium*, paragraph The reference to Mary, for example, resulted from the intervention of Monsignor Descuffi, the Latin archbishop of Smyrna with whom Massignon collaborated in reviving the cult of Mary at Smyrna. The commendation of Muslim prayer may reflect the influence of the Badaliya. Protestantism and Islam Islam and Protestantism share orientations towards iconoclasm: Protestantism and Islam entered into contact during the 16th century, at a time when Protestant movements in northern Europe coincided with the expansion of the Ottoman Empire in southern Europe. As both were in conflict with the Catholic Holy Roman Empire, numerous exchanges occurred, exploring religious similarities and the possibility of trade and military alliances. Mormonism and Islam Mormonism and Islam have been compared to one another ever since the earliest origins of the former in the nineteenth century, often by detractors of one religion or the otherâ€”or both. Comparison of the Mormon and Muslim prophets still occurs today, sometimes for derogatory or polemical reasons [44] but also for more scholarly and neutral purposes. Mormon â€” Muslim relations have historically been cordial; [46] recent years have seen increasing dialogue between adherents of the two faiths, and cooperation in charitable endeavors, especially in the Middle and Far East.

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Chapter 4 : Can a person be both a Muslim and a Christian?

Christians and Muslims there are becoming more alike. Peacefully and of their own choice, according to surprising new research by University of Kansas sociologist and former journalist Ebenezer.

The Arab soldiers were also joined by some Roman and Persian converts to Islam. The unanimous view was that as they had received the letter on Egyptian soil, they had permission to proceed. The town put up no resistance, and the citizens offered allegiance on the usual terms. The Muslim siege of the town dragged on for two months. In February, an assault group led by a prominent field commander Huzaifah ibn Wala successfully assaulted and captured the fort and city. Belbeis was the first place in Egypt where the Byzantines showed some measure of resistance towards the Arab conquerors. Aretion was previously the Byzantine governor of Jerusalem, and had fled to Egypt when the city fell to the Muslims. They requested three days to reflect, then—as mentioned by al-Tabari—requested two extra days. At the end of the five days, the two monks and the general decided to reject Islam and Jizya and fight the Muslims. They thus disobeyed their ruler, Cyrus of Alexandria, who wanted to surrender and pay Jizya. Cyrus subsequently left for the Babylon Fortress, while the two monks and Aretion decided to fight the Arabs. The fight resulted in the victory of the latter and the death of Aretion. Towards the end of March, the city surrendered to the Muslims. Amr had visualized that the conquest of Egypt would be a walkover. This expectation turned out to be wrong. Even at the outposts of Pelusium and Belbeis, the Muslims had met stiff resistance. The siege of Pelusium had lasted for two months and that of Belbeis for one month. Both battles were preludes to the siege of Babylon, which was a larger and more important city. Here, resistance on a larger scale was expected. Outside the city, a ditch had been dug, and a large force was positioned in the area between the ditch and the city walls. The Muslims besieged the fort of Babylon some time in May. A Muslim force of some 4,000 men unsuccessfully attacked the Roman positions. Early Muslim sources place the strength of the Byzantine force in Babylon about six times the strength of the Muslim force. For the next two months, fighting remained inconclusive, with the Byzantines having the upper hand by repulsing every Muslim assault. The Byzantines had anticipated this and had therefore strongly guarded the roads leading to the city. They had also fortified their garrison in the nearby town of Lahun. When the Muslim Arabs realized that Fayoum was too strong for them to invade, they headed towards the Western Desert, where they looted all the cattle and animals they could. They subsequently headed to Oxyrhynchus Per-Medjed, which was defeated. The army was composed mostly of the veterans of the Syrian campaigns. These reinforcements arrived at Babylon sometime in September. The total strength of the Muslim force now rose to 12,000, quite a modest strength to resume the offensive. There was a cavalry clash near the current neighbourhood of Abbaseya. The engagement was not decisive, although it resulted in the occupation of the fortress located between the current neighborhoods of Abdyn and Azbakeya. Heliopolis was thus captured by the Muslims. Conquering of Fayoum and Babylon[edit] Main article: From Abuit, they fled down the Nile to Nikiu without informing the people of Fayoum and Abuit that they were abandoning their cities to the enemy. The Muslim soldiers captured the entire province of Fayoum without any resistance from the Byzantines. There had been a stalemate between the Muslim and Byzantine forces at Babylon, until the Muslim commanders devised an ingenious strategy and inflicted heavy casualties on the Byzantine forces by encircling them from three sides during one of their sallies. The Byzantines were able to retreat back to the fort, but were left too weak for any further offensive action. This situation forced the Byzantines to negotiate with the Muslims. The Byzantine general Theodorus shifted his headquarters to the Isle of Rauda, whilst Cyrus of Alexandria, popularly known as Muqawqis in Muslim history, entered into negotiations with the Muslims, which failed to give any productive results. After fruitless negotiations, the Muslims acted on 20 December, when, in a night assault, a company of hand-picked warriors led by Zubair managed to scale the wall, kill the guards and open the gates for the Muslim army to enter. The city of Babylon was captured by the Muslims on 21 December, using tactics similar to those used by Khalid ibn Walid at Damascus. However

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Theodorus and his army managed to slip away to the island of Rauda during the night. He also offered reasons in justification of the acceptance of the terms of the treaty. He removed him from the viceroyship of Egypt, but he remained the Head of the Coptic Church: Heraclius sent strict orders to the commander-in-chief of the Byzantine forces in Egypt that the Muslims should be driven out from Egypt. It is recorded that Cyrus requested three favors from the Muslims, namely: Do not break your treaty with the Copts ; If the Byzantines after this repudiation ask for peace, do not make peace with them, but treat them as captives and slaves; and When I am dead allow me to be buried in the Church of St. March to Alexandria[edit] Ancient Roman theaters in Alexandria. The Byzantine commanders knew that the next target of the Muslims would be Alexandria. They accordingly prepared for the expected siege of the city. Their strategy was to keep the Muslims away from Alexandria by destroying their power through continued sallies and attacks from the fort. Even if this did not keep them away, it would weaken them morally and physically. It would be more of a war of patience than strength. All along the road from Babylon to Alexandria, the Byzantines had left regiments to delay, and if possible, inflict losses on the advancing Muslims. The Muslim commanders decided to halt the main army at Tarnut and send the advance guard cavalry forward to clear the way from the possible Byzantine detachments. This was done so that the main army could reach Alexandria as soon as possible without being delayed by Byzantine regiments mid-way. They attacked and routed the Muslim advance guard. The next day, before the Byzantines could resume their offensive to annihilate the Muslim advance guard completely, the main Muslim army arrived, prompting the Byzantines to withdraw. At this point the Muslim commanders decided not to send forward the advance guard, so the whole army marched forward, beginning the following day. The Muslims reached Sulteis where they encountered a Byzantine detachment. Hard fighting followed, but the Byzantine resistance soon broke down and they withdrew to Alexandria. The Muslims halted at Sulteis for a day. Here the Muslim advance to Alexandria was blocked by a Byzantine detachment about 20, strong. The strategy of the Byzantines was that either the Muslims would be driven away before they actually arrived at Alexandria, or that they would be as weak as possible if they did. The two armies were deployed and fighting followed, but action remained indecisive,. On the tenth day the Muslims launched a vigorous assault. The Byzantines were defeated and they retreated to Alexandria. The way to Alexandria was now cleared, and the Muslim forces resumed the march from Kirayun and reached the outskirts of Alexandria in March AD. Conquest of Alexandria and fall of Egypt[edit] Main article: There was no dearth of provisions and food supply in the city. The city also had direct access to the sea, and through the sea route help from Constantinople in the form of men and supplies could come at any time. They mounted catapults on the walls of the city, and these engines pounded the Muslims with boulders. A see-saw war followed. When the Byzantines sallied from the fort, they were invariably beaten back by the Muslims. It is said that Heraclius, the Byzantine emperor, collected a large army at Constantinople. He intended to march at the head of these reinforcements personally to Alexandria. But before he could finalize the arrangements, he died. The troops mustered at Constantinople dispersed, and consequently no help came to Alexandria. This further demoralized the Byzantines. Thousands of Byzantine soldiers were killed or taken captive while others managed to flee to Constantinople on ships that had been anchored in the port. Some wealthy traders also left. In this city there are 4, palaces, places of entertainment, and untold wealth. The loss of Egypt and Syria, followed later by the invasion of the Exarchate of Africa also meant that the Mediterranean, long referred to as the "Roman lake", was now contested between two powers: In these events, the Byzantine Empire, although sorely tested, would be able to hold on to Anatolia , while the walls of Constantinople would save it during two great Arab sieges, from the fate of the Persian Empire. In an invasion fleet sent by Constans II was repulsed. From that time no serious effort was made by the Byzantines to regain possession of the country. Invasion of Nubia[edit] The land of Nubia lay to the south of Egypt. The Nubians were Christians and were ruled by a king. The capital of the kingdom was Dongola. It was not a whole scale invasion but merely a pre-emptive raid to show the arrival of new rulers in Egypt to the bordering kingdoms. In Nubia, no pitched battle was fought. There were only skirmishes and haphazard engagements, and in this type of warfare the Nubians excelled. They were skilful

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archers and subjected the Muslims to a merciless barrage of arrows. These arrows were aimed at the eyes and in the encounter Muslims lost their eyes. The Nubians were very fast in their movements. The Nubians would strike hard against the Muslims, and then vanish before the Muslims could recover their balance and take counter action. The hit-and-run raids by the Nubians caused considerable damage to the Muslims.

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Chapter 5 : European churches say growing flock of Muslim refugees are converting | World news | The G

The result is, I guess, that more strict Christians will consider Redding to be Muslim, and stricter Muslims will consider her to be Christian. Then we have the group who are less strict and believe she can be both, and, lastly, some people will consider her to be neither."

I am a Muslim. Why should I consider becoming a Christian? People often follow the religion of their parents or culture, whether Muslim, Buddhist, or Catholic. But among so many religions, what is the truth? True Christians are followers of Jesus. How could Jesus claim to be the one and only way to God the Father? He grew up unique from any other human because He never sinned 1 Peter 2: Crowds flocked to hear His teaching and marvel at His miracles. Jesus healed the sick, raised the dead, and walked on water. Of all people, Jesus did not deserve to die. Yet Jesus prophesied that He would be crucified and raised from the dead Matthew His words came to pass. Soldiers beat Jesus and put a crown of thorns on His head; people mocked and spit on Him; nails pierced His hands and feet into a wooden cross. Jesus had the power to save Himself, but He gave Himself, willingly dying on the cross John Three days later, Jesus rose from the grave! God pours out His wrath against unbelieving sinners by separating them forever in hell 2 Thessalonians 1: As the just Judge, God will not overlook sin. This is a key difference between Christianity and Islam. Islam teaches that a person can earn paradise by keeping the Five Pillars. Sinful humans can do nothing to merit heaven. God knew the only way the sin debt could be paid was by a perfect One paying the price of death. God knew He alone could pay such an infinite price. I believe Isa was a true teacher, a great prophet, and a good man. You cannot believe Jesus was a great prophet and yet reject His prophecy that He would die and rise again in three days Luke You cannot consider becoming a Christian without realizing that Christianity excludes all other religions Acts 4: The inescapable conclusion of Christianity is this: As you search the Bible, may God awaken your heart to turn from your sin and trust in Jesus. You may respond with a prayer like the one below. Remember, the prayer does not save you. God alone can save! But the prayer may be your expression of the faith God gives you in the Lord Jesus Christ. But I believe You sent Your Son, Jesus, to die on the cross for sin and rise from the dead in victory. I now turn from following my own sinful desires and from trying to reach heaven through my own works. I trust in the Lord Jesus alone as my Savior from sin. If so, click on the "I have accepted Christ today" button below.

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Chapter 6 : How to Convert to Islam and Become a Muslim - The Religion of Islam

Much of the worldwide growth of Islam and Christianity, for example, is expected to take place in sub-Saharan Africa," said Pew. In , of the world's bn people, Christians were the.

April 2, The Future of World Religions: Over the next four decades, Christians will remain the largest religious group, but Islam will grow faster than any other major religion. If current trends continue, by 2050 the number of Muslims will nearly equal the number of Christians around the world. The global Buddhist population will be about the same size it was in 2010, while the Hindu and Jewish populations will be larger than they are today. India will retain a Hindu majority but also will have the largest Muslim population of any country in the world, surpassing Indonesia. In the United States, Christians will decline from more than three-quarters of the population in 2010 to two-thirds in 2050, and Judaism will no longer be the largest non-Christian religion. Muslims will be more numerous in the U.S. Four out of every 10 Christians in the world will live in sub-Saharan Africa. These are among the global religious trends highlighted in new demographic projections by the Pew Research Center. Islam was second, with 1.5 billion adherents. If current demographic trends continue, however, Islam will nearly catch up by the middle of the 21st century. As a result, according to the Pew Research projections, by 2050 there will be near parity between Muslims and Christians. 2. The global Buddhist population is expected to be fairly stable because of low fertility rates and aging populations in countries such as China, Thailand and Japan. In 2010, censuses and surveys indicate, there were about 1.5 billion Buddhists. At the same time, however, the unaffiliated are expected to continue to increase as a share of the population in much of Europe and North America. As the example of the unaffiliated shows, there will be vivid geographic differences in patterns of religious growth in the coming decades. One of the main determinants of that future growth is where each group is geographically concentrated today. Religions with many adherents in developing countries where birth rates are high, and infant mortality rates generally have been falling are likely to grow quickly. Much of the worldwide growth of Islam and Christianity, for example, is expected to take place in sub-Saharan Africa. Globally, Muslims have the highest fertility rate, an average of 3.1. Worldwide, Jewish fertility is 1.8. All the other groups have fertility levels too low to sustain their populations: Another important determinant of growth is the current age distribution of each religious group whether its adherents are predominantly young, with their prime childbearing years still ahead, or older and largely past their childbearing years. All the remaining groups have smaller-than-average youth populations, and many of them have disproportionately large numbers of adherents over the age of 40. In addition to fertility rates and age distributions, religious switching is likely to play a role in the growth of religious groups. But conversion patterns are complex and varied. In some countries, it is fairly common for adults to leave their childhood religion and switch to another faith. In others, changes in religious identity are rare, legally cumbersome or even illegal. The Pew Research Center projections attempt to incorporate patterns in religious switching in 70 countries where surveys provide information on the number of people who say they no longer belong to the religious group in which they were raised. In the projection model, all directions of switching are possible, and they may be partially offsetting. In the United States, for example, surveys find that some people who were raised with no religious affiliation have switched to become Christians, while some who grew up as Christians have switched to become unaffiliated. These types of patterns are projected to continue as future generations come of age. For more details on how and where switching was modeled, see the Methodology. For alternative growth scenarios involving either switching in additional countries or no switching at all, see Chapter 1. Over the coming decades, Christians are expected to experience the largest net losses from switching. Globally, about 40 million people are projected to switch into Christianity, while 100 million are projected to leave, with most joining the ranks of the religiously unaffiliated. All told, the unaffiliated are expected to add 97 million people and lose 36 million via switching, for a net gain of 61 million by 2050. Modest net gains through switching also are expected for Muslims 3 million, adherents of folk religions 3 million and members of other religions 2 million.

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million. Jews are expected to experience a net loss of about 10 million people due to switching, while Buddhists are expected to lose nearly 3 million. International migration is another factor that will influence the projected size of religious groups in various regions and countries. Forecasting future migration patterns is difficult, because migration is often linked to government policies and international events that can change quickly. For this reason, many population projections do not include migration in their models. But working with researchers at the International Institute for Applied Systems Analysis in Laxenburg, Austria, the Pew Research Center has developed an innovative way of using data on past migration patterns to estimate the religious composition of migrant flows in the decades ahead. For details on how the projections were made, see Chapter 1. The impact of migration can be seen in the examples shown in the graph at the right, which compares projection scenarios with and without migration in the regions where it will have the greatest impact. In Europe, for instance, the Muslim share of the population is expected to increase from 5%. In North America, the Hindu share of the population is expected to nearly double in the decades ahead, from 0.5%. Beyond the Year 2050, this report describes how the global religious landscape would change if current demographic trends continue. With each passing year, however, there is a chance that unforeseen events—war, famine, disease, technological innovation, political upheaval, etc. Owing to the difficulty of peering more than a few decades into the future, the projections stop at 2050. Readers may wonder, though, what would happen to the population trajectories highlighted in this report if they were projected into the second half of this century. And, if so, when? The answer depends on continuation of the trends described in Chapter 1. After that, the number of Muslims would exceed the number of Christians, but both religious groups would grow, roughly in tandem, as shown in the graph above. Due to the heavy concentration of Christians and Muslims in this high-fertility region, both groups would increase as a percentage of the global population. It bears repeating, however, that many factors could alter these trajectories. Or if disaffiliation were to become common in countries with large Muslim populations—as it is now in some countries with large Christian populations—that trend could slow or reverse the increase in Muslim numbers.

Regional and Country-Level Projections

In addition to making projections at the global level, this report projects religious change in countries and territories with at least 1 million people as of 2010, covering 235 countries and territories. Population estimates for an additional 36 countries and territories are included in regional and global totals throughout the report. Ongoing growth in both regions will fuel global increases in the Muslim population. One exception is Hindus, who are overwhelmingly concentrated in India, where the population is younger and fertility rates are higher than in China or Japan. As previously mentioned, Hindus are projected to roughly keep pace with global population growth. Europe is the only region where the total population is projected to decline. While Christians will remain the largest religious group in Europe, they are projected to drop from three-quarters of the population to less than two-thirds. Over the same period, the number of Hindus in Europe is expected to roughly double, from a little under 1 million. Buddhists appear headed for similarly rapid growth in Europe—a projected rise from 1 million. In the United States, for example, the share of the population that belongs to other religions is projected to more than double—albeit from a very small base—rising from 0.5%. And by the middle of the 21st century, the United States is likely to have more Muslims than Christians. But Nigeria also will continue to have a very large Christian population. Indeed, Nigeria is projected to have the third-largest Christian population in the world by 2050, after the United States and Brazil. As of 2010, the largest religious group in France, New Zealand and the Netherlands is expected to be the unaffiliated.

About These Projections

While many people have offered predictions about the future of religion, these are the first formal demographic projections using data on age, fertility, mortality, migration and religious switching for multiple religious groups around the world. The projections cover eight major groups: Buddhists, Christians, Hindus, Jews, Muslims, adherents of folk religions, adherents of other religions and the unaffiliated (see Appendix C: Defining the Religious Groups). Because censuses and surveys in many countries do not provide information on religious subgroups—such as Sunni and Shia Muslims or Catholic, Protestant and Orthodox Christians—the projections are for each religious group as a whole. Data on subgroups of the unaffiliated are also unavailable in many countries. As a result, separate projections are not possible for atheists or agnostics. The

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projection model was developed in collaboration with researchers in the Age and Cohort Change Project at IIASA, who are world leaders in population projections methodology. The model uses an advanced version of the cohort-component method typically employed by demographers to forecast population growth. It starts with a population of baseline age groups, or cohorts, divided by sex and religion. Each cohort is projected into the future by adding likely gains immigrants and people switching in and by subtracting likely losses deaths, emigrants and people switching out year by year. For more details, see the Methodology. An initial set of projections for one religious group, Muslims, was published in , although it did not attempt to take religious switching into account. Some social theorists have suggested that as countries develop economically, more of their inhabitants will move away from religious affiliation. While that has been the general experience in some parts of the world, notably Europe, it is not yet clear whether it is a universal pattern. Rather, the projections extend the recently observed patterns of religious switching in all countries for which sufficient data are available 70 countries in all. And the projections assume that people gradually are living longer in most countries. These and other key input data and assumptions are explained in detail in Chapter 1 and the Methodology Appendix A. Since religious change has never previously been projected on this scale, some cautionary words are in order. Population projections are estimates built on current population data and assumptions about demographic trends, such as declining birth rates and rising life expectancies in particular countries. The projections are what will occur if the current data are accurate and current trends continue. But many events – scientific discoveries, armed conflicts, social movements, political upheavals, natural disasters and changing economic conditions, to name just a few – can shift demographic trends in unforeseen ways. That is why the projections are limited to a year time frame, and subsequent chapters of this report try to give a sense of how much difference it could make if key assumptions were different. For more details on the possible impact of religious switching in China, see Chapter 1. Finally, readers should bear in mind that within every major religious group, there is a spectrum of belief and practice. The projections are based on the number of people who self-identify with each religious group, regardless of their level of observance. What it means to be Christian, Muslim, Hindu, Buddhist, Jewish or a member of any other faith may vary from person to person, country to country, and decade to decade. Acknowledgements These population projections were produced by the Pew Research Center as part of the Pew-Templeton Global Religious Futures project, which analyzes religious change and its impact on societies around the world.

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Chapter 7 : How to Convert a Muslim to Christianity: 10 Steps (with Pictures)

In Algeria, after , died in Muslim-on-Muslim violence, 10, Muslims turned their backs on Islam and were baptized as followers of Christ. This movement has tripled since the late s.

Can a person belong to two religions? The journey of Rev. Reactions by others to her decision. Ann Holmes Redding, a Muslim - Christian? She will teach the New Testament as a visiting assistant professor at Seattle University in the fall of She has a life goal to create an institute to study the three largest monotheistic religions: Judaism , Christianity and Islam. In Fall, a Muslim leader gave a talk at St. She was moved by his prayer. She began reciting the prayer daily. She began to study Islam intensely. We have not only the same God, but the same ancestor with Abraham. All I know is the calling of my heart to Islam was very much something about my identity and who I am supposed to be. I could not not be a Muslim. Her friends generally support her. But religious authorities hold mixed opinions. Many of the latter feel that beliefs taught by Islam and Christianity make the two religions mutually exclusive. Others believe that it is possible to interpret the tenets of the two faiths in such a way that a person can accept both faiths simultaneously: The most basic would be: What do you do with Jesus? Programming director Ayesha Anderson said: Eugene Webb, professor emeritus of comparative religion at the University of Washington, said that it is possible to be both Muslim and Christian: But a lot of people on both sides do not believe in interpretation. He notes that Islam tends to be a little more flexible on matters of belief. Mahmoud Ayoub, professor of Islamic studies and comparative religion at Temple University in Philadelphia, PA, notes that in Islam, God is one an indivisible and unique. For Muslims to say Jesus is God would be blasphemy.

Chapter 8 : How to Become a Muslim: 14 Steps (with Pictures) - wikiHow

Converting to Islam is easy. This article explains how to convert and become a Muslim in a simple way. In addition to that, it gives a brief overview of Islam, the faith of billion people, and sheds light on the benefits of converting.

Chapter 9 : I am a Muslim, why should I consider becoming a Christian?

a muslim or non-muslim or. christian or whatever you. are, call on god, the father. of abraham, isaac and jacob, say. speak to me. i want to hear your voice.