

Study Guide for Mark Durie's *Third Choice*

Chapter 1: Worldviews and Truth

1. How does Durie define "worldview," and why does he consider them important?
 2. What does Pastor Damanik say about the relationship between truth and power?
 3. According to Durie, what does it mean when someone's worldview 'fails', and what can that failure lead to?
 4. Why does Durie believe Western societies struggle to evaluate Islam objectively?
 5. How does Durie explain how intolerance can be presented as tolerance?
 6. How do you think this chapter could be preparing the reader for what follows in later chapters?
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Chapter 2: Setting the Stage

1. What is the foundation of Islam, according to Durie?
 2. How does Durie say a religion is like a ship with a compass?
 3. What three examples does Durie give to show how the Islamic religion can influence cultures and human behavior?
 4. What are the two types of stereotyping that people can mistakenly do in relation to Islam?
 5. What is the human problem, according to Islam and how does it differ from a Biblical understanding of the human problem?
 6. What does Islam promise believers?
 7. Why does al-Faruqi say that 'salvation' is not in the vocabulary of Islam?
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Chapter 3: The Basics

1. According to Sheikh Abdul Aziz al-Sheikh, what do people need to read to understand the facts about Islam?
2. What are the two primary sources for Islam?
3. How does the Qur'an point to the authority of Muhammad's teaching and example?
4. What is a *hadith*?
5. Durie says that ordinary Muslims are discouraged from reading the hadiths for themselves. Why is that so?
6. What is a *fatwa*?
7. What are the six basic beliefs and the five pillars of Islam?
8. What is an *asbab al-nuzul*?
9. What is 'abrogation' and why is it important for interpreting the Qur'an?
10. What is *tafsir*?
11. Why does Durie say that the sharia is much more inclusive than a legal code?

12. What does Durie say the story of Amani Lawal teaches us about Islam?

Chapter 4: Islam for Non-Muslims

1. Why does Durie say people should learn about Islam for themselves?
 2. What is the Islamic label which can refer to both Christians and Jews?
 3. In the short Quranic chapter al-Fatihah, who are those who have gone astray, and who are those who have incurred the wrath of God?
 4. What are some of the claims Islam makes concerning Christians and Jews?
 5. Why does Durie say the practice of Islam requires an Islamicized society?
 6. Why did Bernard Lewis say Muslims have a sense of disappointment?
 7. What is a debate going on among Muslims concerning the sharia?
 8. Why, according to Durie, can misinformation be a problem for those who would understand Islam better?
 9. In what circumstances is lying permitted in Islam?
 10. According to Muhammad Sa'id Buti what should a Muslim do if they don't know something about Islam?
 11. What four strategies does Durie propose are available to Muslims to deal with unpalatable aspects of the Islamic sharia?
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Chapter 5: Muhammad against the Unbelievers

1. How does Durie describe Muhammad's changing approach to non-believers over time?
 2. What were some of the painful experiences Muhammad faced during his life?
 3. How did Muhammad overcome self-doubt?
 4. How does Durie challenge the idea that Muhammad was only peaceful in Mecca? In what ways might we question that?
 5. How does Durie explain the Qur'anic principle that *fitna* is worse than killing?
 6. When Muhammad conquered Mecca, who did he target for execution?
 7. What is the significance of the treaty of Hudaibiyyah?
 8. What was the trend and final outcome of Muhammad's relationships with Jews?
 9. Why does Durie say that the victimhood of Muslims became a 'doctrinal necessity'?
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Chapter 6: The Dhimma: Doctrine and History

1. What principles underpin the Old Testament's concept of how Israelites should relate to resident aliens?
2. What are the 'three choices'?
3. What happened at Khaybar and why did it become important for Islamic law?
4. The Arabic word *dhimma* is often translated 'pact of protection'. Why does Durie prefer to translate this as 'pact of liability'?

5. What does the word *jizya* mean? What do you think the best English translation of this word might be?
 6. How does Islamic law 'humiliate' non-Muslims living under Islamic rule?
 7. What does Durie say is the meaning of the blow on the neck in the *jizya* payment ritual?
 8. Why does Durie call the *jizya* payment ritual a 'blood pact'?
 9. How does the *dhimma* system make Christians vulnerable to Muslim violence?
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Chapter 7: The Lived Reality

1. What does Durie call 'the shadow of future war'?
 2. In Islam, what is the difference between a personal obligation and a communal obligation?
 3. Why does Durie say the *dhimma* pact is a collective obligation? What are the implications of this?
 4. What are the potential consequences of *dhimma* pact violations?
 5. What are the ways in which the *dhimma* system is concealed and denied?
 6. What is the 'mimetic tendency'?
 7. Why does Durie say the *dhimma* system went into retreat for a time? What historical developments led to this?
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Chapter 8: The Dhimma's Return

1. What does Durie mean by the return of the *dhimma*?
 2. How does Durie suggest *dhimma*-like dynamics can appear outside formal Islamic states?
 3. What role do migration and multiculturalism play in this process?
 4. Why does Durie believe Western societies are often unprepared to recognize these patterns?
 5. Why does Durie say that the *dhimma* is a model for religious persecution of non-Muslims in Islamic contexts?
 6. What are some of the ways the *dhimma* is returning?
 7. How does this chapter connect historical doctrine with contemporary events?
 8. What does Durie mean by 'repressed history'?
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Chapter 9: A Way Forward

1. Do you think the Islamic sharia allows Muslims to live side-by-side with non-Muslims in peace?
2. Why does Durie say Western societies need to face up to the challenge of understanding Islam?

3. What principles does Durie propose for responding to Islam in democratic societies?
 4. What, according to Bin Ladin, is the one key issue which defines the relationship between the 'infidel West' and the Muslims of the world?
 5. Why does Durie say we need both love and truth when engaging with Islam?
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Suggested Closing Activity (Optional)

- Read **Ephesians 6:12** and **John 8:32** together.
- Pray for:
 - wisdom and courage
 - persecuted believers
 - Muslims seeking truth
 - the Church's faithfulness