

# HOW TO LEAD MOSLEMS TO CHRIST

by  
GEO. K. HARRIS

## A CONCISE MANUAL

indispensable to all who pray and labor for the speedier evangelization  
of the Moslems of the world

While prepared with the ten million Moslems in China particularly in view,  
the information herein is adaptable for use in any part of the world where  
Moslems are found

## CHINA INLAND MISSION

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TO THE  
SOCIETY OF FRIENDS OF THE MOSLEMS  
IN CHINA

used of God in the past and alert in the present  
to focus attention on an oft-neglected people,  
this small volume is dedicated

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## FOREWORD

SOMEONE has wisely said that "a foreword should help potential readers decide whether a book is worth the time it will take to read it." The potential readers of this volume by my friend George K. Harris include not only the missionaries of China but those in every land conscious of the great minorities called Moslem—a total of over three hundred million souls in Asia, Africa and the islands of the sea.

Here is a practical manual by a practicing missionary of long experience in fishing for men. It might well be compared to that ancient classic, Izaak Walton's *Compleat Angler*, since no species of brook-trout were ever harder to catch by the hook-and-line of the gospel than the *ahongs* of China or the *mullahs* of Cairo.

We first met in 1917 when I visited China and he was on his way to Kansu. Even then his colleagues recognized in him one who understood Moslems and knew their ways. In 1933, when I again visited Moslem China with my son-in-law, Claude L. Pickens, we were all in close fellowship at Lanchow and beyond. Mr. Harris is one of the few missionaries in all China who have gained a mastery of Arabic as well as of Chinese. He also has remarkable skill in Arabic penmanship and is well at home in Islamic literature. With nearly thirty years' experience of the task and after perusal of the earlier apologetics by Pfander, Gairdner, Tisdall, and Rice, he has put into small compass what is most necessary to know or to avoid in our contact with Moslems. His approach is not polemic but irenic. As a fisherman of experience he knows the secret of long patience, of not allowing one's own shadow to fall on the stream and of suiting the bait to particular kinds of fish. Mr. Harris wrote in *The Moslem World* as far back as 1925 from the borders of Tibet, and ever since has frequently pleaded for the great needy fields of

Northwest China and Central Asia. His ambition, like Paul's, is the regions beyond where Christ is not yet named. We believe the man and his message are vocal in this volume and that those who read will heed the call and gain wisdom and inspiration for persistent toil and prevailing prayer.

The evangelization of the Moslem world is no holiday excursion. In China and elsewhere it demands men and women of heroic stature, mentally and spiritually. It will try the patience of the saints but they will have the inspiration of a great cloud of witnesses, the intrepid pioneers of the China Inland Mission and others who laid down their lives on the border-marches, and now beckon us to complete the conquest until the kingdoms of Mohammed become the kingdom of the Lord and of His Christ.

SAMUEL M. ZWEME<sup>1</sup>.

*New York City.*

## INTRODUCTION

**I**BN KHALDUN,<sup>1</sup> the Moorish philosopher of history, ridiculed the Moslem\* theological students of those times for spending years poring over treatise upon treatise, commentary and super-commentary and then, finally, for having amassed no more than could have been obtained from a single concise manual. That was five hundred years ago. Whether or not in isolated places like methods persist among Moslem *mullahs*\* today is unimportant; this ancient incident has in it a lesson for all who today are engaged in the evangelization of Moslems.

The busy Christian witness is often overwhelmed by the amount of specialized study and research in theological, philosophical, historical, linguistic and other spheres necessary in order to understand sufficiently and deal with the system of Islam to which each individual Moslem is integrally related.

In China, for many years there had been a widespread desire for a manual containing helps along this line and prepared with the non-specialist missionary in view. This desire received concrete consideration at a China Inland Mission conference which met in April, 1941, at Lanchow, Kan., with Kansu, Ningsia, and Tsinghai missionaries present. The main outlines of the type of manual envisaged were discussed and steps were taken for its preparation.

It is needless to enlarge upon the vicissitudes of this project during the years of war, with the impossibility of normal activities, the depletion of missionary personnel, the disruption of communications, and the shortage of printing facilities; yet, in spite of all these circumstances, in the goodness of God the project was begun.

<sup>1</sup> 1332-1406.

\* The first occurrence of each Arabic word to the close of Chapter I is marked with an asterisk and will be found explained in the index.

A few remarks are in order here concerning the *pro tem.* edition of this manual as previously printed. Several providential circumstances may be mentioned. We had hoped that about a hundred individuals who have had contact with Moslems might have received that edition, so that their suggestions might have been incorporated in these pages, but due to the depletion of the missionary forces as previously mentioned and the pressure under which workers in *Free China* labored during the war years, only a sheaf of some twenty pages of suggestions were forthcoming. We desire to thank especially here these few who from their valuable experience offered helpful suggestions and all who by gifts and prayer made possible that temporary, very inadequate edition.

Another circumstance is that Mr. Leonard Street, also experienced in the work among Moslems in our China Inland Mission field, was comparatively close at hand, so that collaboration was often possible. With our combined shelf of books on the Moslem question and loans from fellow missionaries we had most of the essential volumes needed, at a time when these would have been unprocurable from the China coast or abroad. And another circumstance is that the Canadian Mission Press at Chengtu, Sze., although swamped with work, inadequately staffed, and practically without proof readers, yet saw that edition, bit by bit, to completion. To that Press is due our genuine praise.

The *Society of Friends of the Moslems in China* was established in 1927 with the purpose of linking together those specially interested in Moslems, and continuing and developing the work begun by earlier organizations, such as the *Committee on Work for Moslems*. This Society is not dead nor has it been inactive during the years of the recent war. When unusual events rendered impossible for several periods the publication of its literature and *Quarterly* in China, its members were kept in contact as far as was possible from abroad. By the prayers of its members and through gifts received especially for this manual, this Society has had a big share in making this edition possible. This Society needs the united cooperation of all those who are filled with zeal to see Moslems led to Christ, as Lord and Saviour. Its aims are still unchanged: the preparation and distribution of literature, evangelism among Moslems through missionaries

and Chinese Christians, and prayer for Moslems in China through prayer partners from all over the world.

This manual is in no sense whatever a revision of the former *Primer on Islam*.<sup>2</sup> The arrangement of the material as it now appears gives pre-eminence to points to be stressed and pitfalls to be avoided. Other information, not intended for direct quotation in dealing with Moslems but helpful to the Christian worker, is given in the Appendix.

In the recent book, *Christianity Explained to Muslims*, occurs this important statement, "Islam occupies a position relative to Christianity that is not shared by the other world-religions, inasmuch as it is subsequent to Christianity and was propagated in spite of, and to some extent, as a protest against it." We are admonished by the same writer that we need to "get down to the root cause of their prejudice"; then, "to re-think—and, if necessary, re-state—our Christian beliefs so as to remove all possible cause of misunderstanding and offense. But, having done this, we must be prepared to find that with many a Muslim the chief stumbling block is . . . the offense of the cross. That is something which only the grace of God can remove."<sup>3</sup>

When we think of the Moslem population of India, numbering today more than ninety-four millions as compared with the ten million of China, we are not surprised that much of the literature consulted for this manual is tinged with the Indian aspect of Islam. A goodly number of Moslems in that land have been won to Christ throughout the years since Henry Martyn's day.<sup>4</sup> Only a little over twenty years ago in the Lahore diocese of the Church Missionary Society, nine out of twenty of the clergy were reputedly converts from Islam.<sup>5</sup> A few years later at a conference in south India one of the resolutions suggested "that the Indian church should set apart some of its members for definite work among Moslems, for this would help to clarify and crystallize the theology, and strengthen the life of the south India church."<sup>6</sup>

The spirit and method of our approach to Moslems is of great importance. Dr. Macdonald, of Hartford, many years ago suggested as necessities in our approach, "sympathy,

<sup>2</sup> Now out of print.

<sup>3</sup> By L. Bevin Jones. Pages IX, X.

<sup>4</sup> d. in Tocat, Armenia, 1812.

<sup>5</sup> *An Outline of the Religion of Islam*, H. U. W. Stanton.

<sup>6</sup> *The Origin of Religion*, S. M. Zwemer.

courtesy, patience, combined with the fullest knowledge possible."<sup>7</sup> Dr. Rice in his advice to his readers sums up our spirit of approach thus: "earnestness, clearness, tact, gentleness, and above all, a holy walk."<sup>8</sup> Two necessary admonitions are the following: "Do not start controversy, yet meet it when you must," and, "Never enter upon controversy without necessity, without knowledge, without love, or without prayer."<sup>9</sup>

A brief, comprehensive summary of methods of approach was outlined by an experienced missionary of the Afghan-Indian border.<sup>10</sup> The gist of his summary covered the following four points.

1. PHILANTHROPIC METHOD. This is almost universally interpreted by Moslems as good done to fellow creatures for a heavenly reward.

2. SOCIAL METHOD. The scope of this is very limited easily tinged with condescension and scorned by Moslems as a travesty on friendship if it is used to put across obnoxious doctrines.

3. MORALLY EXCELLENT METHOD. Agreement at the outset on the necessary criterion of judgment is almost impossible.

4. THEOLOGICAL METHOD. This is best because Moslems everywhere are theologically minded. It involves difficulties but these must be overcome.<sup>11</sup>

A missionary whose experience was mainly in Egypt visualizes a possible approach through contact with the members of the mystic Fraternities, or *Sufi*\* orders within the fold of Islam in their ecstatic gropings after divine realities.

One Moslem writer sees no way of approach but for Christianity to throw over its trinitarian doctrines, the Incarnation and the Cross and adopt a form of unitarianism compatible with Islam.

<sup>7</sup> *Aspects of Islam*, D. B. Macdonald.

<sup>8</sup> *Crusaders of the Twentieth Century*, W. A. Rice.

<sup>9</sup> *Christianity Explained to Muslims*, L. Bevin Jones. pp. XIII, XIV. Statements of W. St. C. Tisdall.

<sup>10</sup> Rev. Jens Christensen in *Stumbling Blocks* preface.

<sup>11</sup> See also "The Theological Approach," by the same writer, *The Moslem World*, July, 1939.

Finally, as Dr. Samuel M. Zwemer points out, "it is possible to dwell on the noble things of Islam as one sifts out grains of gold from tons of earth."<sup>12</sup>

Neglect of the Moslems because of the difficulties involved has been termed, "a shameful reproach to the church of a victorious Lord". The Christian today goes forth to meet a twofold challenge; for thirteen centuries the unique mission of Jesus the Messiah and His supremacy as Lord have been challenged by Islam. Thus His incarnation and the atonement which He accomplished have been rendered meaningless. "When we see an intellectual stumbling-block become a stepping-stone to faith and joy and the abundant life in Moslem converts, then we realize that the Trinity is the very heart of Christian theism."<sup>13</sup>

Regarding the yearning in Moslem hearts for a divine-human mediator, Dr. Zwemer in the book just quoted has the following to say: "The life and history of Islam afford the strongest psychological argument and historical proof of the irrepressible yearning of the heart for a divine-human mediator. For the religion that came to stamp out the deification of Christ ended in an apotheosis of its own prophet, Mohammed, and even in almost universal saint-worship."

For this yearning, conscious or unconscious, of multitudes of Moslem hearts for a perfect mediator, the Christian has the only satisfactory answer. "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all" (1 Tim. 2:5, 6).

GEO. K. HARRIS.

<sup>12</sup> *Thinking Missions with Christ*, S. M. Zwemer.

<sup>13</sup> *The Origin of Religion*, S. M. Zwemer.



SECTION 1.

POINTS TO STRESS

## CHAPTER I

### OUR CITADEL OF TRUTH

**I**N *The Crusaders of the Twentieth Century* occur these words: "Nowhere is the Christian position stronger than in the defence of the very citadel of truth, the integrity and authenticity of the Scriptures; and on the other side the weakness of the Muhammadan case is in no respect more apparent than in the rejection of the Old and New Testaments, as is shown by the various and conflicting expedients to which they are obliged to resort to maintain their position."<sup>1</sup>

Our Lord Jesus referred to the Hebrew Scriptures as comprising the Law of Moses, and the Prophets, and the Psalms. In Hebrew usage the first and second divisions until long after Mohammed's day, linked in thought as the Law and the Prophets, comprised eighteen books. In this eighteen, the Pentateuch or Torah held primary position. The third division, the Writings or Psalms, was referred to by the Jewish historian, Josephus, as "hymns to God and precepts for the conduct of human life." In this the Psalms of David held primacy. In New Testament times the entire thirty-nine books of the present Old Testament canon appear to have been arranged as twenty-two,<sup>2</sup> presumably that these might conform to the letters of the Hebrew alphabet. Regarding the New Testament, the Gospel according to the four evangelists always preceded in the canon of the New Testament.

The above factors clearly hint at the witness in the Quran\* to two Scriptures in the hands of Jews in Mohammed's day, namely the Taurah\* of Moses and the Zabur\* of David. It also witnessed to the Injil\* of Jesus as being the Scripture of

<sup>1</sup> *Crusaders of the Twentieth Century*, W. A. Rice, p. 147.

<sup>2</sup> *Life and Works of Josephus*, Vol. II, p. 476. Whiston, Lippincott, 1882.

the Christians. It is clearly evident that the books thus lauded in the Quran were the most prominent representatives of the entire canon of the Bible as it was in Mohammed's day and still is today. But this conclusion is challenged by the prejudiced Moslem. To him, the three Scriptures mentioned by name are truly the Word of God, but the Bible as circulated today does not appear to him to bear any resemblance to the hypothetical books mentioned, so the genuineness and authority of the Christian scriptures of today is challenged and the Bible is rejected as unworthy of credence.

Contact with Moslems in China has shown that they are schooled in the orthodox manner. They are taught to assert now one and again another of the stereotyped charges against our scriptures as these have been handed down from the past. The uneducated repeat these charges in parrot-like fashion. The employment of such mutually contradictory terms as, corruption, alteration, and abrogation, almost in the same breath suggested to one missionary the anecdote of the man who borrowed a jug and returned it cracked. In his quandary he defended his action with three proofs of his innocence. First, he did not borrow the jug; secondly, it was cracked when he received it; and thirdly it was whole when he gave it back.

In this chapter it is assumed that the question of the authenticity and genuineness of our scriptures has been raised by the Mohammedan. When this is the case, before we undertake defence of our position we should bear in mind a basic rule. THE BURDEN OF PROOF RESTS WITH THE MOSLEM.

Wherever and whenever the orthodox prejudice and bigotry are not in evidence, we should proceed with the Gospel message in the same way in which we would lead to Christ any soul in need of a Saviour. We should make use of the Word of God, the sword of the Spirit, on every possible occasion, along with personal testimony to the value of the Bible in our own hearts and lives. It is well to remind ourselves that "the intrinsic worth of the Bible will ever rest in its contents and in the appeal which the Divine message therein, especially in the New Testament, makes to the mind and heart of man. We can safely leave the issue to the Bible itself and to its divine interpreter, the Holy Spirit; for we know that God has spoken and yet speaks to man there as in no other book."<sup>3</sup>

Faith should not stand on tradition but on conviction. There is no reason why those established in their own faith should not read the Bible. This line may be taken with those who aver their strong faith in Islam. Possession of the Quran need not debar the Moslem from making acquaintance with scriptures of such unique historical, moral and instructive importance for all men as the Bible. Many Moslems having at first, through ignorance, rejected the Bible, later on learning its true contents have reckoned it their priceless treasure. "If a man would be quite sure that his water is brought in a clean vessel . . . his best plan would be to draw it himself from the pure spring."<sup>4</sup>

The bulk of this chapter is given for use with those Moslems who in a spirit of prejudice or bigotry charge our scriptures in the ways that follow propounding various theories to back their charges.

#### I. THE THEORY OF ABRIGATION.

In the era of Mohammed and the ensuing centuries, no question appears to have arisen as to the verses of the Quran in which that book praises the inspired scriptures which were then presumably in the hands of Jews and Christians. The title, *People of the Scripture*, as applied to them was not just an empty title of respect. As Islam spread and true knowledge of non-Islamic scriptures was gained, the literati found that the Bible not only did not correspond with their Quran in content and teaching as they had been led to believe but in many places contradicted the teaching of their books. Therefore it was plain to their thinking that these scriptures could not be the ones praised in the Quran. Abrogation of an earlier verse in their Quran by a later verse had been a recognized procedure but gradually this process appears to have been applied more widely. To extend it to cover the previous religions and scriptures required authority outside of their Quran. This was found, conveniently, in the Traditions. The theory is this: As in former ages a later revelation abrogated (declared null, void or unnecessary) an earlier revelation, so the Quran or religion of Islam has abrogated the previous revelation and religion. The former scriptures, even if the genuine copies still existed, were thus declared unnecessary for Moslems to read. All that was necessary in

<sup>3</sup> *Christianity Explained to Muslims*, L. Bevin Jones, p. 33.

<sup>4</sup> *Crusaders of the Twentieth Century*, W. A. Rice.

them according to this claim was promulgated anew in the Quran and other books of Islam.

The simplest form of this theory is thus stated: As the Injil abrogated the Taurah of Moses, likewise the Quran has abrogated the Injil. Of course, the Moslem would need to offer acceptable proof for the first part of the theory. A more vague form of it is the following: The religion of Islam has abrogated all previous religions. Whatever the form which this theory assumes the following words apply: "It is absurd to allow the Muhammadan to propound an unsupported and untrue theory, contrary to received Christian teaching, and throw the burden of disproving it upon the Christian."<sup>6</sup> This theory is unsupported, of course, if it is not backed by proofs from Christian sources that such abrogation was to be expected. For genuine seekers after the truth, a brief outline of the true relation between the New and Old Testaments might be in readiness for immediate use. We should remember that historical facts given in scripture, general moral precepts and fundamental teachings binding for all time, even according to Islam may never be abrogated. It is upon such foundations that the Christian faith rests.

This theory of abrogation is accepted by almost all the ignorant and by many of the learned in Moslem lands.

This theory is often coupled with another astounding claim. The Quran, so boasts the Moslem, contains all things necessary for the faith and practice of mankind until the day of judgment. *What need have we for your Injil and Taurah?* many Moslems ask. They claim that all essential teachings have been promulgated anew in the Quran. "Many Muslims are thrusting aside the one and only authentic account of the redeeming Love of God, in action, by deluding themselves into thinking that the essence of the New Testament is in the Quran."<sup>6</sup>

In the abstract, the above attitude will be next to impossible to meet. Some concrete reference to the essence of the Gospel needs to be emphasized. We might show how much of the Gospel record is concerned with the events preceding, during and immediately following the death and resurrection of Christ. The Quran not only ignores all this but contains the assertion that Christ himself was neither crucified nor slain on the cross.

<sup>6</sup> *Ibid.*, p. 160.

<sup>6</sup> *Christianity Explained to Muslims*, L. Bevin Jones.

## II. THE THEORY OR CHARGE OF CORRUPTION.

We now come to the most serious charge by the Moslem world, against our Christian scriptures. There are three aspects of this charge.

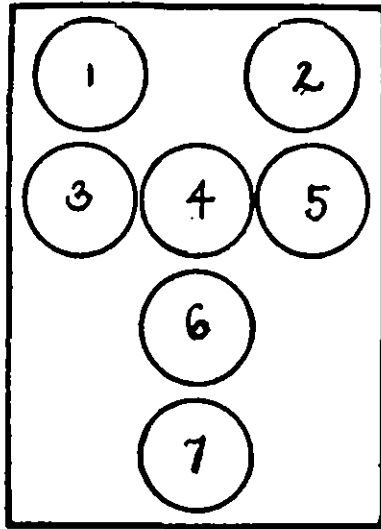
1. That the Christian scriptures have been so changed and altered that they bear little, if any, resemblance to the glorious Injil praised in the Quran. This can be answered by the asking of one of the following questions: Wherein have these been so changed or altered? Can you obtain a copy of a true Injil and show it that I may compare it with mine? At what date in past history was the unaltered Injil in circulation?

2. That our Gospels have suffered corruption. The following five questions are definite and we have a perfect right to ask them: (a) Was such corruption or alteration intentional? (b) Can you point out in my Bible one such passage? (c) How did the passage read originally? (d) When, by whom, how or why was it corrupted or altered? (e) Was such corruption of the *text* or of the *meaning*?

3. That our Gospels are "faked" substitutes for the original Injil. Or that our Gospels are the handiwork of men, not the noble Injil which descended upon Jesus. A little questioning will usually reveal the true situation, that usually the Moslem making the charge is woefully ignorant of the Bible or New Testament as it actually existed in the past or exists today.

Before going on to the latter half of this discussion a reminder is important that as soon as the objector is willing to sense the flimsiness of such a charge we should press home some teaching from our Scriptures, that our effort may be positive and not negative.

Nevertheless, at times we may need the following diagram so that we may avoid desultory discussion in connection with any of the above three points.



The seven circles in the diagram above, stand for the following:

1. Translations of the Bible or portions thereof circulated in any part of the Moslem world today.
2. Copies of the Old Testament in Hebrew and the New Testament in Greek, common today.
3. Ancient Codices of the O. T. in Hebrew and the N. T. in Greek.
4. Ancient Codices of the Septuagint translated from Hebrew into Greek over eight hundred years before Mohammed appeared.
5. Ancient Versions in Syriac, Latin, Ethiopic, etc.
6. Ancient Codices of the Bible or its translations not extant today or lost and not yet discovered.
7. THE DIVINE ORIGINALS IN HEBREW AND GREEK (Not extant today).

All that most Moslems likely will have seen will be those in Circle 1. A few may have seen or studied copies of 2. In connection with 7, we need to remember that the original copy of the Quran is not known to exist on earth today. (As for the fantasy of some Moslems that the original of the Quran exists in heaven; that is irrelevant.)

Concerning Circle 3, one Codex is of great interest. In 1933 the British Museum purchased from the Russian Government the noted Codex Sinaiticus, it is reported, for one hundred thousand pounds, half that cost being paid by public subscription and half by the Government. The care with which this, and its rare companion treasure, the Codex Alexandrinus have been preserved during the years of war is testimony to the antiquity and genuineness of these Codices. These were transcribed from much earlier copies more than 300 and 200 years respectively before the spread of Islam. The Vatican Library in Rome protects the oldest Codex extant, copied more than a decade before the above two.

There are as in almost all books copied by hand a very few variant readings. These variations of text are entirely questions of detail, not of essential substance, as competent scholars bear witness.<sup>7</sup>

The fact of primary importance is that the translations and texts in use today are identical in every doctrine at issue between Christianity and Islam with those that were in existence hundreds of years before the death of Mohammed, 632 A. D.

If our Moslem questioner is to find any supposed evidence of corruption or of alteration in our scriptures the proof must be found from sources originating in the period represented by Circle 6. Those who have made expert scrutiny of the mass of quotations from early Church Fathers, historians, writings of unbelievers and believers, records of early Church Councils, etc., have witnessed that in all essential particulars the Bible then was what it is today. They also bear witness that there is an absence of perceptible fraud in the origination of the few various readings in early texts.<sup>8</sup>

Even the most bigoted and ignorant Moslem would hardly dare to charge that the divine originals have been corrupted or altered.

Both Jews and Christians, under threat of divine punishment were warned not to tamper with their scriptures in any way. Great care has been taken down the centuries to safeguard and protect the sacred texts. Experts, non-believers and believers have labored to acquire, scrutinize and preserve thousands of ancient manuscripts of scripture.

<sup>7</sup> *The Story of the Bible*, Kenyon.

<sup>8</sup> *Christianity Explained to Muslims*, L. Bevin Jones, p. 27. See also *Our Bible and Ancient Manuscripts*, Kenyon.

The same Hebrew text has been used since the Christian era by both Jews and Christians. The same New Testament text in Greek has been used by the Roman, and Greek or Orthodox Catholic, and the Protestant or Reformed divisions, of Christendom. Such checks preclude tampering, and imply accurate transmission of the texts.

### III. CONCLUDING REMARKS ON THIS CHAPTER.

The relation between the Quran and the Bible is not one of comparison but contrast.

The following table has been adapted from the book already mentioned several times.<sup>9</sup>

<i>The Quran</i>	<i>The Bible</i>
Truth revealed (abstract). (Islam's claim) One volume. Fragmentary. External unity. Claimed in no sense whatever the work of man.	God's specific act of self-revelation (concrete). 66 Books. Cohesive. Internal unity. Declared to be a revelation through chosen men.
Revealed through one person—Mohammed.	Revealed through more than 44 persons.
During 30 years of one man's lifetime.	During more than 1500 years.
A jumble of themes. Unintelligible without Commentaries.	One general theme. Understood by comparing scripture with scripture.
As permanently arranged, no logical progression.	Logical progression from Genesis to Revelation.

The inspiration, so called, bestowed upon Mohammed according to the Quran, was the same as that bestowed upon the preceding prophets. It is consequently incumbent upon the Moslem friend to ascertain the kind of inspiration vouchsafed to the pre-Islamic prophets. The earlier should be the judge of the later. This rule is often reversed by the Moslems. Was there ever revealed to men a Taurah, Zabur or Injil of the kind lauded in the Quran? This is the important question the *Moslem* must answer, not we.

<sup>9</sup> See f.n. 6, pp. 47-53.

In order to help genuine enquirers it is valuable to have on hand a clear, concise outline of our idea of inspiration according to the Bible. How God used prepared and empowered instruments, how the Bible reveals an orderly progression in the manner of its revelation, and its reasonable and soul satisfying qualities might well be a part of such an outline. To the sincere Moslem God's final, supreme revelation is in a book, the Quran; to the Christian this culminates in a divine-human Person, the Lord Jesus Christ, the eternal Word and Son of God.

我信獨一眞主，全能的父，創造天地的，並造有形無形的，  
萬有的主。  
我信獨一主耶穌而麥謝哈眞主的獨生子。在萬世之先爲父所  
生的，從主出來的，從靈光出來的靈光，從眞主出來  
的眞主，受生的不是被造的，與父同本然的，萬有都是  
藉着主受造的。主爲要拯救我們世人從天降臨，由聖靈  
感孕童貞女美利安，取着肉身，並成爲人，在本丟彼拉多  
手下，爲我們釘十字架，被害，埋葬。照聖經第三日復  
活，升天，坐在父的右邊，將來必有大榮耀再降臨，審  
判活人死人，他的國無窮無盡。  
我信聖靈爲主，並賜生命的根源，從父子出來的，與父子同  
受敬拜同受尊榮，曾藉着先知傳言。  
我信唯一之聖公教會，宗使徒所傳者。  
我認爲赦罪立的獨一洗禮。  
我指望死人復活。並來世的生命。阿米哪。

，神眞，光，神，督基，穌耶，物萬，帝上  
。們阿，亞利馬，體

## CHAPTER II

### OUR CREED

#### I. THE TEXT.

For use in stating concisely our Christian beliefs to Moslems we can hardly do better than to keep available a Creed in use today that has undergone no essential change since 381 A. D. This Creed, commonly called the Nicene Creed, was drawn up in Greek at Nicaea in 325 A. D. and revised at Constantinople in 381 A. D. This latter date was more than 240 years before the Hejirah of Mohammed, 622 A. D.

The divisions and numbering of the phrases of the creed are purely arbitrary in the arrangement that follows, to facilitate reference and to reveal its remarkable composition.

1. I believe in one God
2. the Father Almighty, Maker of heaven and earth,  
And of all things, visible and invisible;
3. And in one Lord Jesus Christ, the only-begotten Son  
of God,

The titles in (3) are then explained in the reverse order.

#### THE ONLY-BEGOTTEN SON OF GOD

4. Begotten of his Father before all worlds,
5. God of God,
6. Light of Light,
7. Very God of very God,
8. Begotten, not made,
9. Being of one substance with the Father,
10. By whom all things were made:

#### JESUS CHRIST

11. Who for us men, and for our salvation
12. came down from heaven,
13. And was incarnate by the Holy Ghost of the Virgin Mary
14. And was made man,
15. And was crucified also for us under Pontius Pilate.
16. He suffered
17. and was buried,

#### LORD

18. And the third day he rose again
19. according to the Scriptures,
20. And ascended into heaven,
21. And sitteth on the right hand of the Father.
22. And he shall come again with glory
23. to judge both the quick and the dead:
24. Whose kingdom shall have no end.
25. And (I believe†) in the Holy Ghost,
26. The Lord
27. and giver of life,
28. Who proceedeth from the Father (and the Son†),
29. Who with the Father and the Son together is worshipped  
and glorified
30. Who spake by the prophets.
31. And (I believe†) (in) one (holy) Catholick and Apostolick  
Church.
32. I acknowledge one Baptism for the remission of sins.
33. And I look for the resurrection of the dead,
34. And the life of the world to come.
35. Amen.<sup>1</sup>

The above Creed in English in all essentials agrees with the Greek text as it has been handed down from 381 A. D. The three additions marked with an (†) (see 25, 28, 31), and the use of the singular "I" for the plural "we" throughout are minor changes from the Greek. Also the two very unimportant words in (31) enclosed in parentheses do not occur in some of the Protestant prayer books of the present day

<sup>1</sup> See *Book of Common Prayer*, Church of England, in the "Communion Service."

but are in the original Greek text. Comparison with the Chinese translation as used in the Episcopal (Sheng-kung-hwei<sup>2</sup>) churches in China will show that this also corresponds with the English translation in all essential details. Statement (5) appears to have been in the Creed of Nicea, as drawn up originally in 325 A. D. but was omitted for some reason from the Text of 381.

In regard to (13) the following statement is more explicit than in the Creed: "The Son, begotten from everlasting of the Father (3, 4), the very and eternal God (7), and of one substance with the Father (9), took man's nature in the womb of the Blessed Virgin, of her substance (13); so that two whole and perfect natures, that is to say the Godhead and Manhood were joined together in one person never to be divided."<sup>2</sup>

In regard to Trinity in Unity and *vice versa* the Nicene Creed is absolutely clear.

#### II. THE REASONS FOR OUR CHOICE OF THIS CREED.

The following reasons will show why the Nicene Creed is the best available for our use with genuine seekers from among Moslems.

1. Its historicity has never been questioned.
2. Its historical period, 325-381 A. D. The Christian Church was then in a position to give a clear, united witness. Jewish legalism, Gnosticism, and heathenism had tested its witness. The fires of persecution and martyrdom had purified its doctrine. The Church under Imperial sanction had not yet drifted into compromise, and the formalism which so soon after this became evident.
3. Its universal acceptance by all branches of the Church.
4. Its brevity. One detail only is given of each of several large subjects (see 14, 16, 22, 24, 33).
5. Its scope, in our dealing with Moslems (see III. below).
6. Its omissions. Inasmuch as the reason for the promulgation of the creed was to establish a clear statement of doctrines which had been assailed by controversy, many details of the life of Jesus from His birth up to and including

<sup>2</sup> Chinese expressions will be found in the Chinese index, page 118.

<sup>3</sup> Part of Article 2 of the *Thirty-Nine Articles of the Church of England*. See also, *The Principles of Theology*, W. H. Griffith-Thomas.



the crucifixion were omitted, apparently because controversy about these historical events had not arisen. The actual death of Jesus was stated only by implication in (17). This is following scripture usage, e. g., "the sufferings of Christ and the glory that should follow" (1 Pet. 1:11).

7. Its evidential value. It gives unbiased evidence, because the creed was drawn up to counteract heresies of the times, centuries before Mohammed and Islam appeared. Its evidence is not solitary because two, at least, of the very ancient codices of the Bible, written in the same period are extant in libraries today and certify the accuracy of this creed in every detail.

8. Its emphases. Central position was given to the redemptive act, all that precedes leading to it and all that follows resulting from it. The unity and omnipotence of God are joined immediately with the reference to God the Father, as the fountainhead of deity. The clauses on the Holy Spirit are followed without a break by the phrases describing His special spheres of service as co-eternal with the Father and the Son.

9. Its preservation. The text in Greek as used by the three great divisions of the Church has been carefully preserved. An evidence of this care is shown by the divergent attitudes to the phrase in (28) "and the Son." This is supposed to have come into the creeds of today through translation of the text from Greek into Latin. It is recognized as interpolated. The use of these words by the Roman Catholic Church has been one cause of the division for centuries between that Church and the Greek, or Orthodox, Catholic Church.

10. Its scripturalness. It coincides with the Christian Scriptures in every essential detail.

### III. THE APPLICATION OF THIS CREED TO CORRECT COMMON MISUNDERSTANDINGS.

We shall now note some of the misunderstandings commonly encountered among Moslems based on the Quran or Traditions, that can be clarified or corrected by reference to this creed.

1. Because Allah is almighty, this attribute of omnipotence can override all his other attributes. (See phrases 1 and 2 of the Creed) He is the *Father almighty*, holy, loving, just and good as well as almighty.

2. That Christians are polytheists (1).

3. That the Christian Trinity consisted of God, Mary and Jesus, (according to the Quran and the earlier commentaries) (2, 3 and 29).

4. That Christians worship three separate gods (7, 9, 28 and 29).

5. That Jesus, according to Christians, was son of God, in a natural sense. Usually Moslems accuse Christians of claiming that Allah has a wife and from that union Jesus was born (4, 6, 8 and 13).

6. That Jesus as all other children of Adam had only a human nature (4-7, 9 and 13).

7. That Jesus was created by God (4, 8). The word, *made*, equals, *created*.

8. That Jesus, himself, was not slain on the Cross. The Quran says "*they neither slew him nor crucified him.*" Some modern Moslems maintain that he was crucified on that cross but not slain; that he did not die on the cross (11, 15-17).

9. That Jesus was transported up to heaven without dying. This is the orthodox view (16-21).

10. That Jesus is now in an inferior grade of heaven (1, 2, 20 and 21).

11. That Jesus after his return to this earth shall reign about forty years, marry and beget children (22-24).

12. That Jesus' reign will close with his death and that he will be buried in the grave-plot in Medinah kept vacant for his remains (16-18 and 22-24).

13. That at the Resurrection Day he will rise and stand along with other men to be judged before God Almighty (18, 19, 22 and 23).

14. That the *Holy Spirit* is one of the titles of the Angel Gabriel (25-30).

### IV. THE APPLICATION OF THIS CREED TO LIFE AND CONDUCT.

In Dr. C. G. Pfander's, *The Mizanu'l Haqq or The Balance of Truth*, written originally in Persian more than a century ago, especially to, and for, Moslems, one striking chapter is that entitled, "The life and conduct of a true Christian."<sup>3</sup>

<sup>3</sup> Translated into English by W. St.C. Tisdall, 1910. pp. 192-201.

The following is a brief condensation of the thoughts of this chapter. This will form a proper corollary to the Creed, which many, not without reason, often think of as *dead, dry bones*. The life here depicted is the normal outworking of that faith, of which the Creed is an expression, in daily walk and practical holiness. References to scripture, in which the original abounds, are here omitted.

The true Christian realizes that God is One Lord (1) but far more, that God is his heavenly Father (2). Thus he loves God with his whole being, knowing that God first loved him. Such love weans him from transitory pleasures, begets thankfulness for blessings, and increases his zeal in service for God and in doing good to his fellow-men. Because his heavenly Father cares for him, he can trust, honor and glorify Him by doing that which pleases Him, committing all anxieties to the One in whom he trusts. He knows that God's spiritual treasure-house is open to him in Christ, the Father's Son (4, 9, 11, 15, 21, 27, 28). In persecution he is patient, believing that his heavenly Father permits him to suffer to draw him nearer to Himself.

#### *In Relation to God, His Prayer and Worship.*

(a) Personal prayer. Prayer in any special place, special posture, in any one sacred language, using any special formula, is not required; but worship from the heart, in sincerity, in spirit, and in truth is required (26, 27). For heavenly things and spiritual blessings he may freely ask without condition, but for other things with the proviso, *If it be Thy will*. Enlightened by God's Holy Spirit (25-30), he may be conscious of ever being in God's presence, of ever seeking to glorify Him (29). He knows that God waits to be gracious, is more ready to hear than man is to pray, and that His gifts exceed man's deserts or desires. He strives to bring every thought into obedience to Christ (24).

(b) Family prayer. In addition to private prayer, Christians generally have prayers in their own houses when the father of the family gathers his wife and children around him in prayer for forgiveness and blessing (32) and to read the Word of God (19, 30) together. Trusting self and all dear ones to God's love, and mercy (2), rest and peace of heart and spirit are enjoyed.

(c) Public worship. In churches and chapels, at fixed times, especially on Sunday, the day of the week on which Christ rose from the dead (13), Christians assemble for public worship and to listen to the reading of the Bible and to the preaching of the Gospel (11-18) by men specially called by God, and carefully trained for that office and ministry. Some communities of Christians prefer fixed forms of prayer in public worship thinking these most helpful to the congregation. Others prefer that prayer should be *extempore*.

#### *In Relation to All Men.*

He desires the well-being of all men (11, 15), and does all he can to this end, in both spiritual and temporal matters. He loves all men, but especially the household of faith (1, 2, 3, 25, 31, 32). He loves even those who persecute him or make him their enemy, because he knows that Christ suffered also for them (11-16), and that bitter opponents have sometimes become Christians at last. He endeavors to promote harmony among men. He is full of sympathy for the afflicted, recalling that Christians have been known, in the past, who have even sold themselves as slaves to bring blessing to others.

#### *In Relation to Personal Life and Attitudes.*

By God's grace he strives to live in holiness of body, soul, and spirit (23, 27, 31). No foods are forbidden him under the New Covenant of grace in Christ, but he abstains from anything really unwholesome and avoids wastefulness. In his trade or business he endeavors to please and glorify God. He prays that his lawful earnings may suffice. He aims to do his best, avoiding sloth and carelessness and running into debt. He reckons that all he has is entrusted to him by God and belongs to Him. He sees that earthly wealth and power, for which worldly men strive, quickly fade away. Growing in grace from day to day, he becomes more Christlike in character, and being reconciled to God through His Son (3, 11, 18, 21), his will conforms more to that of his heavenly Father.

#### *In Relation to Time and Eternity.*

In the present world he is conscious of imperfection and sin. In the temptations of every sort to which he is exposed, trusting in Christ, Satan cannot conquer (15, 16, 18). He is also exposed to bodily sufferings as are non-Christians.

Through all this he is reminded that Christ abides with him always, and bore greater sorrow and suffering (18) on his behalf. What God permits he will patiently endure, looking forward to the better home beyond the grave (22, 24) and to a joyful resurrection (33).

In the world to come (24, 34) he will know God as He is (2, 3, 25), behold His glory (29), abide in Christ's presence (22-24), and being perfectly pure and free from sin (31, 32), will inherit a joy and happiness beyond human expression and will ever dwell in the light (6) of God's favor and blessing (24, 27, 34).

We have described a Christian who truly obeys the precepts of the Gospel. Effects such as these will result and have resulted among all races, nations, and classes of people in every clime and age. If a man calling himself a Christian act dishonestly or wickedly even non-Christians say he cannot be a Christian. They, therefore, bear witness to the nobility and holiness inculcated by the Christian faith. For their faith, many have undergone persecutions and been faithful even unto death.

The true Christian is the man or woman who follows Christ and who, by his life and conduct, bears witness unto Him. "No wise man will mistake the weed for the corn, nor is the forged coin an argument against the acceptance of the genuine in the mind of a merchant who is wise and just."

This is the end of the summary of the remarkable chapter penned by God's servant generations ago. Is it, or is it not, applicable today? The solemn part of this chapter is its reminder of the importance of a holy walk and manner of life in the midst of the Moslems of the world. Our example will outweigh our exposition. We are not only expositors but exponents of the Gospel. Dr. Rice reminded us of this by the words quoted in our Introduction—*above all, a holy walk.*

#### FOR REFERENCE, CHAPTERS I AND II

##### *Particular*

- JONES—Christianity Explained, 1-58.  
 MACDONALD—Aspects, 177-209.  
 MUIR—The Cor 'an, 69-239.  
 PFANDER—Mizanu 'l-Haqq, 41 fol., 192 fol., 285 fol.

- RICE—Crusaders, Sections beginning, 144, 205, 231, 317, 476, etc.  
 TISDALL—Objections to Christianity, 29-44.

##### *General*

- GAIRDNER—Inspiration.  
 HUGHES—Dictionary of Islam.  
 KENYON—Story of the Bible.  
 KEYSER—Christian Evidences.  
 THOMAS—Principles of Theology.  
 ZWEMER—Moslem Doctrine of God.

See Bibliography for fuller reference.

## CHAPTER III

### CONTRASTS

SINCE the religious manuals used by the Moslem communities of China are adaptations and often meticulous transcriptions of those used generally, the teachings enumerated in this chapter are a common heritage among all classes of Moslems throughout the world.

When we discover the springs we can correctly appraise the ideas and practices which flow from these. We can thus select for use, from the armory of God's Word, scriptures more applicable to their needs.

In the first half of this chapter, for clearness' sake, the Christian aspect of a certain teaching will be stated first, introduced by the letter "C." Then on a separate line will follow the Moslem aspect commonly found in Moslem books and among Moslems introduced by "M."

#### I. ABSOLUTE CONTRASTS.

1. (C) Before the Fall, man's relationship to God was that of sonship. (M) It was the same as that subsequent to the Fall: the relationship of bond-slave to Allah.

2. (C) Man fell from a spiritual state of rightness with God and of innocence to one of broken fellowship, guilt, and condemnation. (M) Man's fall was physical, from a paradise in the material heavens down to this earth.

3. (C) After the Fall, Adam's sinful nature, the result of the Fall, was transmitted to all mankind, there being but one exception, Jesus, Son of Mary. (M) Adam's nature before and after the Fall was unchanged. Every descendent of Adam is sinless at birth.

4. (C) Moral instability and tendency to sin, in man, was a direct result of the Fall. (M) Man was created weak. The tendency to sin, in man, was an act of Allah. There is no such thing as innate or inborn sin in mankind.

5. (C) Sin, the root, and sins, the out-croppings, are kept distinct in the Bible. (M) Each sin is only one act in a series of acts, or sins.

6. (C) God is absolutely holy and righteous, therefore all sin or sins in His sight merit condemnation. (M) The Almighty guides or leads astray whom he pleases. He is free to condemn or condone at will. Sins consist of two kinds, greater and lesser.

7. (C) Good works cannot do any of the following: merit favor with God, dispose Him to forgive wrong doing, cover sin or sins, remove guilt or condemnation, blot out the past, or guarantee the future. (M) *If Allah wills*, man's good works can accomplish results such as these.

8. (C) God requires of man love and holiness of the very highest. He expects one hundred per cent willing, loving obedience in thought, word, and deed. (M) Allah requires of man the obedience of a slave to his master.

9. (C) No man has merits to heap up for himself or for others, for only one person, Jesus Christ, has ever rendered to God complete, justifying obedience. No other one has ever fulfilled his duty to God and man, much less exceeded it. (M) Allah has made man's burden light. Man can heap up merits and gain rewards from Him.

#### II. HIGHEST VS. LOWER.

1. Revealed by Christian and Moslem attitudes to Christ.

a. (C) The unique and absolute sinlessness of Christ in person, word and deed. He is not only the sinless Prophet but the sole Mediator between God and man. (M) The Messiah, Jesus, was only a prophet, albeit, one of the greatest. He, as all other prophets, after his call to the prophetic office, was protected from sin; in this sense only was he sinless. Jesus' unique sinlessness, according to the statements of some common traditions, was because Satan failed to reach him, or touch him at his birth.

- b. (C) Flawless, complete obedience to God the Father, in His earthly life. (M) Jesus, being a creature of God, was strengthened through life by the Holy Spirit, the Angel Gabriel. His obedience affected no one but himself.
- c. (C) The incomparable miracles performed by Christ, as evidence to substantiate His claims. (M) Jesus' miracles were performed only by *permission* of God. (This statement, ever recurring in Moslem books, is not the equivalent of Christ's statement, "I do nothing of myself," but is used to deny to the worker of such miracles, any possible claim to deity.)
- d. (C) His glorious ascension, after His death and resurrection. (M) He was borne up to heaven by the angel Gabriel, or other angels, thus thwarting his crucifixion by the Jews.
- e. (C) His glorious session at the Father's right hand, whence He shall come to judge the living and the dead. (M) Living and now abiding in an inferior grade of heaven, (some say, the third) whence he shall come for his universal reign, death, burial, and resurrection before the Day of Judgment.

## 2. Revealed by attitude of God to man as interpreted by Christianity and Islam.

- a. (C) God took the initial step in the redemption of man. Every man is in need of redemption. (M) Man is pardoned and accepted in God's sight, by his personal obedience, by God's permission and by the intercession of holy men, prophets, or apostles.
- b. (C) God's love and kindness is to all mankind. (M) God's mercy and favor are extended only to the deserving among Moslems.
- c. (C) God sees the believer in Christ, pardoned, righteous and accepted in Him. (M) The likeness of Jesus, the Messiah, in God's sight is as the likeness of Adam, *i. e.*, a creature, created out of dust.

## 3. Revealed by attitudes of man to God.

- a. The Christian has assurance of immediate, certain, complete and abiding pardon and acceptance with God.

The Moslem can have no such assurance, for if pardon and acceptance are granted to him, it will not be known assuredly until the Day of Judgment, if God so wills and decrees, and according to the measure of his meritorious works.

- b. The Christian has the most adequate answer to the question, *How can a man be just with God?*

The presence and disastrous effects of sin are recognized by Islam but no adequate means for removing man's guilt and condemnation are evident, nor provision for restoring man to a right relationship with God.

## III. FULL VS. PARTIAL.

1. The Christian, as the Creed in Chapter II has shown, has a full-orbed view of God in His essence and attributes.

The Moslem, by great stress on the doctrines of the unity and omnipotence of God, appears to over-emphasize the physical attributes of Deity. The main teachings of Islam leave the impression that God, being a free agent, can do according to any caprice without regard for His own revealed laws, and proper Being.

2. The Christian's view of God's decrees and predestination, according to the Bible, includes many factors. His decrees are always based upon His love, wisdom, justice, and truth. In His decrees, God always has a practical purpose in view. His decrees can never be classed as fatalism, favoritism, vindictiveness, nor injustice. His decrees are never divine misleadings of men. Predestination appears to be, mainly, to life and salvation and seldom, if ever, to condemnation or to hell.

Contact and dealing with Moslems will show that the common Islamic conceptions are usually contrary to these.

3. The Christian's view, according to the Bible, of such subjects as man's freedom of choice or free will, may often be called in question by the Moslem, so it is well to have the following basic facts in mind: (a) Adam was created with freedom of will. (b) Free will existed in man after the Fall as well as before, and man still has freedom of will. (c) God appears to call man to this or that, but does not compel him. Thus man is accountable for his thought and deeds. (d) Man is free to sin or turn from sin but he is not free to save himself from sin.

Whenever Moslems in the past have overstressed the will of God and minimized man's free will, an insoluble dilemma has arisen in explaining how man can be accountable for his deeds. Whenever free will in man has been emphasized properly, there has been continual conflict between the views of orthodoxy and non-orthodoxy, as the history of Islam in several periods has shown. (See in Moslem books under Mu'tazilla.)

4. Faith is a word of great importance in Islam as well as in Christianity. The Christian connotation of this word was formulated many centuries before Islam. This term has been borrowed by Islam from Judaism and Christianity and should be used by Moslems with its original connotation. Faith may be summed up as a child-like trust in God, as revealed in the Bible, leading to active obedience to Him and acceptance of the salvation offered by Him through Christ. The Moslem should offer very weighty reasons for the limitation of faith to belief in the tenets of Islam and acceptance of Mohammed as God's final prophet.

#### IV. SPIRITUAL VS. NATURAL.

In the Quran, the title *Holy Spirit* becomes confused with the Angel Gabriel. Further confusion is introduced by the application of the titles, *Spirit of God*, and, *Spirit from Him*, to Christ. Because of this confusion in this primary foundation of Islam, the attribute or person meant remains one of God's creatures. So complete are the effects of the confusion of the truth about the Holy Spirit in a religion which claims to supersede both Judaism and Christianity, that the mysteries of our faith which need to be spiritually discerned, and the spiritual life commended by the Bible, are incomprehensible to the average, unenlightened Moslem. Evidence comes from Moslems in almost every land that Islam does not claim to be a spiritual religion. One of the saddest results of such confusion has been the way in which some Moslem scholars of the past, in their diligent and frantic search for prophecies of Mohammed in the New Testament, have applied Christ's words concerning the Paraclete, to Mohammed.

We should not be surprised, therefore, but grieved when Moslems evidence a total lack of understanding of truths such as those summarized in statements 25-32 in the Nicene Creed. The personality of the Spirit of God, His deity, and His work

in the believers in Christ, individually and corporately, are not subjects that we can use at first with the Moslem. Yet we should ever be alert for the individual inquirer, whose heart God's Holy Spirit has touched. How the Holy Spirit constitutes, indwells, builds, governs, and sustains His spiritual church may be kept for such an occasion. When Moslem inquirers ask about the Christian rite of Baptism, it is a golden opportunity to point out the Baptism by the Holy Spirit which alone gives to the outward rite its value.

Islam's conception of future things, such as the resurrection, final judgment, or life in the world to come are affected by this orthodox attitude to things spiritual. The vivid and graphic descriptions of the physical torments of hell and the physical delights of Paradise, abounding in Moslem commentaries and other books bear witness to the natural plane of such conceptions.

Divine mysteries in the Bible, such as the unity and yet triunity in the Godhead, the union of divine and human natures in Christ, the self-limitations of the Almighty, the relation between God's decrees and man's free will, and kindred subjects can be fathomed only to the limit that the divine Author of the Bible, the Holy Spirit, has set. All that is required for man's present good, and sufficient for man's salvation and eternal well-being, has been revealed in the Christian Scriptures.

What a golden opportunity was offered to that Christian witness to whom, one day, a Moslem, under deep conviction of sin, came with the query: "Who is this that so deals with me?" But we do not need to wait for such a unique opportunity. Whenever and wherever evidence is given by a Moslem seeker of any desire whatsoever for spiritual things, we should consider this proof of the working of God's Spirit in his heart. The Holy Spirit is the one who convicts of sin, renews the will, revives the conscience, and implants the desire for what God in Christ alone can satisfy--for Moslems, as well as for all men. The Moslem while having the name of Christ often upon his lips yet understands little of the riches in Him whose name it is. In our witness to Moslems, we should ever keep in mind the fact expressed in the verse of an old hymn:

*And every virtue we possess,  
And every victory won,  
And every thought of holiness  
Are His, alone.*

## CHAPTER IV

### APPARENTLY UNBRIDGEABLE CHASMS

**I**N THE preceding chapter we had under consideration some contrasts and comparisons between the beliefs and practices of Christianity and those of Islam, in order that we might suit our message to the need of the followers of Islam.

In this chapter we are to consider seven of the most serious challenges for we must remember that with Moslems we do not go forth to challenge but to meet their challenge. For thirteen centuries these challenges have been active but wherever there has been no serious attempt to press the claims of Christ and the message of the Gospel, on Moslems, these have remained dormant. Such challenges are not realized when Moslems who are largely ignorant of their own Faith, hear the Gospel message, respond to it favorably and then superimpose it upon their own with no realization of the conflict.

#### I. THE SEVEN CHALLENGES OF ISLAM. WHAT THEY ARE.

1. That Islam, as a religious system, has superseded Christianity.

The Moslem, made aware of the differences between the Christian teachings and Judaism, or between the Gospel and the Quran, naturally supposes that Christianity, as a religious system is now effete and that Islam is now the protector of the truth. The reason why Islam has been permitted to supersede Christianity is sometimes stated to be that Christianity was unfaithful in practice to revealed truth. All such challenges involve the authenticity of our Scriptures and it is on this basis that they should be met. "That World

and Church (The Moslem) are fleeting, evanescent, a mere shadow-show cast upon the screen of existence, while Allah is the only reality. God has not tabernacled in human flesh, for Moslems, nor does he, as the Holy Ghost, still dwell in men and thus make them partakers of the divine nature. They remain his creatures always, of a dependent existence, to be swept in the end, from the board of life. Here perhaps, we find the absolute, the essential difference between Islam and Christianity."<sup>1</sup>

2. That the age or dispensation of Mohammed has succeeded the previous dispensations.

- a. The previous dispensations, including the Christian, were of a temporary nature. Islam is the final and abiding dispensation. "The defensive position belongs to the Muhammadan, not to us, and we may rightly take the strong line of inviting him to prove his assertions as to the relation of Islam and the Quran to the Christian dispensation and the Gospel."<sup>2</sup>
- b. The Christian dispensation was deficient in religious ordinances and precepts and put forth no civil and criminal code of laws.<sup>3</sup>

3. That the Quran, God's final revelation, has superseded all preceding scriptures.

The basic source books of the two religions are diametrically opposed. The great theme of the Bible may be summed up in one word: Redemption. In the Old Testament this initiated, foretold and prefigured. In the New Testament this is accomplished and applied. The Quran not only ignores this central theme but emphatically denies the necessity for redemption and the means by which it was accomplished. At the same time it attempts to lower the dignity of the Redeemer, Jesus Christ, to that of an exalted but entirely human prophet. One writer has thus stated the actual fact: "The difference in the two books, the Quran and the Bible, can never be reconciled." Thus it would appear that no Moslem who believes the whole Quran can at the same time believe in the whole Bible. The important point

<sup>1</sup> *Aspects of Islam*, D. B. Macdonald.

<sup>2</sup> *Crusaders of the Twentieth Century*, W. A. Rice, p. 329.

<sup>3</sup> See Rice, pp. 326-358.

for us to bear in mind is that the Christian is under no logical necessity to find any relationship between the Bible and the Quran, but the Moslem is bound by such necessity. The Quran, revealed to Mohammed, as the Moslem claims, must show an essential unity with the Injil, Zabur and Taurah, revealed respectively to Jesus, David and Moses.

4. That Mohammed, as Seal of all the Prophets, has superseded Christ.

This is a direct challenge to the supremacy of Jesus as Lord. Acceptance of Christ as Saviour and Lord must ultimately result in a changed attitude to Mohammed. In view of the nature of this challenge, we should have as our aim, at all times, the winning of the will of the Moslem to the acceptance and reception of Christ as Saviour from sin. To this end we should present the truth about Christ, His Person and work, pressing His claims with loving sympathy. Sometimes before the will is ready to yield, the sincere Moslem senses intuitively the break that will be involved and may shrink back from it for a long time. We need to remind ourselves of the quotation in the Introduction of this book how "the religion that came to stamp out the deification of Christ ended in an apotheosis of its own prophet, Mohammed." Islam by its over-emphasis on Mohammed and its misinformation about Jesus has caused the former to supersede the latter in the spheres of religion and ethics.

5. That the Islamic interpretation of God is the correct one.

This interpretation refers to the attributes of God as well as to His essence. Some one has said: "The God of the Bible and the God of the Quran are nominally the same, yet they are as different from each other as light is from darkness."<sup>4</sup>

A more recent writer has emphasized the fact that "the apprehension of the revelation of God in Christ cannot be acquired in an impersonal way, as the revelation centers round the judgment and the grace of God in Christ Jesus."<sup>5</sup> This is where the chief difficulty lies for Moslems.

<sup>4</sup> A statement by C. B. Leupolt. *Recollections of an Indian Missionary*, p. 21.

<sup>5</sup> See *Stumbling Blocks*, by Jens Christensen. Comment by Edw. Geismar, p. 10.

6. That the Islamic view of sin is the correct one.

"The fundamental difference between Christianity and Islam," says one Moslem writer, "is, that the former teaches that every human child is born sinful while the latter teaches that every human child is born sinless."<sup>6</sup> According to this view Islam denies the original sinful nature transmitted from Adam to all mankind.

7. That the Islamic record of the Crucifixion is the true one.

This challenge is the most serious of all because it is the common attitude of educated and uneducated in all parts of the Moslem world. In Islam, the actual crucifixion has been interpreted to mean, not the death of Christ on the Cross, but a denial of that death. The Quran (Sura 4:156) clearly states that "they did not slay him nor crucify him." Orthodox interpretation of this verse has always been that God by a stratagem caused Jesus to escape from the Jews who plotted to kill him. That this deception was accomplished by a kind of sleight-of-hand or an exchange of two likenesses. Thus the man crucified was another person and Jesus was taken up to heaven without dying. Surely it is not an overstatement to say: "the fundamental issue between Islam and Christianity turns on the doctrine of the crucifixion."<sup>7</sup>

## II. OUR ATTITUDES IN VIEW OF THE ABOVE-MENTIONED CHALLENGES.

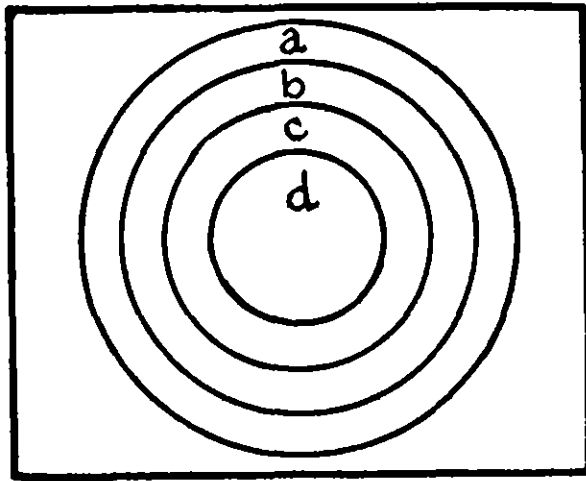
1. Can we avoid offence, without compromising the Christian position?

To answer this question we need first to know what Moslems consider to be the main points of difference between Islamic teachings and practices and our own. It will be evident that such points will vary according to the class of Moslems. The common people and less informed classes will consider certain factors, whereas the educated Mullahs and Ahongs will consider others. The following diagram will be a help toward clarifying the matter.

<sup>6</sup> *Muhammad and Christ*, by Muhammad Ali, p. 48.

<sup>7</sup> *Five Great Non-Christian Religions*, C. H. Titterton, Section I, "Islam."





These circles represent, broadly, the following:

- a. Rites, forms, or customs, social and religious.
- b. Subjects involving mysteries.
- c. Subjects related to practical religion.
- d. Subjects relating to redemption from sin.

To complete the diagram, a cross is really needed at the very center, but this is obviously blank from Islam's point of view. Moslems tend to emphasize the main points of difference in the order and proportionate size of the circles in the diagram. The possibility of avoiding offence with Moslems also decreases in the order of these circles.

(a) All classes of Moslems tend to make such subjects as are included herein of great importance. In these things some concessions may be made to Moslem prejudice. There must, however, be two safeguards. First, such concessions must accord with scriptural injunctions as to Christian courtesy. Abstaining from the use of pork in any form, when living in the midst of Moslems, would be essential. Our reasons for such abstinence should be explained to the Moslem neighbors. Secondly, such concessions should not compromise any Christian doctrine. Observing the Moslem Friday instead of the Lord's Day would be definitely wrong.

(b) Subjects involving divine mysteries will be raised more frequently by educated men of the modern or student class, or the theological Mullah and teacher class. But as the common people, merchants, and others are influenced greatly by their religious leaders such subjects are often introduced. Two hoary examples of these will be mentioned for illustration. *Christians worship three gods, therefore they are polytheists*, say some. *Christians are idolators, for do they not give adoration to a mere man, Jesus Christ, and to his mother?* say others. By correcting, in a kindly spirit, some errors and misinformation, these supposed points of difference can be removed to a great extent and much prejudice may disappear. When the subject involves a truth that has been revealed in God's Word partially or not explained there—which is the real essence of a Bible mystery—recourse must be had to the Word of God where the Moslem can be shown the extent to which God has revealed the mystery involved.

(c) Differences related to this circle being inextricably bound with the subject of (d) offer less scope for removal of causes of offence from the Christian side. A present day trend is to shift the ground of opposition to Christianity to matters related to this circle.

(d) As will have been anticipated, the greatest divergence between Moslem and Christian viewpoints will be found here. In these there can be no compromise. The offense of the Cross remains.

2. In what spirit should these inevitable challenges be met?

(a) Three incorrect attitudes should be avoided.

- i. Evasive. Moslems are quick to note any such tendency, on the part of the Christian, and usually will despise him accordingly. Perhaps this is because it is an attitude with which many Moslems are familiar. When faced with the issues of the Cross of Christ, or with the question of sin, or the need for a Saviour, how often the issue will be dodged by a deliberate diversion of the conversation to some subject involving mystery, or some question of rites, forms or customs, on which the Moslem feels safer.

Any issues arising should be faced squarely. If the subject be too large for discussion at one time or occasion, to reserve some part for a future appointment will avoid any appearance of evasion.

- ii. Fatalistic. When engulfed in petty quibblings there is a tendency on our part to exclaim *What is the use of all this? It leads nowhere. I will do nothing more for such people, and devote my time to something more profitable or fruitful* or *Their view is wrong and ours is right, therefore nothing further can be done*; or possibly, *Such being the case, how can any Moslem ever be saved?* A prayerful review of the Great Commission and our own personal call to evangelize Moslems, of God's dealings with Moslems in divers parts of the world, and the aggregate number who have been brought to Christ, openly and secretly, will reveal the fallacy and danger of this fatalistic attitude.
- ii. Agnostic. To guard against this tendency or attitude, this manual has been prepared. Knowing the major challenges of Islam will gradually make us aware of the difficulties that many honest, sincere Moslem inquirers have in understanding Christ. Knowing the difficulties in a way that leads to planning and action is a big step toward meeting this challenge.

(b) Three correct attitudes should be fostered and followed.

- i. Strictly honest. We will acknowledge the extreme difficulties for any orthodox Moslem in accepting the Christian position. We will not be the first in raising the divisive issues of this chapter. When such an issue is raised by the Moslem in conversation, or in the course of the reading some tract or scripture and this issue springs naturally out of the immediate subject, we must meet it. A good answer from the Moslem should be commended. Any point about which we have not full information at hand, should be acknowledged.
- ii. Undaunted, hopeful. We will give our message with great perseverance and hope, realizing that even after giving forth the truth faithfully, prejudice holds out against it with extreme tenacity. We will rightly appraise wordy bluster that is often an evidence of flimsy foundation.

We must often "run and not be weary"; but more often we must learn to "walk and not faint." This will be possible only as we wait upon the Lord. We must also remind ourselves that, as the poet has expressed it, we need to "learn to labor and to wait."

- iii. Main-line. It was a matter of little consequence to Islam whether Jesus or another person was crucified on that cross in the days of Pontius Pilate many centuries before Mohammed. Islam not merely relegates the doctrine of the crucifixion of Christ into the background but attempts to cut it out of Islam entirely by denying the facts. When this religion inundated and subjugated the Christian communities of North Africa and the Near East in its rapid spread in the 7th Century, the church had already strayed far from its source of life and power and main purpose for existence. Searching through this condition to arrive at its cause, one writer has summed it up as follows: "A church that loses the centrality of the cross, loses its life as well as its power."<sup>8</sup> The Pauline motto, "not to know anything among you, save Jesus Christ, and him crucified," (1 Cor. 2:2) will need to be ours as we pray, plan, and work for the evangelization of the Moslems. Without the Cross, redemption but leads into the quicksands, justification by faith becomes a myth, God's predestination becomes His predetermined purpose to fool mankind, atonement leads to a will-o'-the-wisp, and salvation becomes but a mirage in the desert of time.

### III. SUGGESTIONS FOR MEETING THESE CHALLENGES.

1. The first six challenges. Besides the suggestions already given in connection with division I of this chapter:

(a) We should make use of the Creed as explained in Chapter II, especially those clauses which refer to the incarnation, the Holy Spirit and the eternity of His purpose through the church. Bible verses that show Christ as being possessor of, and yet above creature-life and the possessor of Creator-life in Himself will also be helpful. When dealing with the Sufis or Mystics of Islam on this subject have in

<sup>8</sup> *Christendom and Islam*, W. W. Cash.

readiness a few verses about Christ as sole Mediator between God and man.

(b) Our Scriptures, as Moslems themselves must agree, apart from questions raised by themselves as to authenticity and integrity, were revealed many centuries before the Quran; therefore, when differences arise between the two books, the Moslem must prove from recognized, acceptable Christian sources that the preceding Scriptures were to be superseded by any Scripture to be revealed after the inspired authors of the Bible wrote their last.

(c) The following remarks relate to all the challenges enumerated. "If there has been, as the Muhammadan supposes, a supersession of the one by the other in God's all-wise providence, there must be adequate reasons for it, which it rests with him to show," and again, "The burden of proof must be placed and kept on the right shoulders, and the weakness of Muhammadanism, when placed on the defensive, once more demonstrated."<sup>9</sup>

## 2. The final and most serious challenge.

As this is the most serious and commonest of all, more space will be given to it than to the other six.

(a) In face of the absolute unanimity of the writers of the New Testament as to the fact of the Crucifixion of Christ and His death on the cross, what has Islam to offer in support of its assertion? Proofs from the Quran and what has been handed down to the present day among Moslems, are not acceptable.

(b) Which evidence should carry the greater weight, testimony of those nearest events questioned, or of those more than 600 years after? Refer to some local event known to the inquirer several hundred years back, by way of example.

(c) In the books of Islam there is no unanimity but only confusion as to the name of the person supposedly crucified in Christ's stead, according to the Moslem theory. Ask several educated men and, if they have any idea at all, differing names will be mentioned. The Quran gives no clue, which it should, in such an epochal event.

(d) This theory did not originate with Islam. Something similar was first put forth by a heathen offshoot of a heretical

Gnostic sect known in history as the False, or Pseudo-Basilidian Sect in the 2nd Century A. D. One group taught that Simon of Cyrene was taken by divine plan, and crucified in Jesus' stead. In the 3rd Century the heretic Mani taught vaguely somewhat the same doctrine; only he would have the person on the Cross *the Prince of Darkness* himself.<sup>10</sup> It is hard to believe that members of a great historic religion such as Islam should knowingly desire to be successors to such company! Whether or not Mohammed heard this folklore and how these ideas became a part of the Quran and Islamic teaching we cannot know.

(e) The subject of Christian Evidences may have appeared in the past to the user of this Manual as a purely academic subject but now, face to face with Moslems it may become necessary and extremely practical. Some lines of proof are inapplicable, but the following are to the point. Sacrifices, in the Old Testament, were used as types; if Christ, the anti-type, was not slain, these lose all logical meaning. Prophetic utterances over a millenium told of the sufferings of the coming Messiah so we should have a few of the most concrete prophecies in readiness. Christ himself repeatedly predicted His death on the cross and where and how it would be accomplished. The way in which the crucifixion is bound up by reference and allusion throughout the New Testament would carry weight with some thoughtful Moslems.

(f) The following testimony from the volume by Dr. Rice<sup>11</sup> shows the practical application of much that has been just considered. "I am a Christian. The Gospel message of salvation through the atonement wrought by Jesus is the ground of all my hopes, pardon and acceptance before God, and of all other Christians in this and every age. Against the unanimous testimony of Apostles and eye-witnesses how can you expect me to credit a biased and prejudiced contradiction uttered more than five hundred years after the event?"

This brings our chapter and this First Section to a fitting and thoughtful close.

<sup>9</sup> *Crusaders of the Twentieth Century*, W. A. Rice, p. 329.

<sup>10</sup> *History of the Christian Church*, Neander. Vol. 2, pp. 177-187.

<sup>11</sup> See f.n. 9 above.

FOR REFERENCE, CHAPTERS III AND IV

*Particular*

CASH—Christendom and Islam, chs. II and IV.  
JONES—Christianity Explained to Muslims, chs. VI–VIII.  
MACDONALD—Aspects, Lectures I, III and IV.  
PFANDER—Mizanu 'l-Haqq, part II, chs. 3 and 4.  
STANTON—Teaching of the Qur 'an, 31–73.

*General*

CHRISTENSEN—Stumbling Blocks.  
DENNEY—Death of Christ.  
KLEIN—Religion of Islam.  
THOMAS—Principles of Theology.  
TITTERTON—Islam.  
ZWEMER—Cross above the Crescent, Mohammed or Christ, The Moslem Christ.

See Bibliography for fuller reference.

SECTION II

PITFALLS TO AVOID

## CHAPTER V

### MUDDLED STATEMENTS AND INCORRECT DEDUCTIONS

CHAPTERS I-IV emphasized points that ought to be stressed in the presentation of the gospel message to Moslems; the five briefer chapters that follow will point out some pitfalls that must be avoided as far as may be possible.

#### I. LACK OF CLEARNESS.

##### 1. In the use of terms.

(a) We need to be careful in the use of English terms which connote a realm of Christian thought. This connotation is stripped from it when it is used with Moslems. Such expressions as Calvary, the Cross, the New Life, Atonement and Regeneration, are examples. These lose still more of their full Christian association when translated into Chinese, Arabic or any other language. These should be carefully and thoroughly explained if we use them with Moslems.

(b) Names of persons and places mentioned in the Bible are often unintelligible to Moslems without explanation, *e. g.*, Jerusalem, Jehovah, Christ, Jesus. Sometimes this is due to differences of spelling between New Testament and Moslem usage.

(c) Many Chinese terms that have been adopted by the Moslems have been deflected from their original meanings. A common use by Moslems of the Chinese term, Sheng Ren, will illustrate this point. It is used among them as the equivalent of Prophet or Apostle, thus making it mean something totally different from its use as applied to early Chinese Sages; *e. g.*, Confucius.

(d) When we make use of such terms we should make clear that in applying them with their Christian connotation we are borrowing them because of popular usage. The term just referred to is an example of this. By turning to Luke 1:35, we can apply this term in the absolute sense of the words, where Jesus combines both, Sheng Chae, and Ren, in his own person.

## 2. In the choice of subject matter.

(a) Abstruse and involved subjects should be avoided unless adequately handled.

(b) The subject, whether raised by Moslem or Christian, should be the touchstone for discussion.

(c) Illustrations, analogies, or anecdotes should be simple and not introduced at all unless there appears to be sufficient time to make application of the meaning to mind and heart.

3. In the arrangement of the material. Whenever possible arrange something in advance. But we sometimes, like Nehemiah, are faced suddenly with a God-given opportunity. Avoid introducing anything that may precipitate immediate contradiction. The theme should lead directly and logically to our supreme theme, salvation from sin and the way thereto, personally applied to heart and will.

## II. OVERSTATEMENT OR EXAGGERATION.

1. Mention has already been made that verbosity may be an evidence of paucity of facts. The Christian, with such clear and sure Scriptures, must guard against any such tendency. This is especially so in dealing with people who at one time are very laconic, and at another extremely verbose.

2. The native custom of barter and trade in bazaars and markets in eastern lands, wherever fixed prices are not yet in vogue, exists in an atmosphere of exaggeration and misstatement, understood by both buyer and seller. In such bargaining, neither party believes the statements of the other to be strictly true. In native law courts, sometimes eye-witnesses have given testimony, that both accuser, accused and judge all appraise in its proper value. They take for granted the groundlessness of many of the trumped-up charges.

Therefore in religious discussion, there is sometimes a real danger of such an atmosphere surrounding it. Such discussion should be kept serious, for life and death issues are at stake. Wherever ridicule, sarcasm, or a statement in lighter vein is made, the purpose of its use should be made clear, as early as possible.

3. The Moslem often challenges the Christian with the superior clarity and simplicity of his own religion or ceremonial code. We may be tempted to meet this on legal grounds by pointing out or tabulating the laws and regulations enjoined in the Bible, especially in the New Testament, but in doing so, legalism may be overstressed at the expense of spiritual religion. Divine truth is wonderfully balanced. What Scripture emphasizes or minimizes should be our guide. We should make clear our position that by faith in Christ we establish God's laws.

## III. UNDERSTATEMENT IS ALSO TO BE AVOIDED.

1. Because it savors of compromise. The Christian has in the Bible the highest, fullest aspect of truth. No statement should compromise that unique position, even though it be to make truth more acceptable, or palatable.

2. Because it leads to false conclusions.

(a) The Jews of Medinah of Mohammed's day are accused in the Quran of altering their Taurah. Whatever the causes were for such accusation, this is still a common idea among Moslems. This leads them to watch the Christian in using the Injil, to see if there is any evidence of like treatment. The Quran, according to its commentators, accuses the Jews of knowingly hiding the truth, concealing passages, and reading as from the Scriptures what was not really there. At most these are only charges of tampering with the meaning of certain passages, not of the text, as certain of their own Doctors have shown. Of course, these charges have nothing to do with Christians, but Moslems think they have, so they are often suspicious that we will thus trifle with our Book. For this reason we should, wherever possible, turn to the verse from the Bible in the version understood locally, and quote or read from that. If in the reading, the listener's eye catches some word or phrase in the context involving a controversial subject, avoid the least appearance of evasion.

(b) Moslems, quite generally, know that Christians should stress the deity of Christ, his actual crucifixion on the Cross, and many other teachings contrary to the teachings they hold. Understatement in any of these may cause them to pity and despise us. They will doubtless assume that we are cowardly and afraid to stand for the whole of our teaching.

3. Two common causes for understatement are the following: (a) Subjects introduced suddenly when there is no time to look up references or discover the facts. Acknowledge such to be the situation and postpone discussion until the facts can be ascertained. (b) Subjects that are too large to be treated on any one occasion. In this case, explain what such a subject involves. Out of the whole select a portion with which to deal immediately, reserving the remainder for a future occasion. This will give continuity to subsequent interviews.

#### IV. INCORRECT DEDUCTIONS.

1. Because of our failure to ascertain the facts. Before taking up a subject with which we are not very familiar it is necessary for us to get correct information about it. This may come from reference books, from inquiry among Moslems, or from fellow missionaries. We need to check up on statements commonly heard. For example, one often reads or hears that Moslems worship Mohammed. A little inquiry from the right sources will show that this is not the case. Or we may read that the Quran accuses the Christians of saying that Christ is God. What the Quran really says is: "They are infidels, who say that God is Christ." This is a charge of a different import. We need to search for the available facts so that we may speak to the point and appeal to the heart with wisdom as well as love.

2. A review of the 14 items in Chapter II, p. 29 will show that the confusion of Moslems in regard to subjects of this kind has been due, largely, to lack of information which was to be found, if prejudice had not kept them from seeking the true facts. Today there is no excuse among educated Moslems for ignorance of these subjects so we should encourage them to ask questions about our Faith and our Scriptures. Just a little inquiry on their part will show the fallacy of certain statements commonly heard from Moslems, such as, *Christians*

*do not worship, or Christians assemble in their churches every eighth day, or again, Christians hang up pictures in their guest-halls and churches as objects of adoration.*

3. Because of our misunderstanding of Moslem viewpoints or customs. We should not think it peculiar if a Moslem removes his shoes before coming into a Christian meeting place, or if he insists on keeping his hat or cap on in the service, and more especially, during prayer, for it is his custom in the Mosque to wear his head covering and remove his shoes. Nor should we be perturbed when the Moslem refuses to stand when the congregation is asked to stand in a religious meeting. He is so imbued with the idea of ritual that by doing anything as the Christians do he is afraid of being considered a convert to that religion.

4. Because of mistaken inferences. Moslems who are connected with the many Mystic or Sufi orders may appear to us to be much more lax in the strict observance of outward ritual and nearer to Christians in the spiritual interpretation of outward forms. From this we are apt to infer that such persons are really spiritually minded and will be more open, more easily led to break with Islam, and more ready to accept Christ as Saviour. But this is a mistake. Every Moslem Mystic Order attempts to trace its origin back to one or more of the Companions of their Prophet, Mohammed. All Orders at the very heart stress absolute allegiance to the Prophet of Islam.

## CHAPTER VI

### "TU QUOQUE" OR "BOOMERANG" REACTIONS

**H**OW MAY WE anticipate in advance and thus avoid statements or actions that in their rebound help to defeat our purpose?

#### I. BY STUDYING SUCH REACTIONS IN THE HISTORY OF ISLAM.

From its very inception Islam has been an eclectic faith, absorbing elements, religious and secular, from the preceding religions and civilizations. These elements reclothed in Islamic dress have tended to replace and often to demean the originals. Christians, today, with the Old Testament Scriptures as arbiter, rightly question the warped stories of Old Testament Prophets as these are presented in the Quran, traditions, and commentaries of Islam. But we must remember that these perversions are a rebound from the attitude of the Jews of the earlier centuries of Islam, whereby Talmudic tales, apocryphal stories, and folklore appear to have been widely diffused, whereas the Old Testament, the true touchstone of these fantasies, was not available. The Moslem, today, naturally accepts his own accounts as unimpeachable and charges that the records in the Christian's Bible which contradict his own are untrustworthy.

Another rebound of vaster proportions has resulted from the failure of the Christian church to circulate the Bible in the vernacular of Arabia. Had the church just before the days of Mohammed kept the teaching of the Cross of Christ in its primary position, had she continued with her primary duty of preaching the Gospel to every creature, history might have been

different. The truth about the Cross had been evidently pushed into the background. A multiplicity of crucifixes, and shrines appears to have filled the foreground, at least this was so in the environs of Arabia. The New Testament, the inspired criterion of truth and error, does not appear to have been made available. Thus the error of the denial of the crucifixion that originated among the Gnostics many centuries before, somehow outlived and outreached its originating sect, and when Mohammed appeared, a trace of it is evident in the Quran and the books of Islam, so that this error today is the common belief of more than three hundred millions of Moslems. Not only this, but it is now used as one of the proofs among them, to substantiate one of their charges of corruption in our Scriptures.

Mohammed appears to have understood the Christian Trinity to be *God, wife and son* or *God, Mary, and Jesus*, as he had only the teachings and practices of the representatives of Christianity in and near Arabia by which to judge. Sadder than this is that centuries later, when enlightened Moslem commentators came to know that the proper terms were *Father, Son and Holy Spirit*, the true meaning of this mystery was still obscured to them and erroneously interpreted by them. The most common of these commentaries is that of Baizawi, who is known among Chinese Moslems as AlQazi. Thus the challenge today: "You Christians worship three deities," is still a rebound from the failure of the church in her witness many centuries ago.

Thus we need to emphasize the examination of our actions or statements in view of the possible adverse reactions from them. We will first consider briefly some that are unavoidable and then at greater length some that are avoidable.

1. Unavoidable reactions. When a convert receives Christ as Saviour and Lord, from among influential or bigoted Moslems, it is inevitable that the attitude of these religionists will stiffen and antagonism will grow. The zealous preaching of the Gospel, or even an effort to reach Moslems with our message, is bound to arouse sleeping religionists to activity and opposition. The offense of the Cross has not ceased. Somewhat the same might be said about the much debated subject of controversy. Constructive controversy with Moslems, in the past, has often stirred up retaliatory measures; nevertheless, it has often caused them to search their own



books and foundations, to resort sometimes to novel exegeses to make certain teachings more in line with modern ideas, and to explain some so that they may appear to approximate certain Christian teachings. Many questions formerly asked are never heard from enlightened Moslems today because past controversy has shown them to be groundless. Such reactions enhance rather than detract from our message.

## 2. Avoidable reactions.

(a) From our attitudes and conduct. There are many personal attitudes that enlightened Moslems recognize as faults, deploring such in their own leaders or in themselves. One of the commonest is anger. They will watch carefully to see if we give evidence of this trait even under deliberate provocation from themselves, and judge our religion accordingly. Another one is pride, whether because of superior knowledge, or merit for strict ritual observance, holiness, or piety. If any of this is seen in the Christian they are quick to judge, "and you, too." They also have sometimes admitted that their own books are full of creeds and admonitions that bear slight relation to conduct in their daily lives. They therefore watch to see whether or not the Christian practices what is preached. Boastfulness, dogmatism, bluffing, or pretense will bring reproach, and are more culpable in us, for we have divine power and heavenly wisdom, even now, that they do not possess. We have noticed earlier, that if our message be delivered to Moslems with timidity or fear, both message and messenger will likely be despised. If there can be detected a compromising tendency about teachings which Christians are reputed to hold, the Moslem may turn away in disgust.

Thus we may avoid reactions such as these just mentioned by watchfulness and walking close to our victorious Lord and Saviour.

(b) In our criticisms and judgments. Some of these may be correct factually, but to make them may be often unwise and unnecessary. Such criticisms or judgments are inconclusive, usually work more harm than good, and in no way advance the Christian cause.

i. Pointing out ethical shortcomings. This would likely rebound with criticisms of the ethics of some Christians.

- ii. Referring to the stagnation and lack of progress in Islamic lands. Moslems in many parts of the world do not know enough of history nor comparative social values to appreciate such criticism. There were past centuries when Islamic civilization was in advance of European civilization. This might lead to very unsavory remarks about Christendom, so-called, of today.
- iii. Referring to illiteracy and educational backwardness. Even though statistics might be found to substantiate such statements, it might lead to the rejoinder that all that is possible is being done to elevate the educational standard of Moslem peoples.
- iv. Mentioning the existence of divisions and sects among Moslems. This subject could quite easily degenerate into vain wrangling. Attention would certainly be turned to lamentable disunity among Christians.
- v. Raking up the time-worn subject of conversion to Islam at the point of the sword, and fighting for the defence of, and the spreading of, their Faith. We would be challenged more than likely to defend the tragic fiasco of the Crusades, which still rancors in Moslem thinking. Moslems with their boast of a superior Religion might retort: "We with more right fight for our faith."
- vi. Criticizing the exacting ritual code and traditional requirements of Islam. Moslems will be quick to counter-challenge with a question as to the Christian's daily ritual. If we attempt to find such ordinances in our scriptures, the attempt will fail, from their standard. If we are honest and acknowledge the lack of such minutiae in our daily observances, they will probably laugh at our ignorance or pity us in our weak condition.
- vii. Making light of particular and peculiar Moslem customs. This might degenerate into tit-for-tat. There are numbers of customs peculiar to our Christian services that Moslems think extremely irreverent and obnoxious. These would probably be mentioned and soon our precious opportunity would be squandered in minor issues.

(c) In the delivery of our message. The following are enumerated just to remind us of actions that should be watched and avoided where at all possible.

- i. Use of careless or ambiguous language.
- ii. Wasting time on desultory remarks.
- iii. Use of shallow and inconclusive replies.
- iv. Failing to have available, authorities for important statements or to verify the authorities used.
- v. Repeating hearsay without proper verification.
- vi. Overstressing non-essentials when it is possible to dwell on the essentials.
- vii. By using too direct an approach to our subject. Easterners lead up gradually from some lesser phase to the main subject.

It is presumed that the occasion for the reactions derogatory to our message, such as those referred to in this chapter, has been precipitated by some mistake on our part. There will be times when some reactions will be deliberate on the part of the people with whom we have to deal and are meant to trap us.

Here, in closing, the admonition of Paul to Timothy as it has been strikingly translated by Moffat reveals the spirit in which we need to work, and speak.

"Shut your mind against foolish, popular controversy; be sure that only breeds strife. And the Lord's servant must not be a man of strife; he must be kindly to everybody, a skilled teacher, a man who will not resent injuries; he must be gentle in his admonitions to the opposition—God may perhaps let them change their mind and admit the truth; they may come to their senses again and escape the snare of the devil" (2 Tim. 3:23-26).

"Do your utmost to let God see that you at least are a sound workman, with no need to be ashamed of the way you handle the word of Truth" (2 Tim. 3:15).

Let us also take heed to no less an injunction than the "Golden Rule" of Matthew 7:12.

## CHAPTER VII.

### CARELESS DIAGNOSIS AND DISPENSING

#### THE THIRD CLASS OF PITFALLS TO BE AVOIDED

**W**E MUST be just as painstaking as the faithful physician in ascertaining, wherever possible, the particular need of each person, classifying and prescribing the best remedy available. We must also be just as scrupulous as he regarding the quality of the remedy and the proper method of dispensing it.

This chapter is not intended to discourage evangelism of Moslems for we know that the Holy Spirit can use our weakest effort and a "bow drawn at a venture" often accomplishes our Lord's purpose. There are certain dangers or pitfalls, however, that may be easily avoided, and the purpose of this chapter is to call attention to some methods of avoiding these.

#### I. BY THE DETERMINATION OF THE PARTICULAR NEEDS OF INDIVIDUAL MOSLEMS.

A review of Chapters III and IV will be found indispensable in ascertaining the needs of these individuals. As these chapters are re-read, certain teachings of Islam will strike us as less impressive because rarely heard among the Moslems whom we touch; other teachings will stand out as common in our areas. Our simplest criterion of these needs will be according to the knowledge that the Moslem has of his own Faith. (a) If the individual knows practically nothing of these teachings, any phase of the Gospel that the Holy

Spirit lays upon our hearts may be given. We will need to watch that the new teaching is not just added like a new layer over the old, and be ready to sympathize when that one discovers the antithesis between the two faiths. A reminder needs also to be given that each soul stands by personal faith before God and not before men. Some will, in due course, meet those from among fellow Moslems who will violently oppose this new-found faith, so should be warned of this possibility. (b) If the inquirer be from among those who have only a partial knowledge of these subjects, the message should be suited, as far as possible, to his need. The contrasting Christian teaching, the full, the highest, and the spiritual, should be stressed as the case may demand. About all that some Moslems think concerning Jesus is that he is a great Prophet, still in heaven, having reached there in some way without dying on the Cross, that he is returning to this earth to reign as a Moslem, Universal King, to beget children, die, and be raised again like all other men. They are assured of salvation because of being Moslems, because they have repeated the Moslem creed, or by the hope of the intercession of Mohammed on the Last Day. (c) Lastly, among the theological-student or teacher class will be found those who are well-versed in all the comparative contrasting subjects between the two great faiths. It is evident that the need of this class is different from the two preceding. With this class Spirit-guided intuition and care will be essential. Some, because of their bigotry and zeal for their faith, will be extremely difficult to deal with, but we need to be ever on the lookout among this class for those who are sincere inquirers but who prefer for the present to remain hidden.

The need of all will be, of course, Christ in His fulness and beauty. A study of the Moslems in your area of labor will reveal what particulars need to be stressed there. This leads to our second point.

## II. BY THE CLASSIFICATION OF THE MOSLEMS CONTACTED.

In witnessing in China, as at home, no one would attempt to deal with educated and uneducated in an identical manner. Approach to men and women would be different. Young and old would be dealt with differently. Likewise, and even more so, is this rule necessary in our dealings with Moslems.

The following points are suggestive as to ways of classifying the Moslems in a certain definite area.

Are they numerous, or not much in evidence?

Do they have to be sought out, or do they come of their own accord?

Are they easily approached, or like brook-trout, wary and elusive?

Are those who are literate educated in Arabic or Chinese?

Are they merchants, farmers, peddlers, laborers, or other classes?

Are they of the lower or upper strata of society?

Other classifications might be according to their attitudes:

Are they proud and bigoted, or humble and willing to be taught?

Are they worldly, or religious minded?

Are they concerned or unconcerned about their own condition or the condition of their fellow religionists?

Are they mystically or practically minded?

Are they apparently sincere in their observances or the opposite?

Are they strict or lax?

As more contacts are made with Moslems there may be necessary further analyses. For instance, as to their difficulties in regard to certain Christian teachings.

Are these difficulties with the facts or with our explanation of them?

When illustrations are used, do these help to clarify the points, or do they aggravate the difficulty?

## III. BY THE CORRECT SORTING AND ARRANGEMENT OF OUR MATERIAL.

1. We need to make sure of the content of each tract used that its special purpose may be understood.

2. We should keep the different kinds of tracts separate and easily accessible.

3. Many tracts prepared for general use may be used with Moslems if a little explanation is made at the time of distribution.

4. Whenever the need is felt for a certain kind of tract, let this need be known to the tract society that prepares such literature. (Practical suggestions will be appreciated by these societies.)

5. Wherever possible, a simple record of tracts distributed to definite individuals should be kept. This will avoid duplication and work for continuity in follow-up opportunities.

6. Some tracts, printed in the past, have been dated. (This practice should be discouraged). Where such date is very old it should be blacked out before distribution.

or boastful, a brief, pointed remark may do better than a longer one. When a subject too large for the occasion has to be commenced, divide it into its natural divisions taking just as much as can be used, profitably as occasion requires. Make clear the reason for doing this. A brief memorandum of all casual and planned contacts with Moslems should be kept, and not filed away permanently, but reviewed occasionally and kept up to date.

#### IV. BY CARE AND METHOD IN DISTRIBUTION.

1. If scripture portions are available in vowelled Arabic, distribute these only to those who can make use of their contents.

2. If Chinese scripture portions only are available, or if Chinese is the most suitable for the inquirer, ascertain before distributing the need and the best portion for meeting that need. It will help, to put in markers on two or three pages with attention called to certain verses.

3. Any notation needed should be put on the marker and not directly on the margin of the book, for Moslems are extremely sensitive about markings on sacred literature.

4. Try to make the giving of each portion a means for further opportunity.

5. Advise the inquirer that, for explanation of what may not be perfectly clear, the recipient seek Christian and not Moslem aid.

#### V. IN REGARD TO PROPER TIMES AND SEASONS.

When the opportunity offered is very brief avoid introducing a long or involved subject. When the atmosphere is frivolous wait for the conversation to become more serious or help to make it so before introducing our precious message. If the listener is too tense or angered over some personal affair it is usually best to postpone the application of a truth, but to seek the earliest opportunity thereafter to press the claims of Christ. If a Moslem met is unreasonable, taunting

## FOR THOSE WHO FIND DISCUSSION ABOUT MOHAMMED NECESSARY

### I. CONCERNING HIS DIVINE MISSION.

1. We, as Christians, should avoid referring to Mohammed as a prophet, in the strict Bible sense. We may safely refer to him as "your honored Prophet," or, "The Prophet of Islam," or, "The great Arab Prophet." There is no object gained in using some of the derogatory expressions one finds in print, such as, "the great false Prophet," or, "a very anti-Christ," or, "no room for Mohammed in the world," etc.

2. According to Islamic teaching, each dispensation foreshadows the succeeding one. In order to substantiate this theory Moslems are duty-bound to find in the Gospel definite prophecies of the coming of the dispensation introduced by Mohammed. We know there are none. Thus, if they claim that such once were in the text of the original Injil, and that in the Gospels in circulation today these have been expunged, then we have a perfect right to require proof for such assumptions. What were these prophecies? In which book, chapter and section of the original Injil did these exist?

3. No miracles of the kind claimed by Moslems today in proof of Mohammed's divine mission can be proved from the Quran. The Quran emphatically states that he performed no miracles. In this he was like John the Baptist. Miracles were never brought forward by Mohammed to prove his mission.

4. Mohammed never claimed to be a Saviour of men, whereas Christ emphatically did. It is on this note that discussion about Mohammed's mission can be made an appeal to the heart and mind of the inquirer.

### II. CONCERNING THE SINLESSNESS OF THE PROPHETS.

The statements in the Christian Scriptures, *i. e.*, the Old and New Testaments, as to the sinful condition of all mankind, including prophets, kings, and others, are the best weapons in our spiritual armory to combat the extravagant claims of Islam that all prophets were "protected" from sin, or "declared" sinless, at least after their call to the prophetic office.

## CHAPTER VIII.

### SUBJECTS WE MUST "HANDLE WITH CARE"

THE title of this brief chapter reminds us that there are some subjects which will not be taken up rashly with Moslems. In his *The Crusaders of the Twentieth Century*, Dr. Rice devotes a large section (pp. 364-475) to the subjects of Mohammed, Islam and the Quran. In entering upon this section he gives the following warning: "The alleged divine mission of Muhammed is a delicate subject to handle with Moslems and will not be rashly taken up." Farther on he continues, "That tact and discrimination will be needed in such a subject will be manifest to any one acquainted with the exaggerated opinions held about Muhammed and his supposed prophetic mission, derived from the Traditions, where the freest scope has been given to the play of exuberant fancy." A warning such as the above will serve to keep many of us from entering upon such discussions, but, in spite of this, such may sometimes be necessary. He has also anticipated this when he says: "On such occasions, however, the Christian view must be upheld with suitable arguments, and the error of the Muhammedan position demonstrated." The same might be said as well concerning the other two explosive subjects, Islam and the Quran.

#### REMARKS:

We should refuse to discuss subjects of this nature with entire strangers, or with those who have not sufficient knowledge of Islamic history to appraise the facts correctly.

We may discuss these subjects safely with proven sincere inquirers.

The Moslem's problem will thus be with our Scriptures, not with any personal criticism by us of the shortcomings of Mohammed. It is not necessary for us to try to prove, as Raymond Lull<sup>1</sup> attempted, that Mohammed was a great sinner. The following quotation is to the point: "The domestic life of Mohammed, if the general standard of oriental rulers of his time be taken into account, is moderate in indulgence, though of course the standard of a prophet claiming to supersede Jesus Christ yields a very different result."<sup>2</sup> The information contained in (A) in the Appendix of this manual is general information for the Christian user of this volume. The Moslem of today may accept or reject some of those traditional accounts but he has not the right to reject the testimony of the Christian Scriptures in like manner.

## B.

### FOR THOSE WHO FIND NECESSARY A DISCUSSION ABOUT ISLAM: ITS VAUNTED SUPERIOR- ITY OVER PRECEDING RELIGIONS

#### I. TWO KINDS OF ARGUMENTS TO BE AVOIDED.

1. Avoid arguments based on the declension of Islam from its own ideals or on the present declension of Islam.

2. Avoid arguments based on its failure to reach what we consider the higher spiritual ideals of Christianity. A review of books on the Islamic question and the replies given when faced with the vaunting or boastful spirit of Islam show that such arguments will require an extensive technical knowledge of the Quran, Traditions and Islamic literature not possessed by many non-specialists.

#### II. REPLIES SUCH AS THE FOLLOWING ARE COMMENDED WHEN SUCH SUBJECTS MUST BE FACED.

1. "Without controversy, and just as a matter of information, will you as a Moslem kindly tell me in what ways Islam is superior to Christianity?" As a rule, whatever the reply, an ignorance of our Faith will be evident, and we will be given

<sup>1</sup> 1235-1315.

<sup>2</sup> *The Teaching of the Qur'an*, H. U. W. Stanton, p. 27.

opportunity for clarifying some misunderstandings about Christianity.

2. "The verities of my Faith give me immeasurable peace and happiness, and provide me with a salvation that gives consolation and assurance. What has Islam to offer in exchange which would be higher and satisfy more?" This reply should lead to a real heart appeal. It also leads into a realm where Islam shows up at its most vulnerable point.

## C.

### FOR THOSE WHO FIND NECESSARY A DISCUSSION ABOUT THE VAUNTED SUPERIORITY OF THE QURAN AS GOD'S FINAL REVELATION

#### I. A FEW WARNINGS.

1. Avoid trying to prove to the Moslem that the Quran is not the word of God. Attempt to prove a negative is next to impossible.

2. Avoid prefacing a statement with the words: "The Quran says so-and-so." For usually the quotation will be from a translation of the said passage. It is better to say that "someone has translated the words of your Quran thus and so."

3. Avoid making a Quran passage the proof text for a definite Christian teaching. Even though the words may appear the same, the interpretation will likely be contrary. Some Quranic verses which evidently exalt our Christian Scriptures contain in them a sting—a command to believe the Quran. (e. g., Sura 5:72.)

#### II. A FEW COMMENDABLE REPLIES.

1. For the supposed superiority of the Quran over the Bible independent proof, *i. e.*, proof from outside of Islamic literature, is needed.

2. Well chosen quotations from our Scriptures might be used with a view to showing that the Christian revelation was to be the final one.

3. A counter challenge might be made requiring the Moslem to show proof whether such verses from our Scripture relative to this subject, have been mutilated, or are un-authentic.

4. There is no hint in the Bible that between Jesus' ascension to heaven and his coming back again, a supplanted revelation such as the Quran or any other Scripture was to be expected.

### III. AN EXAMINATION INTO THE HISTORICAL ANACHRONISMS IN THE QURAN.

In Stanton's, *The Teaching of the Quran*, occur these words about the histories of the pre-Islamic prophets as given in the Quran—"This would predispose him (Mohammed) to accept without excessive scrutiny the ill-digested mass of Talmudic legend, historical fact, apocryphal gospel and Arabian folk-lore which these stories present. The presentation of them as revealed truth, in face of the obvious medley of discordant elements and glaring blunders, is a problem of character which it is not easy to solve."<sup>3</sup>

### IV. A FEW WAYS IN WHICH THE QURAN CAN SAFELY BE USED EVEN BY THOSE WHO DO NOT KNOW IT IN THE ORIGINAL ARABIC.

#### (a) As an approach in fanatical areas.

Of the 104 revealed scriptures, according to the orthodox Moslem belief, the Quran is the culmination and Seal of the whole series. Whether or not the first hundred ever existed is an unimportant point with us, but the Moslem is bound to believe in all these scriptures. A few questions will reveal that usually the teachers of Islam teach only the Quran and leave the people in ignorance as to the content of the Gospel, the Zabur and the Torah. Yet every true believer is supposed to assert belief in these three preceding scriptures. The following steps will lead up to a strong appeal.

- i. God surely does not call us to believe in an empty book or a book about which we know nothing.

<sup>3</sup> *The Teaching of the Qur'an*, H. U. W. Stanton, p. 45.

- ii. Belief in the three scriptures requires that you ought to know something of their contents.
- iii. We are not called here into your midst to explain your glorious Quran; you have hundreds of capable trained teachers to do this.
- iv. If and when your own teachers are willing to teach you the genuine Torah, Zabur, and Injil, praised in the Quran, then there will be no need for our presence here.
- v. As long as your teachers do not explain the preceding scriptures we are under obligation to come and explain their contents and what these teach about the way of Salvation from sin. Our command from our Lord Jesus Christ is to go into all the world, Moslems included, and preach the Gospel to every creature.

#### (b) In dealing with the more thoughtful Moslems.

A certain limited use of the Arabic Quran can be made even by the non-specialist witness for Christ. There are in the Quran certain important teachings that are left in doubt by that Book. In a similar case, Mohammed, according to Surah 10:93, was admonished: "But if thou art in doubt as to what we have revealed to thee, then ask those who are reading the book previous to thee." Sir William Muir in his, *The Coran*, has given the old, orthodox interpretation (pp. 100 and 101). If the doubts of the Prophet of Islam were thus silenced by appeal to the Jewish and Christian Scriptures current throughout the civilized world at that time, why should not a like rule be applicable today? I will point to three instances wherein the readers of the Quran are left in doubt in important matters.

- i. In Surah 37:107 speaking of the ransoming of Abraham's son by a ram, a clear translation reads: "And we ransomed him with a great sacrifice." The Moslem world has always had an extensive controversy as to whether Isaac or Ishmael is meant by the colorless *him*.<sup>4</sup>
- ii. In Surah 4:157, speaking of the boast of the Jews that they had slain the Messiah, the Quran says: "They did

<sup>4</sup> Hughes Dictionary of Islam, see under *Abraham*, p. 6. See also Muhammad Ali, *The Holy Quran*, p. 874, f.n. 2117, example of a modern enlightened Moslem assuming that it was Ishmael.

not slay him and they did not crucify him but there *was a similitude to them*." The words *shu'bbiha-lahum* are explained by the old orthodox Commentaries to mean that another person bearing Jesus' likeness was there crucified and that Jesus himself was lifted up alive to heaven without dying. As to just who the substitute was the Moslem world has been left in doubt. Various guesses are made but are inconclusive.

- iii. In Surah 4:171 of the Quran occurs the following sentence which translated reads: "Verily the Messiah, Jesus, son of Mary is only an Apostle of Allah and *His word which He communicated to Mary*." The italicized words in the original are: *kalimatu-hu alqa-ha*. The construction here, with the feminine pronoun *ha* referring to its antecedent *kalimat* (feminine form) necessitates the interpretation that Jesus here referred to by this title is only one word of Allah's innumerable sayings, and is therefore but one of His creatures. This coincides with the entire trend of the teachings of the Quran.

But in Surah 3:44, earlier in the Quran, the following words hint at a startlingly different meaning: "When the Angels said, O Mary, truly Allah gives thee good tidings of a word from Himself *whose name* is the Messiah, Jesus, son of Mary." Here the first phrase is: *bi-kalimat*, and the second *ismu-hu*. The masculine pronoun, *hu* referring back to its antecedent *kalimat*, which is feminine in form, necessitates the meaning that this is the *soul* of the Word, uncreated and eternally, in the mind of God, and one with the essence of God. The later verse 4:171 makes this inconclusive and the devout reader of the Quran is left in doubt.

Recourse to the preceding Scriptures, the Torah, Zabur, and Injil would clear up these doubtful points and correct several unfortunate errors. Gen. 22:2, 6 and 7 with Hebrews 11:17 would show conclusively that Isaac and not Ishmael was the *son*, who was ransomed. John 19:18 and 33 with Acts 2:23 would make clear that Jesus himself was crucified and slain on the Cross. John 1:1 and 14 with Revelation 19:13 would show conclusively that Jesus is the uncreated and eternal Word of God, the "Logos," the embodiment of the collective *thought* of God, unexpressed or expressed. When translated into Arabic the above verses are correctly rendered,

the word *kalimat* being uniformly construed as masculine. John 1:1 says: "In the beginning was (kana) the Word and Word was (kana) with God and the Word was (kana) God." Verse 14 has: "And the Word became (sara) flesh and dwelt among us . . ." In the above, the verbs *kana* and *sara* are masculine gender, and therefore substantiate the glint of truth in Surah 3:44 of the Quran.



## CHAPTER IX

### AN ANALYSIS OF STATEMENTS OR QUESTIONS COMMONLY RAISED BY MOSLEMS

**I**N A CHAPTER of this kind anticipation beforehand of all the possible statements or questions that might be raised by Moslems is obviously impossible. From the examples chosen, however, it will become evident that subjects fall into specific categories. A few under each have been chosen to enable the reader to recognize the motives that lie behind the subjects raised.

#### FIRST CATEGORY.

##### *Trivial and Apparently Purposeless Remarks.*

1. Why do the Gospels that you distribute have no "Bismillah" to commence them? Or, Your Gospels have no beginning.

The popular use of this Arabic caption at the commencement of almost all Moslem books originated with its use at the head of every Sura of the Quran except the ninth. The word above is short for "In the name of Allah, the Merciful, the Compassionate." Such a caption does not introduce the Gospel portions because the originals, antedating the Quran by many centuries, contained no such caption. For us to use this would be a form of deception and therefore wrong. (See Proverbs 11:18.)

2. Where is Jesus just now?

Whether or not Jesus is in a certain one of the several fanciful strata of heaven is a subject of speculation with Moslems. A subject of vaster importance is how he is now in the immediate presence of God, who is our Heavenly

Father, interceding for all who believe in Him as Saviour. (See Heb. 9:24.)

3. Why are Christians so ignorant? Christians are so foolish.

In dealing with generalizations of this kind, a few leading questions will usually bring out some specific attitude on which the statement is based. Show from 1 Corinthians 1:20-23, 27, 28 the type of wisdom which the true Christian possesses and which is foolishness to the world. Use some concrete case such as that of Paul.

GENERAL RULE 1. (a) Do not treat lightly. (b) Answer, using questions as briefly as necessary. (c) Avoid abstract discussion. (d) By means of some scripture direct the thought into higher and more profitable channels.

#### SECOND CATEGORY.

##### *Subjects That Open the Way for Laudation of Mohammed, the Quran or Islam.*

1. What is your unbiased opinion of Mohammed, our Prophet?

We may answer that our work or ministry, to which we have been called does not include praise or censure of the founder of Islam. Our work is to proclaim the Gospel message that Moslems as well as idolators and pagans, may be attracted to Jesus Christ as Saviour and believe on Him as Lord, thus obtaining the salvation freely offered by Him. Our Book is available for you to read. (See Rom. 10:9.)

2. Our Noble Quran is truly the Word of God.

You are Moslems and naturally believe your Quran and the previous scriptures to be the Word of God. Our commission is to preach the Gospel by word and by life to every creature, that is, every person created by God. Our Scriptures point to Jesus Christ as the only Saviour of men. He is foretold in the Old Testament and revealed in the New. Hebrews 4:13, 14 tells us what the entrance of the word of God into our hearts is able to accomplish.

3. The Messiah's teachings and miracles were *unique*, but I follow Mohammed.

The Moslem making such a statement is usually anticipating the question, Why do you follow Mohammed and not the Messiah? The door will thus be open for praise of Mohammed. Draw out what the Moslem means by the word *unique* and then show how our Scriptures reveal the absolute uniqueness of Jesus, as God's final revelation to men. Such verses as: John 1:3, 18; 7:46; 21:25 might be used.

4. Arabic is the most perfect language for the communication of the will of Allah to men.

Use of such a verse as Romans 3:2 will show that up to the time of Christ God revealed His will to man through the Jewish Hebrew Scriptures. The Quran itself is a testimony that previously God had not revealed His will to man through Arabic. Obedience to the will of God is more important, anyway, than the particular language in which God has revealed His will. (See John 7:17.)

5. Christians in the past have become Moslems in great numbers.

We need to guard against the implication of such a statement: that very few Moslems have become Christians. We need to admit that on the bare face of it such a statement is perfectly true. Ask for what motive such so-called Christians have become Moslems, and why Moslems have become Christians. The reply will usually be in the former case, from worthy motives, and in the latter, from unworthy. Thus it will appear that Christians act from the worthier motives. From 1 Corinthians 15:1-4 show that no true Christian who believes in Christ according to the Gospel should ever desire to become a Moslem.

GENERAL RULE 2. Answer or comment as briefly as necessary. Follow with a positive statement based on some relevant Scripture.

### THIRD CATEGORY.

#### *Fallacies Commonly Accepted by Moslems.*

1. Due to disbelief in the authority and veracity of our Scriptures.

(a) Who was the man crucified instead of the Messiah on the Cross?

The purpose of this question is to lead us into discussion of a question on which there is great disagreement among Moslems themselves. It assumes that our Scriptures show corruption by the inclusion of the stories of the Crucifixion and burial and resurrection of Christ. We should affirm our belief in the scripture records of these historical events. We might ask for proof from non-Islamic books that another person was crucified instead of Christ. Press home some such Scriptures as Isaiah 53 and Psalm 22 with a reference to a concrete fulfilment in the Gospel.

(b) Why did Abraham offer Ishmael his eldest son on the altar?

We might ignore the motive back of such a question (which is not for information merely) by just stating that it was to test Abraham's faith. But the Moslem usually knows that. We should not deny that on natural grounds Ishmael was truly Abraham's eldest son but show from Scripture that he was not the son of promise according to Genesis 17:19-21, and the one who is mentioned by name in the Genesis record (ch. 22) as the son who was offered. Ishmael was not born of Sarah.

(c) God has no female companion; He could not have a child.

The motive back of such a statement is to assume the generation of God's son on a natural plane and then, without proof of such an assumption, charge the Christian Scriptures with alteration wherever Jesus is called Son of God. Many verses will readily suggest themselves.

2. Due to misunderstandings of our Scriptures.

(a) Could the stories of the Prophets, as these appear in your Scriptures, have been in the original Torah and Injil? By this question they imply that the passages which attribute sins to the Prophets have been added to our Scriptures. Use Job 42:5, 6 and Isaiah 6:5, 7 as examples.

(b) Do Christians ever pray? By this it is not meant that the Scriptures used today do not emphasize prayer of all kinds, but that the directions as to prayer as followed by Islam have been eliminated from the Scriptures now in use. Use John 4:23, 24 as an example.

(c) What is your attitude to the eating of pork? This question implies that the Scriptures once had the same laws as to clean and unclean things that are now contained in the books of Islam but that in these respects the original Scriptures have been changed. Use Mark 7:20, 23.

GENERAL RULE 3. Make clear that we are aware of the motive. Briefly point out the fallacy or misunderstanding. Show that all conclusions which are not ours require acceptable proof. Introduce and apply some positive Scripture relative to the subject.

#### FOURTH CATEGORY.

*Purely Academic or Abstract Questions or Statements.*

1. The sender is always superior to the one sent.

Refuse to consider this in its abstract form. We might ask for some concrete reason for the statement. It is usually to lead to the charge that Jesus was subsidiary to God. We might point out first the element of mystery involved in this idea, and then by the use of some Scripture such as Philippians 2:6-8 point to the divine purpose of Jesus taking humbly and willingly a subsidiary position to His Father.

2. Give a reasonable explanation of the Trinity.

Show the element of mystery about it using some concrete Scripture such as Matthew 28:19 (one name, one essence, three persons).

3. What folly! to ask me to believe what you yourself cannot fully understand.

Mention a few things in daily life wherein we take for granted many things which contain mysteries. Show from Scripture that we should even more expect mysteries that we must receive by faith in the true word of God. Refer especially to Deuteronomy 29:29 and Matthew 11:25-28.

4. How could finite and infinite mingle in one person?

We must find out to what particular mingling of this kind reference is made. Then by definition of terms clear it of erroneous ideas. After this proceed as in (3) above.

GENERAL RULE 4. Avoid where possible discussion in the abstract. Draw out some concrete example. Show by what God has revealed in His Word that He has revealed enough for man's present good and to lead him to salvation by faith.

#### FIFTH CATEGORY.

Statements implying previous acquaintance with our Scriptures but with erroneous deductions therefrom.

1. Could God eat, drink, suffer, tire, sleep, etc.?

The wrong conclusion here is that if Jesus did these things he could not be God. John 1:1, 14 and 10:30 might be used to show the human as well as divine nature of Christ.<sup>1</sup>

2. Jesus did not know the date of his return.

Therefore he could not be God, if He does not know all things. Show from Scripture that he deliberately left that knowledge in the Father's will in his subservience to that will. Refer to Mark 13:31, 32.

3. Jesus prayed that God would deliver him from the cross.

This is a wrong conclusion drawn from one verse of Scripture, Hebrews 5:7. In the very same book, Hebrews 9:14, 26 the fallacy of this conclusion may be made plain.

4. Your Gospels are named after men. Therefore they cannot be the one true Gospel that descended upon Jesus.

Show from 1 Corinthians 15:1-4 that there is but one Gospel revealed through various witnesses or evangelists.

5. Mohammed was the prophet greater than Moses as prophesied in the Torah. (See Deut. 18:15, 18.) We may show that the prophet was to be *like unto* Moses. Ask in what sense Mohammed fulfilled this prediction. Also Acts 3:22 shows conclusively that the prophecy was fulfilled in Christ.

6. How could Adam have been created in the image of Allah?

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<sup>1</sup> An excellent treatment of this subject is found in *Stumbling Blocks* by Jens Christensen, pp. 16-26.

This is based on a wrong conclusion that this image was to be in physical attributes. But 1 Corinthians 15:45 with Genesis 2:7 shows that such likeness or image was in spiritual, not physical attributes.

7. Jesus forgave sins while he was yet alive.

The conclusion from this is that the forgiveness of sins cannot depend upon the death of Christ. Jesus said that he did nothing except what He saw the Father do. See John 5:19. This shows that such forgiveness was on the same basis as all confessed sins were "covered" before the death of Christ in lieu of the sacrifice that he was to accomplish. Romans 3:24-26 might be used in this connection.

GENERAL RULE 5. Commend this spirit as a real desire to know more of our Scriptures. Point out any mistaken conclusion from the teaching mentioned. Use and apply scripture compared with scripture relative to the particular point.

#### SIXTH CATEGORY.

Claims and assumptions treated as though these are proven.

1. The original Injil once mentioned the name of our Prophet by his name "Ahmad."

The best way is to hand over a copy of the Gospel and ask where such name originally appeared. Also was it in the original Greek or in the translation into Arabic? Show from Acts 1:11 that until Jesus so comes "in like manner" there is no hint in Scripture of another prophet to supersede him.

2. What religion will Jesus preach on his return?

To avoid the implication hidden in the mind of the questioner that He is to preach Islam as Moslems claim he preached at His first advent first require acceptable proof that He preached Islam when He was among men and then call attention to such a verse as Hebrews 13:8 along with Luke 24:44, 46, 47 to show what will be His religion when He returns: the Christian faith.

3. Moslems honor Christ more than Christians do.

This is based on an unproven comparison. The idea is that Moslems do not say such blasphemous things about him as calling him the son of Allah or averring that a perfect, sinless prophet had to suffer at the hand of God on the cross. Many Scriptures can be used to counter this.

4. Moslems today worship Allah as Jews and Christians did.

This requires proof from Christian and Jewish sources not from Moslem sources. Until such proof is produced no consideration should be given to it. Some verses stressing the spiritual aspects of Christian worship might be used.

GENERAL RULE 6. By questioning make clear what the claim may be. By some means impress the necessity for proof from Christian sources. Have ready a few Scriptures worked out for possible similar statements.

#### SEVENTH CATEGORY.

Genuine traps sometimes evolved by Moslems. A few examples.

1. God cannot die.

It would not be correct to deny this bare statement but to admit its truth is a trap. The Moslem will then challenge us to prove that God could die. We should refuse absolutely discussion of the bare statement. We may easily prove from Scripture that God manifest in the flesh, in the Word that became flesh, could die. Scripture tells us this plainly. See Hebrews 2:9, 14, 15.

2. Jesus was free from sin.

This we must admit. But before we do so we should ask the Moslem to define what he means by freedom from sin. If we do not do this we may be led by this trap into giving support to Moslem ideas that Jesus was only *protected* from sin as all other prophets have been. Scriptures as to Jesus' absolute holiness should be in readiness.

3. Christ performed wonderful miracles.

We must agree to this on the face of the statement but if we do without asking for definitions of the words or ideas involved we will find ourselves countenancing Moslem teaching that because Jesus performed these wonderful miracles *by God's permission*, He thus admitted that He was merely a prophet like all other prophets.

GENERAL RULE 7. Be careful of statements similar to the ones mentioned. Remember the importance of requiring exact definition of the terms. Select Scriptures consonant

with the spirit of the statement, if possible, without offending or ignoring speaker or statement.

It will be evident to the user of this manual that there are three important threads running through every chapter.

1. A thorough working knowledge of the Bible is far more necessary than a knowledge of the Moslems, their Book, Prophet, Religion or Custom.

2. God has anticipated beforehand and given an answer in His Holy Word to almost every Moslem difficulty, objection and genuine doubt.

3. The burden of proof rests with the Moslem in almost every case as his revelation by his own testimony is the later.

*THE ENTRANCE OF THY WORDS GIVETH LIGHT*  
(Ps. 119:130).

## APPENDIX

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### FOR REFERENCES, CHAPTERS V — IX

#### *Particular*

RICE—Crusaders, 1-143; 484-504.

ZWEMER—The Moslem Christ, ch. VIII.

#### *General*

CHRISTENSEN—Stumbling Blocks.

GAIRDNER—Rebuke of Islam.

HUGHES—Dictionary of Islam.

JONES, V. R.—Approach to Muslim Women.

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See Bibliography for fuller reference.

## DIVISION A

### BRIEF SUMMARY OF THE LIFE OF MOHAMMED

*(Based on early tradition)*

Those of the readers who have available more complete biographies of the Prophet of Islam may find this sketch inadequate. There is nothing in this chapter which bears exclusively on Islam in China or any other part of the Moslem world. The material is culled from several accounts of the life of Mohammed which were in turn based on early Islamic Traditions as to what appear to have been the main outlines of that colorful life. The arrangement of this material parallels the developments clearly defined in the Quran when seen in the approximate order of the receiving of the so-called revelations. The Quran has been called by some "the only absolutely authentic document from the life time of Mohammed."

#### GENERAL BACKGROUND

Just before Mohammed appeared and during his youth the Arab tribes were split up into many warring factions. Blood feuds abounded. The lands where the Tribes dwelt were hemmed in by Christian Byzantium and Zoroastrian, pagan Persia. Several wealthy, powerful Jewish tribes dwelt among the Arabs, and there were a few scattered Christian communities. The dominant Arab tribe was that of the Quraish, which claimed direct descent from Ishmael. This tribe was hereditary custodian of the Kaaba, the ancient cubical idol pantheon at Mecca. The leading families of this tribe were the families of Hashim (from which Mohammed sprang) and Umayya. The only unifying factors among the Arabs appear to have been the annual pilgrimage to this heathen shrine, and the trade fairs, which were held periodically at Mecca and Okatz.

#### PROBABLE PERIODS IN THE LIFE OF MOHAMMED

##### 1. AN ORPHAN SHEPHERD LAD. (A. D. 570-582)

He was born at Mecca, presumably about the year mentioned. His father, Abdullah, of the Family of Hashim died before his birth. During his sixth year his mother, Amina, died, leaving him to the care of his aged grandfather, who passed away two years later. The orphaned youth was

then placed under the guardianship of his uncle, Abu Talib. His childhood appears to have been rigorous. He shepherded camels and sheep; living in the out-of-doors inured him to the solitude of the desert. From childhood he is said to have been subject to some form of fits, or spells.

## 2. A GLIMPSE OF THE OUTER WORLD. (583)

His uncle often participated in trade caravans for Syria and Palestine and on this occasion allowed the 13-year-old youth to accompany him. Sights en route, strange and wonderful tales of Pagan, Jewish, and Christian folklore, heard by the caravan campfires or seen in cities under Christian suzerainty, appear to have made a lasting impression on the simple, untutored mind of this Arab youth.

## 3. LIFE WITH THE CARAVANS OF TRADE. (584-594)

He evidently showed ability, as he is said to have helped with the organizing of such caravans which left annually for Syria, Iraq, or Egypt. He accompanied and later managed certain of these. From a naturally broody disposition, shunning society of others, he developed a personality that attracted people to himself. He became a shrewd judge of character. His uncle recommended him to a wealthy widow named Khadijah, whose affairs prospered so well, under his management, that she became greatly enamored of him and gave him her hand in marriage.

## 4. A MERCHANT PRINCE. (595-609)

Thus began a very happy married life in spite of his companion's fifteen years' seniority. As long as she lived, until 620 A. D., according to all records Mohammed remained a monogamist. This marriage raised his social position among the wealthy elite of Mecca. He was respected and honored as *The Trusty One*. Through Khadijah's cousin he met from time to time members of a sort of ascetic, Essene cult, called, "The Hanif," who stressed, among other things, preparation for the life to come. This cult rejected polytheism as commonly practiced among the Arabs. About this time, in his late thirties, he became distressed at the divided state of the Arab tribes. The irreverence of the people who thronged to worship before the idol shrines led him to doubt the deity of these objects of adoration. He came to despise the idolatrous paganism centering in Mecca. The life of a recluse was gradually gripping him. He seems about this time to have set apart one month each year for retiring to a cave in sun-baked, bare Mount Hira in the nearby desert for contemplative religious exercises. Sometimes he appears to have been joined in these by one and another of the Hanifs.

## 5. HIS FIRST INSPIRATION. (610)

According to early traditionists, at forty he became so depressed that he more frequently sought retirement in the cave. One day, it is said, when every faculty of his soul was strained and strung to the breaking point, suddenly, well-defined physical signs came over him. He went into a sort of trance in which he is reputed to have seen a heavenly shape that appeared first on the horizon, then nearer, until the personality drew as near as two bows' lengths away. It began, so it is said, to speak to him words in the pure Arabic dialect of the Quraish, the words which in an English translation of the Quran begin with "Recite, in the name of thy Lord (Rabb) Who created" (Later, after Mohammed's death, the com-

pilars of the Quran placed these words at the head of Sura 96). When Mohammed came out of the experience he was convinced that this was the first "parcel" of the long-desired scripture for the Arab tribes, the very words of Allah spoken into his ear by the angel visitant, in inimitable Arabic rhymed prose.

## 6. THE FIRST TRIO OF BELIEVERS. (ALSO 610)

His wife was thrilled with the news, so the records state, and became the first believer in Allah as the one, only true God and in Mohammed as Allah's apostle. Next, Zaid, a slave of Mohammed's, believed, to whom Mohammed before long gave his freedom. The third was Ali, Mohammed's cousin. Khadijah's cousin assured Mohammed that the Angel could be none other than the mighty Gabriel himself.

## 7. THE TWO YEARS OF SILENCE AND THE SIX CHIEF COMPANIONS. (611-612)

As vision delayed, a state of doubt and depression seized Mohammed, which, if true, would confirm his sincerity at this time. His wife was the reputed consoler of these mental agonies. He accomplished something, however, in this period; he prevailed upon Abu Bekr, high in Quraish counsels, to believe. The latter introduced five others among whom was Uthman of the rival Family or House of Umayya. These additions encouraged Mohammed and gave to the new movement a definite stability.

## 8. RESUMPTION OF THE RECITATIONS. (612-613)

In the second trance, he is reported to have received the command to rise and warn. There seems to have been thereafter no long delays between these so-called revelations for 20 years. While the physical signs were upon him, which the companions learned to recognize so well, every word uttered was written down by someone on whatever material might be available, and jealously preserved, or memorized by the hearers. These records were preserved unassorted, in a large box or chest in a room of the Prophet's abode.

## 9. PERSECUTION BY THE QURAISH. (614-619)

Most of his near relations seem to have scoffed at his pretensions. When he began denouncing the idolatry of the Meccan Quraish, scoffing burst into violent persecution. Some of his followers could find protection in the refuge of important families. He permitted those who could not find such protection to flee to the Christian Kingdom of Abyssinia. About this time Umar was transformed from a violent opponent to an exponent of the cult. The Quraish at that time, it appears, tried to isolate the movement within the Family of Hashim. A league of the Family of Umayya was made with other Quraishites against the other family. The isolated Family, called in history the Hashimid, was headed at this time by Abu Talib, Mohammed's uncle, although there is no record that he ever professed Islam.

## 10. A MOMENTOUS YEAR. (620)

The death of his uncle, his benefactor, occurred early in this year, followed shortly after by a greater bereavement, the loss of Khadijah. Persecution against the cult flared with new fury. Mohammed soon after married Ayesha, daughter of Abu Bekr, at that time, it is said, a girl of

nine. This was followed before the end of the year by the introduction of polygamy into the life of the Prophet of Islam, by his marriage to Sauda, widow of one of the Abyssinian refugees. Of far reaching consequence to Islam was another event near the close of the year. Six men of the Khazraj Tribe near the town of Yathrib (which later became Medinah) on pilgrimage to Mecca, believed in Mohammed as God's apostle and accepted Islam.

#### 11. PREACHING OF ISLAM TO MECCA PILGRIMS. (621-622)

At the time of the pilgrimage the following year the six returned with six more "believers," two being from a neighboring tribe. In a vale near Mecca, called Aqabah, a secret pledge was consummated. The twelve returned to Yathrib with an emissary from Mohammed, who succeeded so well that at the next pilgrimage 73 men and two women entered into a second secret pact, known as the Second Pact of Aqabah. These swore fealty to Mohammed and invited him to take up his residence in Yathrib. Thus far, he, it appears, had acknowledged authority to spread Islam only by persuasion, patience and trial, and non-use of force. They were all now bound into a secret Society, of which Mohammed was a member, albeit, its recognized leader. Recitations, (Quran Portions, or Parcels) now came permitting the members to use their swords in the defence of their religion. This was a permission of immense import.

#### 12. THE FAMOUS HEJIRAH: "FLIGHT" OF MOHAMMED AND HIS FOLLOWERS TO YATHRIB.

Before long the secret pact leaked out. The Quraish leaders, incensed, appear to have plotted to assassinate Mohammed. In this extremity he permitted all except Abu Bekr, Ali and himself to flee to Yathrib. By clever ruses the three finally eluded the plotters, arriving safely a few days later. This flight is supposed to have been in the third week of the third month of the Arab year, or about September. When the Calendar, based on the Hejirah dates was systematized, this event was pre-dated to the first day of the Arab first Moon (Muharram) of their year which equals July 22, A. D. 622.

#### 13. THEOCRATIC CHIEF IN YATHRIB. (622)

Those who have made a study of the ten years beginning with this event have called attention to a sad deterioration apparent in several particulars. Earlier ideals appear to slip. The quality of the Recitations, which have been designated Medinah Suras, as distinguished from Meccan Suras, show a decided change. The earlier poetic fire almost extinguishes. The quantity of the parcels increases. These become long, tedious, and labored, with concrete application to affairs of the moment. The rhyme continues but appears to be tacked on mechanically. Besides, still being preacher, warner, and prophet, he is now lawgiver and judge, statesman and general, and above all these, under Allah, absolute monarch. His name in these Suras is often linked with the name of Allah as due for homage. The first Mosque was built in Yathrib. One peculiarity of it is noteworthy. Differing from all Mosques that have been built since, the prayer niche or Mihrab, marked the direction for prayer as toward Jerusalem at that time. The new Religion was then, obviously, still linked with the Judaism of the Talmud.

#### 14. UNITING THE CLASSES OF YATHRIB. (622)

The population of this town and its surroundings then consisted of four principal classes. (1) The Muhajirin, Emigrants, believers who had come from Mecca before, with, or since Mohammed's arrival. Those who returned from Abyssinian exile were also included in this class. (2) The Ansar, Helpers, people of Yathrib, like the seventy-five before mentioned, who genuinely accepted Mohammed. Those who accepted Islam on his arrival were included. (3) The Munafiqin, Hypocrites, influential residents of the town who ostensibly embraced Islam, but with the lack of sincerity their name implies. (4) The Yehudi, Jews, a large and wealthy community, who had long dwelt among the Arabs. It was Mohammed's fond, but vain hope to win this community en masse to his cause. These four elements were bound together by Mohammed in a treaty of mutual protection.

#### 15. RAIDS ON MECCA CARAVANS. (623-624)

The Emigrants had little food and scant clothing. There was acute financial anxiety. It was essential that the treasury of the Theocracy be supplied somehow. There was nothing unusual, under such circumstances, among Arab tribes, for one to raid and loot the caravans of another. One fifth of the spoils came into the Society treasury. There also appears to have been an underlying personal motive: desire for revenge on the Meccans. This latter motive when blossomed-out was virtually a declaration of feudal war. No less than twenty-five of these raids are on record, in many of which Mohammed personally took part. The second raid it is said was very culpable according to Arab common law, because he is supposed to have attacked a caravan of Pilgrims in a month sacred from tribal war. On another occasion, Abu Suffyan, head of the Umaiyad Quraish, was returning with an exceptionally valuable caravan. Secretly forewarned, he forestalled the looting, but failed to check an unruly, incensed rabble that issued from Mecca, attacked the Moslems and suffered the loss of some of the leading Quraish in defeat. This is the oft-sung victory of Bedr. The following year a well organized army attacked the Moslems inflicting on them a severe defeat at Uhud, in which, according to tradition, even Mohammed himself was wounded. The Meccans, however, failed to follow up this advantage.

#### 16. BREAK WITH THE JEWS. (625)

Being aware of the kind of theocratic King-Messiah whose coming the Jews awaited, Mohammed hoped, it seems, to win them over to accept himself as that promised one. Many of the rites and ceremonies followed those in use among the Jews of Mohammed's day. He linked the names of Mecca and the Kaaba with Abraham and Ishmael. But now when he put forward his claim to be "*the prophet greater than Moses*" as prophesied in their Torah, the Jews ridiculed and scorned. After many rebuffs from them, Recitations began coming altering the trend of many original Islamic ideas. One of these ordered that prayers no longer be made to the Qiblah of the Jews at Jerusalem but to the Kaaba at Mecca. The primitive Mosque at Yathrib thus had its Mihrab changed, in this case from northward to southward, and became known in Islamic history as *The Mosque of the Two Qiblahs*. Some rituals were altered and new ones substituted. New fasts and feasts abrogated those of Jewish origin. Mohammed began accusing the Jews of tampering with their own Scriptures.



He appears to have become suspicious of their motives and jealous of their influence, so when he had rallied the Moslems after their defeat at Bedr, and subsequent revelations were received sanctioning attack on the Jews, the Tribe of the Bani Qainuqa were expelled from their homes, it is stated, and property was confiscated. The tribe of the Bani Nazir, three miles out, on a slight provocation, was banished.

#### 17. A LAW UNTO HIMSELF. (626)

The Quran passages, thus far, had limited believers to a maximum of four wives, according to their ability to support them. The Prophet at this time, tradition relates, took a fifth wife while still married to the legal four. A special dispensation came in due course granting him this mercy above other believers. This is part of the Quran today. Some time in this same year it is said he fell in love with the wife of his adopted son, Zaid, who willingly divorced her and she became wife number six. Arab law termed this incest, so one is not surprised that a whole chapter of justifying Quran "Recitations" was forthcoming. This is known in history as *the affair of Zainab*. In the subjugation of the wealthy Jews of Khaibar, among the captives was Safiyah, whose relatives had been massacred in the fighting. Arab law permitted marriage to a captive woman after three months interlude. The story is that Mohammed married this woman after three days.

#### 18. EXIT, JEWISH MENACE. (627)

The Quraish, in league with other tribes, besieged Yathrib. The siege was finally lifted, but the Jewish Tribe of Quraiza, somehow became involved, and accused of treachery. An army was dispatched and although they sued for peace Mohammed is said to have sanctioned the slaying of the males and the enslavement of the women and children. In a very short time the last Jewish tribe in that part of the Arab world was subjugated and the Jewish "thorn" removed.

#### 19. THE WAY OPENED TO MECCA AT LAST. (628-631)

Mohammed proceeded to Mecca with 1400 of his followers, as tradition relates, to perform the lesser Pilgrimage. Not long before this he had declared all the rites of the pilgrimage to be a part of Islam. His entry was thwarted by his enemies, but on rattle of sabers the Meccans treated with him on equal terms. By this treaty, known as that of Hudaibiyya, there was to be a cessation of hostilities for ten years. On his return to Yathrib (some historians record this as two years earlier), he sent embassies to neighboring kingdoms urging the acceptance of Islam. About this time he received a gift from the Ruler of Egypt including two Coptic-Christian girls. One of these, Maryeh, was the next added to his Harem, and she became a great favorite. The next year with a number of followers he performed the great Pilgrimage. All the fetishes and idols were in full regalia. Attempts to reconcile this action after his call to the prophetic office, was a cause of "headaches" to many later Islamic Doctors of Theology. A few more converts were won to his cause and another wife added, being the last, as far as some records go.

#### 20. THE SUBJUGATION OF MECCA. (630)

Early in this year, the aforementioned treaty having been broken, it is said, by the Meccans, Mohammed gathered a large force, and marched

on the city. His army easily overcame the faction-split opposition and he entered as victor. The idols were saluted with reverence (as it was their deity and not their existence that was denied), and ordered destroyed, but the sacred Black Stone, the most revered of all the relics of the Pantheon, probably a meteoric rock, was not cast out, but retained. There it remains to this day imbedded in a corner of the Kaaba, year by year kissed directly or touched with a staff by struggling masses of pilgrims from all parts of the Moslem world.

#### 21. FINAL PILGRIMAGE AND UNEXPECTED DEATH. (632)

Mohammed had ordered that after four years none but Moslems might make the Pilgrimage. This clever stroke brought almost all the Arab Tribes flocking to the, now, ascendant star. In regal pomp and state Mohammed made his final pilgrimage. His iron constitution was beginning to weaken. The excitement and fatigue brought on his final illness. He returned to Yathrib. From his sick-bed he ordered forth an expedition against the menacing Byzantine border. After performing sundry rites of Islam, in short labored sentences, he is said to have asked forgiveness for his former and latter sins. According to the traditions, he passed away in the arms of Ayesha. His followers appear to have been unprepared for such a catastrophe. He appointed no successor, according to Sunnite tradition. He left no son, nor heir. The sons born of Khadijah and Maryeh all died in infancy. Thus passed away the hero of whom Carlyle wrote, "No emperor with his tiaras was obeyed like this man with a cloak of his own clouting."

The above is the life of Mohammed in its bare outlines as early traditions of Islam makes it out to have been. Later tradition and comment embellished this so that there seems to have been no limit to the glorification of their Prophet. Just a few sentences will show a little of what is commonly believed:

Before the Creation, Mohammed's name, together with the Moslem creed, was inscribed upon the great throne of the Almighty. Adam was dazzled by a light which Allah explained to him was that of a prophet who was to descend from him and appear on the earth in the latter times. Allah is supposed to have witnessed: "Only for his (Mohammed's) sake have I created thee (Adam) and the world." Adam and all other prophets gained forgiveness through Mohammed, the last and greatest prophet. Christ comforted Mary in her grief at his own supposed death by announcing that he would return and subject the whole world to the doctrines of Mohammed. Mohammed will be the first to rise from the dead; he is the chief of Paradise. The Lord (Rabb-Allah) will hasten to meet him on his arrival. Even the Angel of Death waited on his permission before taking his soul. The Angel Gabriel, in bidding farewell to this earth for the last time, gave Mohammed the words of peace, *A's Salaam 'alai kum*.

#### FOR REFERENCE, APPENDIX A

##### Particular

GAIRDNER—Rebuke of Islam, 32-82.

JONES—People of the Mosque, 3-31.

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 SALE—Preliminary Discourse, 25-43.  
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#### General

ALI, MUHAMMAD—Muhammad the Prophet.  
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 STANTON—Outline.

See Bibliography for fuller reference.

## DIVISION B

### THE SPREAD OF ISLAM

*With Special Reference to Its Contact and Spread in China*

Historical records show that Arabia and the Arabs had contact with China by the sea routes long before the rise of Islam and caravans of trade along the ancient trade route between Arabia, Syria, Persia, and northwest China fostered commercial relations between the far and nearer East.

This outline, however, has to do with relations between the Moslem Empires or Khalifates and the *land of Sini* as Moslem writers have designated China.

It is divided into periods as follows:

1. THE FIRST KHALIFATE—Medinah (632-661).
2. THE SECOND KHALIFATE—Damascus (662-750)
3. THE THIRD KHALIFATE—Baghdad (751-1258).
4. THE PERIOD OF GREAT INFLUX (into China)—(1258-1292).
5. THE PERIOD OF GRADUAL SETTLEMENT AND RECOGNITION (1292-1492).
6. THE PERIOD OF SLOW AND STEADY DEVELOPMENT (1492-1644).
7. THE PERIOD OF THE MANCHU DYNASTY (1644-1910).

The general plan will be to state the principal events, in order, in the period and then note any historical links with China. This refers especially to periods 1-3. After the third Khalifate was extinguished in 1256, there being no Khalifate with which to relate events in China, a few events in the Moslem world at large serve to make the historical background.

#### PERIOD 1. (632-661)

The first Khalifate—Medinah (Yathrib of Mohammed's lifetime).

632. Abu Bekr (Family of Hashim, from which this primal Khalifate is also called the Hashimid), the strong man of early Islam, was chosen Successor (Khalif) to the Prophet. With energy he suppressed an incipient revolt of the Arab tribes, and promptly dispatched the army against the Byzantine-Syrian border as ordered by Mohammed.

633. Yathrib rapidly became known as Al Medinah, *the city*, i. e., of

*the Prophet.* There he rose to power; there lay his remains; and there his Khalif ruled the Theocracy of Islam.

634. Death of Abu Bekr. Umar, of the same family, wisely had been chosen as his successor. Umar, now Khalif, smashed Byzantium's power over Syria at the decisive battle of Wacusa on the Yarmuk.

635. Battle of Kadisiyya in which Yezdegird, Ruler of Persia, was defeated.

636. Jerusalem was captured. Mosque of Umar begins to rise on the site of Herod's Temple.

640. Egypt was conquered.

643. Collection of the Quran portions into one volume by Zaid bin Thabit at command of the Khalif.

644. Death of Umar. Uthman, House of Umayya, chosen Khalif. Governors recalled and replaced by Umayyads.

650. Yezdegird of Persia slain. Asia Minor invaded.

656. Uthman is murdered. Ali (Hashimid) chosen Khalif. Governors again changed for Hashimids.

661. Ali assassinated by malcontents. This old family feud, now within Islam, brings the downfall of the first Khalifate.

#### *Events of the Period Related to China*

661. The son of Yezdegird flees eastward. Appeals to Emperor Kao Tsung of the Tang Dynasty. The latter intercedes with Uthman, the Khalif, on his behalf, who sends an envoy to the Chinese court.

#### PERIOD 2. (662-750)

The Second Khalifate (Damascus, Umayyad).

661. Mu'awiya, ousted governor of Syria, maneuvers choice of himself as Khalif. Office of the Khalifate is moved to Damascus.

662. North Africa is Islamized. Akbar reaches the Atlantic.

663. Wave of conquest is deflected across Gibraltar into Spain.

665. West Afghan tribes are Islamized.

668. Constantinople is besieged.

685. Persia is overrun to the Caspian Sea.

709. Bukhara across the Oxus falls to the Moslems.

711. Gothic Kingdom of Spain collapses, and France is invaded. The Indus is crossed and Multan in the Punjab is captured.

712. Samarkand falls.

732. Tide is turned back from France by Charles Martel.

750. Rebellion spreading from Northern Persia ends the Umayyad Khalifate.

#### *Related to China*

713. First envoy from Damascus at the Tang Court.

714. Kutaiba, advancing through Turkestan, reaches Turfan, imposing Islam enroute.

726. Another Damascus envoy in China.

740. Moslem Zaidis, fleeing from the Umayyads, enter Chinese territory.

742. Chinese prisoners at Samarkand pass on the Chinese art of paper making to the Arabs.

#### PERIOD 3. (751-1258)

The Third Khalifate (Baghdad, Hashimid). Known as the Abbaside. Golden age and rapid decline of Arab rule under Persian domination.

750. Office of Khalifate moved to Kufa on the Euphrates.

754. Modern Baghdad, founded by Abu Jaffar Al Mansur, made the capital.

786. Haroun Ar-Rashid of "Arabian Nights" fame becomes Khalif.

800. Turks being used by the Khalif as army officers.

950. After a century and a half Arab empire is breaking-up into many separate local Moslem kingdoms. Authority of the Khalifate shrivels to environs of Baghdad.

1001. Mahmud of Ghazni begins incursions into India.

1037. Seljuk Turks conquer Persia.

1055. Seljuks rescue impotent Arab Khalif from his Shiah-Persian lieutenant. Turkish Sultan becomes Khalif. Nominal end to Arab rule.

1097. First contingent of Crusaders clashes with the Seljuks.

1218. Jenghis Khan of the Mongols commences ruthless conquest of Central Asia.

1258. Hulagu (Halaka) Khan sacks Baghdad, extinguishing Arabo-Turkish Khalifate.

#### *Related to China*

755. Moslem mercenary troops, attracted by offers of reward, enter China to assist Su Tsung quell the An-Lu-Shan rebellion.

756. Abu Jaffar, second Khalif at Baghdad, sends an envoy to the Tang Court.

851. Arab traveler, visiting China, reports settlements of Persians and Arabs at maritime trade marts.

878. Arab traveler, Abu Zaid Al Hafan, reports large numbers of Moslems at coastal trade marts.

950. About this period Canton becomes an important center for Moslem maritime arrivals.

1000. About this period Central Shensi becomes the congregative and disbursive center for Moslem overland arrivals.

#### PERIOD 4. (1258-1292)

Great Influx Period. Extensive overland influx of Moslems into China.

1288. Ottoman Turks begin carving out an empire in Asia Minor.

1291. Episode of the Crusades ends.

#### *Related to China*

1260. Kublai Khan establishes the Yuen Dynasty in China.

1265. Open-door policy of Kublai and Mongol disruption through Central Asia encourages entry of colonists and their families into Chinese territory. Traders, artisans, and soldiers are among their number.

1273. Kublai appoints Sayyid Edjill Umar, prince of Hsien-Yang, as governor of Yunnan. Other Persio-Turkish officers of court and state are appointed.

1292. The Polos: Marco, his father, and uncle, return to Europe after 17 years of observation in China. They give accounts of widespread Moslem settlements and customs.

#### PERIOD 5. (1292-1492)

Period of gradual settlement and recognition of Islam in China.

- 1361. Ottoman Turks begin Islamizing southeast Europe.
- 1370. Timur Leng (Tamerlane), Turkish Tartar chieftan, conquers Samarkand and Transoxania and launches on conquest.
- 1398. Timur and his hordes, having overrun Asia from the border of China to Egypt, conquers India as far as Delhi.
- 1455. Constantinople falls to the Ottoman Turks who succeed to Byzantine Empire.
- 1492. Granada cleared of Moslem Moors who are from then onward gradually driven out of Spain.

#### *Related to China*

- 1350. Islam already rooted at important overland trade routes of Central, North and West China, especially in the Northwest.
- 1354. Ibn Batuta concludes 20 year visit to Far East.
- 1365. About this year Moslems settle in the valleys of the Hochow, Kansu area. (Some Mosques were in evidence there before the first year of Hung-Wu.)
- 1368. First year of Hung Wu of the Ming Dynasty. This event has made a lasting impression on Moslems all over China who commonly date the arrival of their ancestors in this or that locality in relation to this date, before or after, as the case may be.
- 1369. Moslems given definite wards in many parts of China. These were established by Imperial edict. Many Memorial tablets given at that time to widely scattered Mosques are carefully preserved today. A Moslem chief astronomer is employed in rectifying the Chinese calendar.
- 1370. First recorded attempt by Moslems in China to transmute their Hejrah dates to the Chinese calendar.
- 1375. Mass settlement, in the bend of the Yellow River west of Hochow, of a group of the Turkish Salars, who trekked across Asia from Samarkand.

#### PERIOD 6. (1492-1644)

Period of slow and steady development in China.

- 1501. Safavid Dynasty established in Persia. The form of Islam (Shiah) prevalent since Period 3, became the state religion of Persia.
- 1517. The Khalifate was revived among the Ottoman Turks and established at Constantinople in the person of the ninth Sultan.
- 1521. Magellan discovers the Philippine Islands reporting the presence of Moslems already there. (This was the period of the great Moghul, Tatar-Turkish, Empire in India and of the spread of Islam in the East Indies, Borneo, Celebes and New Guinea.)

#### *Related to China*

The Moslems appear during this period to have had a comparatively peaceful development. Books in Arabic and Persian appear to have been common among their Ahungs and Mullahs. There is no evidence at that early date of a Chinese-Islamic literature. Traditions are common among certain Moslem families of northwest China that their ancestors spoke Persian and had an extensive literature and Commentaries in Persian.

There is no historical data yet discovered by which to verify this. These people appear to have been strong Sunnite Moslems and not Shiite there being no evidence of Shiah influence. Islam in China has always been Sunnite and of the Hanafite school.

- 1628. Accession of the last of the Ming Dynasty Emperors.
- 1644. Accession of the first Emperor of the Tsing (Manchu) Dynasty, closes the Ming Dynasty.

#### PERIOD 7. (1644-1910)

- 1683. Defeat of Islam in Europe. Moslems turned back from the gates of Vienna.
- 1747. Afghanistan gains her independence from Persia.

#### *Related to China*

Period of the Manchu Dynasty. Marked by sporadic rebellions and uprisings among the Moslems.

- 1648. Local Moslem disturbance in Yunnan, followed by another shortly after in Kansu.
- 1700. Revival of Chinese literature under Emperor Kang-Hsi (1662-1723) spurs Moslems to the preparation of Moslem literature in Chinese.
- 1724. Liu Kiai Lien completes his *Life of Mohammed* in Chinese, the first of the kind on record.
- 1781. Beginning of the Rebellion among the Salars, trouble in Chinese Turkestan (now Sinkiang) and the Rebellion of Ma Ming Hsin.
- 1783. Campaign of Emperor Ch'ien-Lung to suppress these troubles. The murder of Ma-Ming-Hsin. List of Chinese Moslem books presented to Ch'ien-Lung to prove that the writings of the Moslems were not hostile to the Emperor.
- 1821-1840. Campaigns in the reign of Tao-Kwang to put down three Rebellions in Yunnan.
- 1851. Accession of Hsien-Feng.
- 1855. Local rebellion, in Yunnan, smouldering for fifteen years flares again.
- 1862. Accession of Tung-Chi to the throne. Trouble brewing among the Moslems in Kansu, Shensi and Sinkiang; Yarkand and Kuldja also involved.
- 1863. The Tungan Rebellion breaks out in full fury.
- 1873. Rebellion in Yunnan finally put down.
- 1875. Accession of Kwang-Hsu to the throne.
- 1876. Rebellions in Shensi and Kansu ends. Populations resettled in various areas.
- 1889. Final suppression of the widespread rebellion in the more distant regions.
- 1895. Rebellion known as that of the "Twenty-first Year of Kwang-Hsu" commences in the Salar and west Kansu areas. Sining besieged.
- 1896. Rebellion put down. Reshuffle of Moslem populations who were involved to places which they occupy generally today.
- 1908. Accession of Hsuen-Tung.
- 1911. Chinese Republic established. End of Manchu rule.

The only events following the beginning of the Republic necessary for this manual are noted below.

1920. Earthquake in Kansu, which nipped in the bud an incipient Moslem rebellion.

1924. Khalifate, as an office, abolished by Turkey. Reigning Khalif was exiled.

1927. First translation of the Quran into Chinese, without inter-linear Arabic, published.

1928. Uprising headed by Ma-Chung-Yin. (Not strictly a rebellion but brigandage on a large scale affecting Northwest China from Hsichow to Kashgar.)

Those interested in other Moslem lands can work out for themselves the relation between their particular part of the world and the spread of Islam from its fountain-head in Arabia.

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FOR REFERENCE, APPENDIX B

*Particular*

CASH—Christendom and Islam, 42-66.

GAIRDNER—Rebuke of Islam, 77-125.

JONES—People of the Mosque, 32-52.

PFANDER—Mizanu 'l-Haqq, 349-367.

*General*

EKVALL—Cultural Relations.

HITTI—The Arabs.

MASON—Notes on Chinese Moh. Literature. When and How Moh'sm. entered China.

MUIR—The Caliphate.

REES—Muhammedans in India.

ZWEMER—Studies in Popular Islam. Across the World of Islam.

See Bibliography for fuller reference.

## DIVISION C

### THE QURAN AND TEACHINGS BASED THEREON

*As Developed in the Early Years of Islam*

#### I. THE ONE AUTHENTIC DOCUMENT FROM THE LIFETIME OF MOHAMMED—THE QURAN.

1. The Quran and what some of its commentators have considered it to be. The Quran, in its original essence is considered eternal, remaining always in the essence of God. The Quran is not God but it is inseparable from Him. From everlasting the first transcript has been inscribed on a Preserved Tablet of vast size beside God's throne. A copy of this in one volume was, by the Angel Gabriel's ministry, carried down to the lowest heaven on the Night of Power in the Month of Ramazan. Thence it was revealed, in parcels, by the Angel Gabriel, into the ear of Mohammed as occasion required. The Angel is supposed to have shown him the entire Quran once each year, and on the last year of his life he was privileged to view it twice. The spelling, pronunciation and grammar, in the Arabic, are the words of God himself. It is the one, and all-sufficient miracle granted to men through Mohammed. It is inimitable by men or Genii and is incorruptible.

2. The Quran, and what it really was, and is. When Mohammed breathed his last the canon of the Quran was closed. Moslems have the word of Mohammed that he recited only and all that was supposed to be revealed to him. When Abu Bekr commanded Zaid Ibn Thabit to collect all fragments then extant many memorizers of the Quranic portions had already been slain in battle. We have the word of Zaid that from the strange assortment of palm leaves, flat bones of animals, skins, stones, and men's hearts (memories) he collected all and only what Mohammed spoke while in his trances. Zaid collected the fragments into Chapters (Suras) of shorter and greater length. Abu Bekr, it is said, arranged these with the longer first and the shorter last, chose one Sura to be the preface "Opener" and the Quran was complete. A copy of this was left with Hafsa, one of Mohammed's widows. Thus the order of recitation to Mohammed, the development of ideas reflecting the periods of Mohammed's life, the certainty that the composite chapters were all revealed at the time and place claimed, all this became shrouded in a haze of obscurity. The Quran is, therefore, unintelligible without a commentary, and often so even

with its aid. There were no vowel or diacritical marks provided originally to unify the pronunciation; neither were there punctuation marks; therefore, by the time of Uthman there were many divergencies in reading, leading to much wrangling. Zaid was again called with three Quraishites to unify the reading according to the idiom of that tribe. Copies of Uthman's recension were sent to the principal cities of the Khalifate as the only authorized copies and all others ordered burned, or destroyed. This is the authorized text to this day. The Quran is slightly longer than our New Testament, is divided into 114 Chapters, or Suras, of varying length. From the very beginning it has been used liturgically. The whole is divided into 30, 60, and 120 equal divisions, indicated by symbols on the margins. The division into thirty is the basis of the common term in China for the complete Quran, *the Thirty Books*. It is often written, printed, or bound in thirty separate volumes, for aid in reading the entire book through in the thirty days of Ramazan. There is also a sort of paragraph arrangement without regard to meaning. These are marked with the final letter of the Arabic word meaning to bow, and after each paragraph on reaching each of these marks the reverent reader will make a bow. In place of punctuation marks within verses there are symbols for pause, and non-pause. Observing these punctiliously adds to the merit of its reading. All these symbols are extra-textual to facilitate its use. Verses are not usually numbered in oriental copies but are marked by large, flower-like circles. Locating definite verses is therefore very laborious and often involves sheer memory.

## II. THE TWO PRIMARY RELIGIOUS ATTITUDES, SUBJECTIVE AND OBJECTIVE.

1. Subjective: piety (*taqwa*). This is defined as fear of Allah and recognition that man's return is to Him. It is the raiment of those who say, "If Allah wills," of their every purpose. It is absolute obedience to Allah and His Apostle, to be shown in family life by both men and women. The work of piety is abstinence from idolatry and evil of every kind. The piety of the offerer of sacrifice gives acceptance with Allah, not the blood shed.

2. Objective: submission (Islam) to the will of Allah. This is the only true religion offered by Allah and accepted by the wise among men. It is belief in all the prophets. It is the religion which has dispelled falsehood. It is true, but not new. It was the faith of Noah, Abraham, Moses and Jesus, and all the prophets. When Jacob died, his sons professed this as their religion. Acceptance of Islam was demanded by the Torah and Injil. Faithful Jews and Christians were Moslems before the descent of the Quran. Now they need only to accept the Quran. Moslems are those who have surrendered to Allah and followed Mohammed. It is the easy way, but believers must fight strenuously for its defense and propagation. They must battle with unbelievers whether idolators, Jews or Christians. Apostasy from it leads to hell.

## III. THE THREE CONDITIONS OF SALVATION ARE REPENTANCE, FAITH, AND GOOD WORKS.

1. Repentance (*Taubah*). This is, turning from sin to Allah with desire for pardon, regret for the offence, and amendment for life. Death-bed repentance avails not. Mohammed and all other prophets confessed their

sins. The principle terms for sins in the Quran are: *dzanb*, *ithm*, and *khatiah*. The first two refer mainly to ceremonial offences. The last is rare, but approximates the Bible idea of "missing the mark." Some sinful acts are denounced but not uniformly. The sin of sins is associating partners with God. Ceremonial and moral sins are subject to like penalties. Allah is merciful to those who avoid great sins and commit only venial ones. Sin in the abstract is disobedience to Allah.

2. Faith (*Iman*). Specifically this is belief in what was revealed to Mohammed, necessary for Jews and Christians as well as for the pagan Arabs. For those who have faith, Allah will put away the guilt of the worst, and reward the best, actions.

3. Good works (*Amal*). See section V of this chapter for the works required to merit salvation.

## IV. THE FOUR FOUNDATIONS OF ISLAM. THE QURAN, THE SUNNAH, QIAS AND IJMA.

1. The Quran. See I of this chapter.

2. The Custom, or Sunnah, of Mohammed, "the noble pattern."

Soon after Mohammed's demise, Moslems began to look on their Prophet as having been infallible and endowed with supernatural qualities.

The early, rapid spread of Islam with novel social, political, and religious problems found the dogmas of the Quran inadequate. There soon were put into circulation, orally, traditions about what Mohammed did, said, allowed, or forbade.

About a century after Mohammed the reigning Khalif ordered a collection of all this luxuriant growth. At first only sayings attributed to the Companions of the Prophet were allowed. Mohammed was not only looked upon as inspired when he gave forth the Quran, but also, in everything he said or did. Such inspiration was declared to be in the same degree, but in a different manner. Then gradually the hedge was extended to include sayings emanating from anybody in the first generation after Mohammed, as to the deeds and words of these Companions in their obedience to Mohammed. The sayings of either of these two classes were considered as inspired when speaking of Mohammed. Many statements left obscure in the Quran were elucidated by recourse to the Sunnah. Details of great minutiae were thus added to teachings and rituals. A little later the commentators on the Quran drew largely from this gold mine of information. The hedge, having been made so wide, gross fabrications admittedly went on. Many individual collections began to appear, some according to the Companions to whom they were attributed, others according to subject matter. Finally, among Sunnite Moslems six collections of Traditions were recognized as orthodox. One of these will now be mentioned in more detail. The collection best known in China is that of Bukhari (A. H. 3rd Century). Out of 600,000 traditions he is said to have chosen only 4,000 as "sound." Out of 40,000 narrators he accepted only 2,000 as "trustworthy." Even this pruned collection may not be beyond question for experts have pointed out that more than half of the traditions of his collection are traceable to three little known youths at the time of Mohammed's death. One was as young as fourteen, it is claimed. The original text of each tradition, the companion at the first link of the chain of narrators, and the follower next above, were exempt from criticism. The only class this great traditionist seems to have criticized was the one nearest his own period.

3. The Qias, or deduction by analogy. This was based on foundations (1) and (2). Where no solution to a novel situation was available, a legal decision was made by deducing an analogy to something already recognized in the Quran or the Sunnah. This should, of course, never contravene the Quran nor the Sunnah, which were assumed to contain all first principles for all time. As might be expected, numerous juridical schools developed following the rulings of this or that Doctor (Mujtahid) of Islamic law. Such wide abuse of this principle of analogy had been made that in the 13th Century, A. D., Moslem (Sunnites) agreed to recognize only four of these schools as orthodox. Any ruling made after the 4th Century A. H. was not considered binding. Thus the door on new rulings was closed. The Moslems of China, excepting a few in Sinkiang, adhere to the school of Abu Hanifah. This being by far the majority school among Sunnite Moslems. Its founder is called "The Great Imam," or leader. Abu Hanifah laid great stress on the Qias as a foundation. The School of Shafi'i, the second in importance, re-emphasized the Sunnah. The other two schools are of only local importance today, existing in places far removed from China.

4. The Ijma, or Unanimous Consent. This has been used as the basis for new laws from time to time when all other bases have proven insufficient. Mohammed is supposed to have stated, "My people will never agree on an error." The embryo of this idea began with agreement among the first four Khalifs. Then, because the principle was first applied by the Companions in their choice of Abu Bekr as Khalif, some limited it to agreement among the Companions. But the principle has been applied much more extensively by leaders of the Moslem world. The recognition of the orthodox collections of Traditions as only six, and the limitation of the Qias to the four orthodox Schools, as noted above, were both applications of this principle. The more far-sighted Moslems of today visualize in this Foundation a way for the Moslem world to meet unanticipated emergencies in time to come. This, doubtless, gives one clue to many programs of union among Moslems.

## V. THE FIVE PILLARS (ARKAN) OF RELIGION.

This has also been termed "Religion as observance."

1. Confession of Faith. This involves, mainly, repetition of the Creed, the Watchword, of Islam. This Creed comes from two widely separated parts of the Quran and is a mechanical union of the two declarations. These two are: (a) There is no deity but God (Allah), and (b) Mohammed is the Apostle of Allah. This brief Creed is repeated, copied, mumbled, and flaunted on every conceivable occasion. This Pillar obviously rests on the Sunnah and not on the Quran.

2. Prayer. Set prayer is Salat, which is fixed for five periods each day, each preceded by the Muezzin's call when performed in a place of assembly with others. It may be said anywhere but is more meritorious in a Mosque. The names of these periods as commonly heard in China are based on the Persian. Their times are, at dawn, high noon (sun just past the zenith), mid-afternoon (another), at sunset and just after dark. On Friday, the Moslem day of Assembly each week, noon prayer is extended to a longer ritual, during which all unnecessary work is supposed to be suspended. Salat is prepared for by a complicated, rigid, and exact ritual of washings and prayer ejaculations. The words used in performing these and those

used in the prayers that follow are absolute, must be said in Arabic, and any change annuls their value.

Spontaneous Prayer is called Du'a. Allah is its hearer. Prayer may be offered for the faithful departed but not for the unbelievers in hell.

3. Almsgiving. (a) Obligatory (Zakat) is a levy on various kinds of property or income at fixed rates. Allah will repay the giver doubly with interest. Along with the spoil of warring raids this was the main revenue of the early Islamic Theocracy. (b) Freewill (Sadaqah), are to be given from earnings. Among the classes to whom these may be given are, converts, captives, debtors, fighters for Islam, and travelers. Payment of alms by way of fines may also be meritorious.

4. Fasting (Saum) refers mainly to the annual monthly fast during the entire month of Ramazan, the ninth of the Moslem year. It begins as soon as the new moon is observed officially and continues for thirty days thereafter. Food and drink are permitted only from dark until just before dawn. The sick and travelers may be excused but should fast an equivalent period at a convenient season. A few classes are exempt. An elaborate code fills volumes in regard to this fast and covers all possible points. During the month some practices are more meritorious than others, such as, visiting the Mosque or reading the Quran in the daylight hours.

Fasting, in general, may apply to abstinence from food or drink at any time as a pious work or as a penance for certain offences.

5. Pilgrimage mainly applies to the Hajj, or annual pilgrimage, which must be so planned that the pilgrim will be in Mecca from the first to the twelfth of the Moslem twelfth month. Every Moslem able to do so should perform it personally once in a life time. Those unable to do so, should perform it by 'proxy' by providing funds in whole or in part for another to go. The rites performed during the pilgrimage were largely incorporated in Islam from the pre-Islamic idol festival which was an annual pilgrimage among the Arab tribes long before Islam arose. On the tenth day of the month, and to the twelfth, sacrifices of clean beasts are offered. The flesh of the beasts slain are given to the poor or eaten by the offerers. In all parts of the Moslem world commemorative sacrifices are offered during these days of sacrifice in Mecca. Pilgrims should remain two days after the sacrifice, worshiping Allah. The pilgrimage may be made on occasion for trade. (This observance aided greatly the spread of Islam across Central Asia. The trek of pilgrims annually back and forth brought a knowledge of far away lands and attracted new settlers thither.)

Of minor importance, as its name states, is the Lesser Pilgrimage, which may be performed at any season of the year other than at the time of the great pilgrimage. This is mainly performed for merit.

## VI. THE SIX ARTICLES OF FAITH.

1. In God. Allah, the Dominant, fills the pages of the Quran. Teachings about His almighty oneness overshadow all else. His power overrides all His other attributes. Allah, at times, suggests or reflects the God of the Old Testament, but with Jehovistic ideas excluded and many Talmudic ideas included. The popular classification of Allah's attributes as 99, typified by the Rosary of 99 beads (or three 33's) in such common use throughout the Moslem world, includes names of terror and glory. His physical attributes outnumber and dominate his moral ones. He is self-

subsistent, omnipotent, omniscient, and transcendent above all limitations. On the other side he is indulgent to the weaknesses in man. He is merciful, especially to Moslems. He is eternally separated from his Creation; this contrariety from all his creatures is absolute. As to idols or false gods, their deity and not their existence is consistently denied in the Quran. There is no real contradiction between His justice and His mercy for both of these are equally swayed by His power.

2. In His Angels. Gabriel, mightiest of the Archangels, was the supposed special envoy from Allah to bring the rescript of the Quran to Mohammed. Angels are myriad in number. Some of their duties follow. They uphold God's throne; they guard and help believers, especially in fighting for the Faith of Islam; they record deeds; receive the souls of men at death; and will intercede for men at the Judgment Day. They guard the gates of hell. They will die, be raised, and be judged.

Satan (Shaitan), or the Devil, Iblis (corruption of Diabolos) is the leader of the demon host. He was cast down from Paradise at Allah's command for his refusal to worship Adam. Out of revenge he tempted Adam and caused his fall from the upper-world. He is the accuser and enemy of mankind. He beguiles all of Adam's descendants, except the faithful, who drive him away with stones. Solomon subjugated the demons by his sorcery. When they tried to steal celestial secrets they were driven away by shooting stars (meteors). The Jinn, or Genii, are not mere fairies but real creatures (to Moslems, as vouched for by the Quran), created of fire, and are part human and part spirit or angel. They are separate from, and yet merge somewhat with angels and demons. Iblis is a Jinn as well as an angel. Among Jinn there are both believers and infidels. Mohammed is reputed to have preached once to a large company of them and converted them to Islam. They are all duty-bound to worship Allah. They will die, be raised, and judged on the last day.

3. In His Scriptures. Scripture (Kitab) means writing in distinction from Quran, which means Recitation or Reading. Scriptures are the revelation or written record of the speech of Allah to men. They are a guidance from Allah, leading to either good or evil, for He leads astray whom He will. Since Adam was taught words by Allah, there has been a continuity of revealed scriptures to man. The primal was to Adam; the final, to Mohammed. The Quran was revealed in the same manner as the scriptures preceding. All preceding scriptures described the people's prophet, Mohammed, who was to come. The Torah as well as the Injil, described the prostrations of Islamic worship and promised Paradise to those who should fight in the Way of Allah. It is necessary for both Jews and Christians to be obedient to the Quran, which proves its inspiration by agreement with the Jewish and Christian Scriptures. The Quran is the final revelation for all mankind. In it there can be found no contradiction, nor in it, any change. Only Allah knows its full meaning. It is its own proof. Provision was made for changing circumstances, during the time of its revelation to Mohammed, by the rule of abrogation. By this rule, in place of the verse or verses abrogated, Allah brings similar or better verses. It revealed to Mohammed what, before the revelation, he did not know. Those who disbelieve the Quran may be exposed to armed attack or tributary subjection.

4. In His Prophets. The first was Adam; the last and seal of all, Mohammed. There has been a continuity of prophets since the first. The prophet is the Nabi, or Utterer for Allah, or the Rasul, or Messenger

of Allah. Prophets are of great number. Of the Biblical prophets, twenty-six are mentioned by name in the Quran. Aesop and Alexander the Great are also reckoned among the prophets. Stories about the preceding prophets were given by Allah to Mohammed to encourage him to bear through the Meccan persecutions. All prophets have delivered the same message of the unity of God, the repentance required by man, and the judgment to come. All were spurned and caused to suffer. Abraham is especially praised. The Jews called Ezra the Son of Allah. Regarding Jesus, he is but one of the aforementioned series. His followers professed themselves Moslems. Jesus spoke, in the cradle, to vindicate his mother. He will die at the close of his reign and will be raised again. The Jews did not slay him but one resembling him. Allah delivered him from the hands of the Jews and took him unto himself until the day of resurrection. Jesus at the judgment day will deny before Allah that he bade men take himself and his mother for two Gods besides Allah. He is not a child of Allah but His creature. The climax of the prophetic office was reached in Mohammed. He is the Praised One, the Prophet greater than Moses, prophesied in the Torah. He was corrected by Allah for avoiding a repulsive, blind beggar, and for other faults. He repented and confessed sins as preceding prophets had done. Allah did not send him with miracles. No opinion can stand against Allah and His Prophet. Belief in him and obedience to him are necessary for salvation.

5. In the Day of Judgment. This is variously called the Day, the Hour, or the Event. The resurrection is a new creation foreshadowed by the first. Rising from sleep is a picture of resurrection; for the souls of men are taken to Himself not only in death but in sleep. (The teaching of the resurrection, in some books of Moslem ritual, in China, is placed after (6) below, and made the 7th article of belief.) The resurrection is entitled an "up-rising," when the dead are revived with their bodies. An awful blow is to shake and pulverize the universe. Gog and Magog are to break forth. The "beast of the earth" is to appear to rebuke mankind for their unbelief. Terror is to seize upon all men, kneeling in awe and gazing upon Allah, the Judge. All works will be manifest. The light or heavy balances will decide the fate of all. The Quran heaps up details of that awful day; the luscious delights of the blessed in the eternal gardens of Paradise; and the indescribably lurid torments of the damned writhing in Hell. All Moslems, even, will taste of Hell, but the pious will be delivered. Allah is credited with having said: "We have created for hell many of the Jinn and of mankind."

6. Predestination of good and evil. A certain power of choice is granted to men so that Allah may exhort them, but this power is in Allah's controlling hands. God's predeterminism, or fate, means the divine act or decree which determines the measured lot of all things, animate and inanimate. Allah's behest is a fixed decree, in regard to the past, determining the creation of everything, whether these be the actions of men, belief and unbelief, obedience, and disobedience, or the events and limits of life. In regard to the future it is this fate which fixes the weal or woe of all sentient beings in the life to come. The fate of men and cities is written in their book, on a clear register, containing all secret things. Had Allah pleased, there would have been no idolatry.



*Particular*

GAIRDNER—Rebuke of Islam, 127-173.  
 JONES—People of the Mosque, 56-118.  
 MACDONALD—Aspects, 115-144.  
 PFANDER—Mizanu 'l-Haqq, 253-267.  
 RICE—Crusaders, 421-475.  
 STANTON—Teaching of the Qur 'an, 9-16; 31-110.

*General*

GAIRDNER—Muslim Idea of God.  
 MUIR—The Cor 'an.  
 SALE—Preliminary Discourse, Comments by Lane.  
 TISDALL—Original Sources of the Qur 'an.  
 WHERRY—Commentary on the Qur 'an.  
 ZWEMER—Moslem Doctrine of God. Heirs of the Prophets.

See Bibliography for fuller reference.

## Key to Special Type Used in the Index

Abbreviations: (A) rabic, (B)ible, (C)hristian, (H)ebrew, (M)oslem, (P)ersian, (Q)uran; n. e. means: no English equivalent; Moh. for Mohammed.

In the swing of the pendulum the sounds to the left are commonest in China, Central Asia and India.

	(pendulum)	(A)	(H)
a—pat; á—fár . . . a (drawl)			
b (c, e, v, x, not used)	2	2	
d	8	4	
f (g—go; o—go; p—pin, used in a few (P) words only)	20	17	
h	26	5	
h final after a. <sup>1</sup>			
h deep guttural h. <sup>2</sup>	6	8	
f—pit; f—machine			
j—jill . . . g—get. <sup>3</sup>	5	3	
k	22	11	
l	23	12	
m	24	13	
n (o, p, see note above)	25	14	
(n. e.) qg—get . . . ck—tuck	21	19	
r always trilled	10	20	
s	12	15	
s—sw—swan	14	18	
t	3	22	
t tw—twinkle	16	9	
u—put; ú—crúde			
w	27	6	
y	28	10	
z	11	7	
z zw—zwingli . . . d—don	15		
'Hamzah (n. e.) <sup>4</sup>	1	1	
'Ain (n. e.) <sup>5</sup>	18	16	

## Consonantal Diphthongs

dz—adze . . . dh, th—	9
that	
dz dzw (n. e.) . . . z zw	17
gh—ghain (n. e.)	19
kh—akh!	7
sh	13
th s—sink . . . th—think	21
th	4

## Vowel Diphthongs

ai ai—aisle . . . ai—aim	
au (n. e.) ow—how . . . ow—	
owe	

1. The letter *h*, final, after a short *a*, usually stands for the "tied-up" *t*. Its peculiarity is this: when followed by another vowel it must be romanized as *t* and thus pronounced; when alone, the *h* is silent so may be omitted. (Ex. *Kalima*, *Kalimah*, *Kalimatu-hu*.)

2. This deep guttural *h* contrasted with *kh* must be said farther back in the throat and freed from all the harshness of the latter.

3. This letter in some parts is pronounced like *zh*.

4. This symbol is used universally to represent the elision of the (A) first letter (Ex. *Kalimatu* joined to *Alláh* becomes *Kalimatu'lláh*); it is also used to represent the glottal stop between a vowel and a consonant (Ex. *Mu'min*). It is therefore the first consonant of the (A) alphabet. (Ex. 'Arz).

5. This difficult guttural may be approximated thus: say, *ah*, and with open glottis pronounce *ghain* giving the full gurgling sound, then from deeper still, freed from the *gh* sound, say 'ain. The consonant thus evident is represented usually by the reversed comma as here.

NOTE: Where the root of the word appears in *italic* type, the variant letters *h*, *s*, *t*, *z*, and *dz* are printed in Roman type: viz., *ayah*, *ansar*, etc.

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*Taqwā*, Piety, 102  
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# Index of Chinese Terms

*Necessary for explanation of terms used in this Manual and for use by Christian Workers among Moslems in China*

Transliterations and tones of Chinese words are based on the Chinese-English Dictionary by R. H. Mathews. Where there might be confusion, numbers in that Dictionary are given. Here, Chinese words in parentheses represent words shown similarly in Mathews. *E. g.*, (chī) represents chih. Where no page numbers are given the terms are general throughout this manual.

Ablution: Mu<sup>4</sup> yū<sup>4</sup>; complete: ta<sup>4</sup> ching<sup>4</sup>; partial: hsiao<sup>3</sup> ching<sup>4</sup>  
 Abrogation: ke<sup>3</sup> (chī)<sup>3</sup>. Pages 17, 106  
 All Things: wan<sup>4</sup> yū<sup>4</sup>; tan<sup>4</sup> (shī)<sup>4</sup> wu<sup>4</sup> erh<sup>2</sup>. 25  
 Alms: tien<sup>1</sup> kó<sup>4</sup>; kung<sup>1</sup> kó<sup>4</sup>. Almsgiving: san<sup>4</sup>, or chüan<sup>1</sup>, tien<sup>1</sup> kó<sup>4</sup>  
 Alteration of Scriptures, see, corruption  
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 Ascent to Heaven: teng<sup>1</sup> kao<sup>1</sup>  
 Begotten, term used of Christ explained by the Creed: tsung<sup>2</sup> . . . chú<sup>1</sup> lai<sup>2</sup> ti<sup>4</sup>. 24, 25  
 Believer: Hsin<sup>4</sup> (shī)<sup>4</sup>; hsin<sup>4</sup> che<sup>3</sup>  
 Black stone, The, at Mecca: hsüan<sup>2</sup> (shī)<sup>2</sup>  
 Call, Moslem, to prayer: hsüan<sup>1</sup> li<sup>2</sup>  
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 Companions of Mohammed, (Later): Ssu<sup>2</sup> hsien<sup>2</sup>  
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 Creed: hsin<sup>4</sup> ching<sup>1</sup>; tsung<sup>2</sup> hsin<sup>4</sup>; ching<sup>1</sup> chen<sup>1</sup> yen<sup>2</sup>. 24, 25, 26  
 Repetition of the . . . : nien<sup>4</sup> chen<sup>1</sup>; tso<sup>4</sup> cheng<sup>4</sup> yen<sup>2</sup>  
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 Dynasties, of China, see, Táng<sup>2</sup>, Yüan<sup>2</sup>, Ming<sup>2</sup>, Ching<sup>1</sup>  
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 Fasting: see, Pillar, 4th: chai<sup>1</sup> chia<sup>1</sup>. 105. Begin . . . : pa<sup>4</sup> chai<sup>1</sup>; Break the Fast: kai<sup>1</sup> chai<sup>1</sup>. Month of . . . : Chai<sup>1</sup> Yüeh<sup>4</sup>. 105

Fate, God's command: kóu<sup>2</sup> huan<sup>4</sup>; God's decrees: Hao<sup>2</sup> tai<sup>1</sup> ting<sup>4</sup> to<sup>2</sup>, see above, also see, Predestination. 39, 107  
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 Godhead, The: Chen<sup>1</sup> Chu<sup>3</sup> ti<sup>4</sup> hsing<sup>4</sup> pen<sup>2</sup>. Divine Personality: Chu<sup>3</sup> ti<sup>4</sup> pen<sup>2</sup> ke<sup>3</sup>. Divine Nature: Chu<sup>3</sup> ti<sup>4</sup> pen<sup>2</sup> hsing<sup>4</sup>. 27  
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 Helpers, The, in Medinah: fu<sup>4</sup> (shī)<sup>4</sup>  
 Hochow: Ho<sup>2</sup> Chou<sup>1</sup>. 98. For centuries (In Kansu Province, a center of Islam in China)  
 Hsien<sup>2</sup> Feng<sup>1</sup>, an Emperor of the Ching Dynasty (1851-1862). 99  
 Hsien Yang, a place referred to, page 97  
 Hsüan<sup>1</sup> Tung<sup>1</sup>, last Emperor of the Ching Dynasty (1908-1911). 99  
 Hung<sup>2</sup> Wu<sup>2</sup>, Noted Emperor of the Ming Dynasty (1368-1399). 98  
 Judgment, Day of: Chiang<sup>4</sup> tsui<sup>4</sup> (rth)<sup>4</sup>. Hou<sup>4</sup> (shī)<sup>4</sup> (chī)<sup>1</sup> rth<sup>4</sup>. 107  
 Kaabah, cubical house at Mecca: Tien<sup>1</sup> Fang<sup>1</sup>  
 Káng<sup>1</sup> Hsi<sup>1</sup>, Famous Emperor of the Ching Dynasty (1662-1723). 99  
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 Kuang<sup>1</sup> Hsü<sup>4</sup>, Emperor of the Ching Dynasty (1875-1908). 99  
 Light, Spiritual. Ling<sup>2</sup> kuang<sup>1</sup>. 24, 25  
 Literati, Ulema, one of the: hsioh<sup>2</sup> che<sup>3</sup>  
 Liu<sup>2</sup> (kai)<sup>4</sup> lien<sup>2</sup>, also known as Liu<sup>2</sup> (chī)<sup>4</sup>  
 Compiler of the first life of Mohammed in Chinese. 99  
 Ma<sup>2</sup> Chung Yin, referred to, page 100  
 Ma<sup>2</sup> Ming Hsin, leader of a Rebellion in Yunnan, 99  
 Man, human nature. (ren)<sup>2</sup> ti<sup>4</sup> pen<sup>2</sup> hsing<sup>4</sup>; human personality. (ren)<sup>2</sup> ti<sup>4</sup> pen<sup>2</sup> ke<sup>3</sup>; Manhood. (ren)<sup>2</sup> ti<sup>4</sup> hsing<sup>4</sup> pen<sup>2</sup>. 27  
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 Messenger, Apostle: Chín<sup>1</sup> chai<sup>1</sup>. 106  
 Mihrab, Prayer niche in every Mosque: cháo<sup>2</sup> hsiang<sup>4</sup>  
 Ming<sup>2</sup> Cháo<sup>2</sup>, Ming Dynasty (1368-1644). 98, 99  
 Mohammed, the Seal of the prophets: Feng<sup>1</sup> yin<sup>4</sup> che<sup>3</sup>  
 Mohammedan, see, Moslem  
 Mohammedanism: Ching<sup>1</sup> chen<sup>1</sup> chia<sup>4</sup>; Hui<sup>2</sup> Chiao<sup>4</sup>  
 Moslem (correctly, Muslim), one surrendered to God: Shun<sup>4</sup> che<sup>3</sup>. 7, 102  
 Particular application: Chiao<sup>4</sup> men<sup>2</sup> (ren)<sup>2</sup>; Hui<sup>2</sup> Chiao<sup>4</sup> tú<sup>2</sup>  
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 Mystery: chí<sup>4</sup> (mi)<sup>4</sup> (Mathews No. 5088). 39  
 Name, Quranic or Arabic, given to children of Moslems: Ching<sup>1</sup> ming<sup>2</sup>  
 Natures of Christ, see, Godhead, Manhood. Two natures never to be divided: yung<sup>3</sup> chiu<sup>3</sup> wu<sup>2</sup> ke<sup>3</sup> (Mathews No. 3319). 27. Two natures: liang<sup>2</sup> chung<sup>3</sup> hsing<sup>4</sup> pen<sup>2</sup>. 29. One Person: tu<sup>2</sup> i<sup>1</sup> ti<sup>4</sup> ke<sup>3</sup> (Mathews No. 3309b) wei<sup>4</sup>. 27, 29  
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Pillars, Five, of Moslem Religious practice: Wu<sup>2</sup> kung<sup>1</sup>; chu<sup>4</sup> (shih)<sup>2</sup>. 104, 105. 1. Nien<sup>4</sup> cheng<sup>4</sup> yen<sup>2</sup>. 2. Wu<sup>2</sup> (shih)<sup>2</sup> pai<sup>4</sup>. 3. San<sup>4</sup> tien<sup>1</sup> kó<sup>4</sup>. 4. Feng<sup>1</sup> yüeh<sup>4</sup> chai<sup>1</sup>. 5. Cháo<sup>2</sup> tien<sup>1</sup> fang<sup>2</sup>

Prayer, see, Pillar, 2nd: li<sup>4</sup> chen<sup>1</sup>. 104

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Prophet: Hsien<sup>1</sup> (chi)<sup>4</sup>; Sheng<sup>4</sup> (ren)<sup>2</sup>. 24, 25, 64, 102. Six Eminent  
: lu<sup>4</sup> ta<sup>4</sup> sheng<sup>4</sup>. (Adam, Noah, Abraham, Moses, David, Jesus)

Most holy : (Chi)<sup>4</sup> sheng<sup>4</sup>, meaning, Mohammed

Pulpit (Min(m)bar): yü<sup>4</sup> tái<sup>2</sup>

Qiblah (Direction of Prayer: The Kaaba, Mecca): Yüan<sup>2</sup> cháo<sup>2</sup> hsiang<sup>4</sup>

Quran, The: Tien<sup>1</sup> ching<sup>1</sup>. 41, 88, 89, 101, 102, 106

(ren)<sup>2</sup>: a man, man. 54

Resurrection after death: Ssu<sup>2</sup> hou<sup>4</sup> (chi)<sup>1</sup> huo<sup>2</sup>; Fu<sup>4</sup> sheng<sup>1</sup>. 107

Rites: Li<sup>2</sup> chai<sup>1</sup> kó<sup>1</sup>

San<sup>1</sup> (shih)<sup>2</sup> pen<sup>2</sup>: The Thirty Books; name for the Quran. 102

Scripture-s: Ching<sup>1</sup> tien<sup>2</sup>; Tien<sup>1</sup> ching<sup>1</sup>; ku<sup>2</sup> tien<sup>1</sup> ching<sup>1</sup>; ming<sup>2</sup> ching<sup>1</sup>. 106

Sect, Sectarics: Chiao<sup>4</sup> pái<sup>4</sup> (example: Shiah)

Sheng<sup>4</sup> ché<sup>2</sup>, one who is Holy. 51. Sheng<sup>4</sup> (ren)<sup>2</sup>: a holy man

Sheng<sup>4</sup> Kung<sup>1</sup> Hwei or Hui<sup>4</sup>. 27. Name for the Episcopal Churches in China

Shensi: Shan<sup>1</sup> Hsi<sup>1</sup>. 97, 99. Province of North China

sin: Khatiyah: chá<sup>1</sup> tsó<sup>4</sup>. 103. (Missing the mark)

Sining: Hsi<sup>1</sup> Ning<sup>2</sup>. 99. City formerly in Kansu, recently Capital of Tsinghai

Sinkiang: Hsin<sup>1</sup> Chiang<sup>1</sup>. 96, 99. Chinese Turkestan, or New Frontier

Turban wearing Moslems of : Chán<sup>2</sup> Tóu<sup>2</sup>

Submission (Islam): i<sup>1</sup> hsin<sup>1</sup> shun<sup>4</sup> shou<sup>4</sup>

Substance, or essence: Pen<sup>2</sup> (ran)<sup>2</sup>. 24, 25, 27, 36, 41, 74, 80

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Su<sup>4</sup> Tsung<sup>1</sup>. 97. Dynastic Title of Emperor (Chih) Teh (775-758)

Táng<sup>2</sup> Cháo<sup>2</sup>: Tang Dynasty (618-907). 96, 97

Tao<sup>4</sup> Kuang<sup>1</sup>, Emperor, Ching Dynasty (1821-1851). 99

Teacher (in a Mosque): Kái<sup>1</sup> hsióh<sup>2</sup>; Ta<sup>4</sup> hsióh<sup>2</sup>; Ta<sup>2</sup> Ahung

Traditions: Hsiao<sup>2</sup> ching<sup>1</sup>; chüan<sup>2</sup> shu<sup>4</sup>

Translation: fan<sup>1</sup> i<sup>1</sup> pen<sup>2</sup>. 20, 100

Trinity: san<sup>1</sup> wei<sup>4</sup> i<sup>1</sup> pen<sup>2</sup> (ran)<sup>2</sup>. 24-27

Tsing<sup>1</sup> Cháo<sup>2</sup>, Ching Dynasty (1644-1911). 99

Tsinghai, see, Ching Hai. 7

Tung<sup>2</sup> (Chi)<sup>4</sup>: Emperor of the Ching Dynasty (1862-1875). 99

Twenty-First-Year, of Kuang Hsu. 99. Erh<sup>4</sup> (shih)<sup>2</sup> i<sup>1</sup> nien<sup>2</sup>, Rebellion

World, Present: Chin<sup>1</sup> (shih)<sup>4</sup>; Coming: hou<sup>4</sup> (shih)<sup>4</sup>; Lai<sup>2</sup> (shih)<sup>4</sup>. 73

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Yellow River: Huang<sup>2</sup> Ho<sup>2</sup>. 98

Yüan<sup>2</sup> Cháo<sup>2</sup>: Yuan Dynasty (1206-1368). 97

Yunnan: Yun<sup>2</sup> Nan<sup>2</sup>. 97. Province in southwest China

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