

THE TWO WAYS IN THE QURAN

or

How a Christian becomes a Muslim: and how
a Muslim becomes a Christian.



A pamphlet. by Dr Zwemer, on the Broad and Narrow Way.

In the Name of God, the Compassionate, the Merciful.
“And we guided him to the two ways” (The Territory : 10)

We learn from the above verse that the responsibility of every person in life is laid solely on himself without passing to any other. Neither environments nor ancestors, neither times, nor places, neither internal nor external circumstances of his have anything whatever to do with this. For every human being sees with his own eyes;

gives answer about himself by his own tongue; and discriminates between good and evil by his own conscience. Had he been created on the other hand like other dumb animals held with bit and bridle and led by another's hand in spite of him to a path averse to his nature, he would have had an excuse; but God the Most High created man free to think, say and do whatever he likes.

No doubt, there is some difficulty in explaining our verse: "And we guided him to the two ways", yet it is possible to define it as a parable of the two ways of right and wrong in belief, of truth and falsehood in speech, and of virtue and vice in action.

But, which is right and reasonable to believe :- That God guides man to both the two ways of good and evil, or That He guides him to the way of good and directs him to the straight and right path, saying, "And we guided him to the straight path"? As He said also in the Old Testament, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live" (Ezekiel 33: 11), and, "Thus saith the Lord, Stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jeremiah 6: 16)

I do not wish to discuss the difficulty of the verse: "And we guided him to the two ways". But I do venture to say that there is a meaning to these words that every reasonable being has experienced in these days of freedom that do not oppose either the thoughts or the ideas of either communities or individuals; nor thwart free thought and investigation. It is quite true that this day of liberty

is marked by unrest and agitation. For everyone is standing on the threshold of the ways and has absolute free will to choose one of the two ways.

The question of the two ways is the most important one for youth in this life. Moreover the time has come to put the following two questions, of which, owing to their great importance, we shall find many applications:-

(First Question) How does a Christian embrace Islam?

(Second Question) How is a Muslim converted to Christianity?

On the first question we say :—

(a). If you desire, O Christian, to embrace Islam, I say with deeply-felt regret that you will not get a chance to study the Quran because none is allowed to touch it but the "Purified" (Holy men). Even if you had a chance, I can perceive no use in this, as the understanding of the Quran is difficult for even the very learned. Thus you are thrown back on the message of Mohammed and his apostleship, to study his biography by Ibn Hisham and some of the traditions related by El Bukhari. You are not obliged to undergo any internal change nor to experience any regeneration of nature; but only to declare your affirmation that: "There is no God but Allah alone and that Mohammed is his apostle alone" and perform the rites of religion - as related in the traditions by Muslim (Part I page 110) as follows :-

(b). It was related by Abu Dhar that he said, "I went to the Prophet. He was asleep and covered by a white cloth. Then he awoke, looked at me and said: 'No person who testifies that there is no God but Allah alone and dies afterwards relying on that fails to enter

Paradise'. I said, "Though he commit adultery and theft". He replied, "Though he might have committed adultery and theft and in spite of Adu Dhar". (Repeated thrice).

(c). By becoming a Muslim, you gain many worldly advantages. Some of which are : The majority of the Public will be on your side; you will secure grades of honour and be promoted to high offices. If you, on the other hand, are a merchant, you will acquire great commercial influence in trade.

(d) This as regards your position in life. With regards to what most certainly comes to your share in the next world, I shall advise you of four things :—

1. When the torments of the grave afflict you, you will weep most heavily and cry in deepest agony. Remember, also, that Mohammed himself betook him for refuge, cried to God, against the agonies of the grave. For it was related by his wife Ayisha that she said : "Two old Jewish women came to me and said that the dead were tormented in their tombs, whereat I gave them both the lie and they departed. Afterwards, the apostle of God, on him be peace, entered and I mentioned to him what those Jewish women told me. Then he replied : "They said the truth. For the dead are tormented with a torment that animals can hear". I never saw him afterwards in prayer but he took refuge in God against the torments of the grave. (Bukhari Part IV Page 89.)

2. You will also get affrighted by the balance, as mentioned in the Quran : "Just balances will we set up for the day of the resurrection, neither shall any soul be wronged in aught; though, were a work but the weight of a grain of mustard seed, we would bring it

forth to be weighed; and our reckoning will suffice” (The Prophets). It was also related from Ayisha that the Prophet, on him be peace, said, “None is reckoned with in the day of the Resurrection but is lost”. Said I “Saith not God that He will reckon with an easy reckoning?” He replied: “That is in passing, but he whose reckoning is disputed is lost “(Authentic). Consult Nasb-el-Mizan in the book called “Daqaiq El Akhbar”.

3. You will, also, be affrighted by the “path” (Al-Sirat). (There is a chapter on this in the above-mentioned book page 108). Said the Prophet (on him be peace): “God Almighty created for hell a bridge, which is the path, on its top He made also seven bridges, each of which is 3000 years’ journey, 1000 years’ climbing, 1000 years’ descending, and 1000 years’ level going.”

4. It will, also, be your destiny to have no sure hope nor retain full assurance of happiness in the next world. For it is written in the Quran: “No one is there of you who shall not go down unto Hell (even the pious on their way to Paradise are to pass its confines!)—This is a settled decree with thy Lord”.

Said Omar on his deathbed: “By God, had I the treasures of gold of all the earth, I would have paid them all and ransomed myself from the torments of God the High Almighty before I see Him”. (Bukhari Part II Page 329). Said also, Al-Fadl Ibn Aiyad: “None of our friends was so terrified at death as Sofian El-Thouri. When we said to him: “What is this alarm, Abdallah? Are you not going to Him, Whom you have worshipped and bowed with your body to?” Replied he, “Woe be unto you! I go through a way I know not and approach a Lord whom I have not seen”. (Al-Iqd ul-Fareed Part II Page 5).

* *lit* “Servant of Allah”.

Remember also—may God guide you—that the fear of death is the portion of every one who feels the heaviness of his sins on his soul and ignores the means of forgiveness through redemption by our Lord Jesus Christ in whom Justice is fulfilled, and without the sacrifice of Jesus there can neither be mercy to the sinner, nor peace, nor eternal life.

The Second Question:—

How may a Muslim become a Christian?

Firstly—You are obliged to study the Holy Bible, especially the New Testament. For it can be easily obtained by anybody, being translated to all languages, sold very cheaply and is even possible to be got free (gratis). Then you can, during your study, compare the life of Mohammed with that of our Lord Jesus Christ and apprehend the great dissimilarity, discriminate by yourself with the guidance of the Holy Spirit between the ethics of Christianity and the morals of Islam.

Secondly—There must be an essential change in your nature, habits and speech, that it may be said about you truly that you are taking after the Lord Jesus and following in His steps, as He has left us the best example to copy and imitate.

(a). Change of heart— God said in the Old Testament: “A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements, and do them”. Thus robbers become honest citizens, drunkards follow sobriety, liars tell no falsehood and scoffers become most zealous. For where-

ever the grace of God touches the heart of man, it changes his heart and teaches him to forsake vice and sin; abandon lust and worldly vanities and live reasonably in God's fear and religious righteousness in this world.

(b). Regeneration. It is written in the gospel of the Lord Jesus Christ:—

“There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, Verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the spirit.” (John 3: 1-8.)

What is regeneration? How can we obtain it? As a fact, the Lord effects regeneration in all those who believe in our Lord Jesus Christ. On the other hand, their faith in Him is the proof of their regeneration.

(c) The most perfect ethical standards: Saith the Lord Jesus Christ: “Therefore all things whatsoever ye

would that men should do to you, do ye even so to them: for this is the law and the prophets.” (Matthew 7:12.)

(d) Perfection. — Saith the Lord Jesus Christ: “Be ye therefore perfect, even as your father which is in heaven is perfect.”

(e) Joy of Heart. — Says the Apostle: Ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls.”

(1 Peter 1:8,9.)

The Lord Jesus Christ says, also: “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you.” (John 14:27.)

As to external pleasures—these are very few indeed; and held in constant jeopardy by perils of persecutions and hazards of loss, and you are also in danger of risking your influence. Your portion is to go now through the narrow path *till you gain life eternal.*

Says the Lord Jesus Christ: “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.”

(Matthew 7:13,14.)

(f) You gain the joy of Life Eternal—because you have faith that you have got salvation and can say with complete confidence: “For to me to live is Christ, and to die is gain.” (Phil. 1:21.) “Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.”

(2 Tim. 4:8.)

You dread not the torments of the grave, and (these being vanquished) you can say, on your deathbed: “O Death, where is thy sting? O Grave where is thy victory? and hear the answer from the Cross saying: “In the breast of the Son of God, for He uprooted the sting of death and thrust it into his breast and entered into the grave.”

How then can you fear death or dread the grave when the Lord Jesus Christ broke the chains; destroyed its authority; rose from the dead victorious; and shouted with the faithful: “Because I live, ye shall live also”. Thus death will be as sweet as life. Neither are you affrighted by Al-Sirat, because the Lord Jesus Christ, who has graciously redeemed you by his blood, is the straight path and the truth and the life, and no one can come to God but through Him. You do not even fear the Balance (Al-Mizan), because your Lord Jesus Christ, who has sacrificed his blood for you, stands for ever with you on the same scale as you. He is the rock of ages and heavier than any other weight. “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit”.

Therefore O my brother Muslim, who have believed in the Lord Jesus Christ as your only redeemer, go free, because your sins are forgiven you by His blood; who has also destroyed your chains and opened the gates of your prison. Therefore go free because you have been weighed in the balances and found perfect through the perfection of the Lord Jesus Christ.

Is your conversion to Christianity worth the price you have to pay for it? O God help our Muslim brethren to go obediently through the way of Jesus Christ to gain the peace of the soul here and glory and indescribable happiness in the kingdom of God. AMEN.

Friend, which way will *you* choose?

W H A T
G O D
H A T H
U S E D

A selection of some 30 translations

Edited by

ARTHUR T. UPSON (ABDUL-FADY)

Literary Supt. of Nile Mission Press, Author of
"ARABIC SIMPLIFIED", etc.

With a Preface by the
Right Rev. J.H. Linton, Bishop in Persia

NILE MISSION PRESS:
Nile House, Tunbridge Wells, England.