



The Burning Bush - Online article archive

Mohammedanism: What Is It?

by E J Poole-Connor

Although this was written about 50 years ago, the information supplied by Mr Poole-Connor is useful in view of the present situation in the world. (Taken from the introduction to the article in the Watching & Waiting magazine of the Sovereign Grace Advent Testimony, 2002)

In a day when the Prime Minister, Mr David Cameron, is so foolish and ignorant of history (willingly or otherwise) as to say that "Islam is a religion of peace" (Daily Telegraph, 26th June 2015) the following article, though some 60 years old, will prove enlightening and helpful to believers today.

Islam has not changed. The cruelty of the ISIS organisation is not new. That will be made clear in this well documented article. (The Editor)

Mohammed's Early Days

To what race and tribe did Mohammed belong? Mohammed was a descendant of Abraham through Ishmael, and belonged to the Arabian tribe known as the Koreish (Quraish).

What were the circumstances of his birth and childhood? He was born a few months after the death of his father, Abdullah, who died shortly after marriage. His mother, Amina, died when he was six years old. From thence onwards he was cared for by various relations.

When was he born, and where? He was born about AD570 in Mecca, a city of Arabia, situated some fifty miles inland from the Red Sea.

For what was Mecca famous at the time of Mohammed's birth? For the Kaaba, a rudely constructed idolatrous temple, containing a black stone venerated by the Arabs, to which pilgrimages were made from all parts of Arabia.

What was the religious condition of Arabia at that period? Generally speaking, it was superstitious and idolatrous. Heavenly bodies, idols, and stones were worshipped, Judaism and Christianity having had but little influence upon it.

What was the character of Mohammed as a youth? He is credited with propriety of demeanour and purity of morals.

What important charge did he undertake in his younger days? That of convoying caravans to Syria and back.

What effect would his early surroundings have upon him? The religion of his country would predispose him towards pilgrimages and the veneration of the Black Stone at Mecca, while the mingling of truth and error in the Syrian Christianity and Judaism with which he was brought into contact while on his caravan journeys would also influence his religious conceptions.

What other influence in his early life shaped his later career? He married, at the age of twenty-five, a wealthy widow of good family, named Khadija, who was attracted by his handsome appearance and the propriety of his behaviour.

In what way did his marriage influence him? He became a person of importance amongst his fellow-countrymen and was able to find time for uninterrupted meditation on religious matters. When later he professed to be a prophet of God, his wife believed in his claims and used her wealth to forward them.



The Burning Bush - Online article archive

What was his general character at the period when he first put forward his prophetic claims? He was courteous in manner, eloquent and correct in speech, firm and prompt in his decisions, and faithful and generous to his followers and friends. The opposition he met with, later, caused hatred to those whom he considered his enemies.

At what age did he become seriously troubled about religious matters? About the age of forty.

What was the result of this restlessness of spirit? He frequently retired for meditation to a cave on the slopes of Mount Hira, three miles from Mecca, a place of peculiarly barren and dreary aspect.

What happened to him during those days of meditation? He was moved at times by forces which appeared to be external to him, during which his emotions found expression in words of remarkable force.

Of what character were these utterances? They took the form of alleged oracles or messages from God.

Had he any other remarkable experiences? At times he passed into a kind of swoon or trance, and while in this condition he heard voices which claimed to be the voice of God or of the angel Gabriel.

What in general did his symptoms indicate during this period? That he was under the control of an antagonistic spiritual power.

What is suggested by a review of the history of Mohammedanism, particularly in relation to Christianity? That there is a personal power antagonistic to the Christian faith, which devised and energised Mohammedanism as a means of combating Christianity; and that Mohammed became the instrument of this power in the founding and developing of the Moslem faith.

Mohammed's Flight to Medina, and the Development of His Teaching

Who were Mohammed's first disciples at Mecca? Chiefly members of his own family, such as Khadija his wife, Zeid his adopted son, and Ali his cousin. A wealthy merchant of strong character, named Abu Bakr, also joined him.

How were Mohammed's prophetic claims received by the people of Mecca generally? They were treated with scorn and he himself was taunted with being a soothsayer, or one possessed of demons.

What were the main results of the first ten years of Mohammed's teaching? Growing hostility on the part of the rulers and people of Mecca, occasionally breaking out into violent persecution, together with a gradual growth in the number and importance of his converts and the spread of his teaching to other places.

Which of Mohammed's doctrines aroused the greatest resentment? His doctrine of the Unity of God, with its accompanying condemnation of idolatry.

Did Mohammed ever waver in his denunciation of idolatry during this period? Yes; greatly desiring to reconcile his own tribe, the Koreish, he temporarily condoned their worship of certain of their favourite goddesses.

In what way did he do this? He attended a meeting of the Koreish chiefs, and after reading a portion from the Koran (Quran) in which these false deities were named (Sura liii), he added the words, suggested to him at the moment, 'These are exalted females, and verily their intercession is to be hoped for.'

Did he repudiate this concession to idolatry? He did so almost immediately, stirring up more intense antagonism thereby.

To what decision was Mohammed driven by the hostility of the people of Mecca? He decided to leave Mecca with his followers and seek an asylum elsewhere.

Where did Mohammed look for a possible place of refuge? His thoughts turned first to Abyssinia, to which he sent a number of his followers; later and finally, he settled upon Yathrib, a city 250 miles north of Mecca



The Burning Bush - Online article archive

(now called El-Medina - The City - i.e. M's own city).

What attracted Mohammed to Medina? The fact that his teaching had already found an entrance there. In addition to having about 200 disciples in the city, the people generally were well disposed towards him.

To what was this favourable attitude of the people due? Partly to the influence of Jewish teaching in the city, predisposing them to the rejection of idolatry and the hope of a Messiah, and partly to their being weary of long internal strife, and so ready to welcome a leader who might reunite them.

What was the date of Mohammed's flight from Mecca? June 20th, AD622.

By what name was this event subsequently known, and to what chronological use was it put? It was known as the Hegira, meaning Flight (pronounced Hej-ra, accent on the first syllable), and Mohammedans date their years therefrom, as Christians date theirs from the birth of our Lord. European writers use the abbreviation A.H. for 'in the year of the Hegira' as we use A.D. for 'in the year of our Lord.'

What, then, would Anno Domini 1952 be in the Moslem calendar? The Mohammedan year being lunar it would be the year of the Hegira 1370.

How was Mohammed received in Medina, and what place had that city in the early history of Islam? He was received with acclamation; presents were made to him, and land offered him on which to build a dwelling and a mosque. Thenceforward Medina became the centre from which his religion spread to nearly every part of the Eastern world. Here in due time embassies from kings were received, and terms dictated to kingdoms.

What developments of Mohammed's teaching took place during the early years of his settlement in Medina? Amongst other developments of his teaching were those which affected his doctrines concerning Revelation, Religious Observances, Marriage, and War.

In what respects did his teaching concerning Revelation undergo a change? Formerly he taught that the Old and New Testaments were of equal authority with the Koran; at Medina he began to teach that the Koran was a final and superior revelation, and that if necessary the Old and New Testaments must be corrected thereby.

What development was seen in the matter of Religious Observances? Daily prayer at five stated times, with preliminary washings, became obligatory; Friday was appointed as a day of public service at the Mosque; the Kaaba at Mecca became the place towards which the face was turned in prayer, instead of the Temple at Jerusalem; the fast of Ramadan was instituted; and the call to prayer in its present form was first adopted.

In what way did Mohammed influence his followers in the matter of marriage after the Flight to Medina? He encouraged the practice of polygamy by his example, and later by his teaching. Two months after the death of his wife Khadija at Mecca, in the year 619, he married Saoda, and shortly after his arrival in Medina he took a second wife, Ayesha, then a child of ten. He married in all nine wives, justifying his so doing by alleged revelations.

To what, from the human standpoint, were these developments largely due? To his growing breach with both Jews and Christians, who rejected his claims. Concessions which he formerly made to win them were now withdrawn.

What religious observances instituted by Mohammed were evidently borrowed from the Jews? Ceremonial washings, a weekly service-day, the turning of the face to Mecca instead of Jerusalem and the observance of an annual fast, the latter being suggested by the Jewish Day of Atonement. What events helped to shape Mohammed's doctrine concerning war? His desire for plunder and (later on) vengeance caused him to organise raids upon Mecca caravans; this brought about reprisals and led to the Battle of Bedr in the year 624, when Mohammed led his followers to victory against his former persecutors.

How did he treat those who were captured in subsequent battles? Many, and especially those who had been prominent in opposing him, were by his orders ruthlessly slain. In his expedition against the Jews of Beni



The Burning Bush - Online article archive

Koraiza, seven hundred captives were massacred, and their wives and children were sold into slavery.

How did he justify his resort to force? By further alleged revelations from heaven.

What effect had these actions upon the future doctrines of Mohammedanism? Henceforth war upon religious grounds (jihad) and the propagation of religion by force of arms became an accepted tenet of Mohammedanism (Islam). - N.B. 'Muslim' is the more correct spelling. 'Moslem' was adopted because it is used in English books. Islam (accent on second syllable) is the religion; derived from an Arabic verb meaning 'surrender' or 'resignation.' A follower of it does not call himself Mohammedan, but Muslim.

In view of these developments of the doctrines of Mohammed, what contrast may be drawn between him and our Lord? Whereas our Lord resisted the temptations of Satan, Mohammed yielded to them, and purchased thereby that which our Lord refused to receive - the kingdoms of this world and the glory of them.

The Death of Mohammed and the Triumphs of Islam

When did Mohammed die and at what age? June 8th, AD 632, in the sixty-fourth year of his age.

Who was the first Moslem ruler after Mohammed? Abu Bakr, one of his earliest converts, who took the title of Khalifa (often spelt by Europeans 'Caliph') - an Arabic word meaning 'Successor.'

What was the immediate task which confronted Abu Bakr on the death of Mohammed? The re-subjugation of Arabia, which revolted from Moslem rule on the death of Mohammed, and the defence of Medina.

What resulted from the successful accomplishment of these tasks? The consolidation of Islam as a stable power, and its imposition, by force of arms, on other nations.

What particularly led to the first Moslem wars of aggression? The policy of the new Khalifa, who thought it necessary to secure the adhesion of the conquered tribes of Arabia for Islam by promising them the spoils of foreign conquest.

In what famous saying did Abu Bakr justify his action? 'When a people leaveth off to fight in the ways of the Lord, the Lord casteth off that people.'

Was this propagation of religion by carnal weapons in any sense a departure from the teaching of Mohammed? No, for Mohammed himself had said, 'When the sacred months are past, kill those who join any other gods with God wherever ye shall find them' (Sura 9:5).

Against what peoples did the Moslem forces first turn? Against the Romans, whose Empire lay to the north of Arabia; and against the Persians, whose Empire lay to the east.

What were the results of these campaigns? In the battle of Wacusa, AD 634, the Moslem armies wrested Syria from the Eastern Roman (or Byzantine) Empire; and in the battle of Kadesiya, a year later, they entered upon the conquest of Persia.

What was the final extent of their Moslem conquest eastward? Under the Arabian Caliphs (Khalifas) the Moslem conquests extended eastwards through Turkestan to the borders of China, and, later, under the Turkish Khalifas, to Afghanistan, Baluchistan and India.

How far northward did the final Moslem conquests extend? Under the Turkish Khalifas, Asia Minor was conquered, and South-eastern Europe as far as Vienna. Constantinople, the capital of the Eastern Roman Empire, fell in 1453, and with it, the Byzantine (i.e. Eastern Roman) Empire.

What was the final extent of the Moslem conquests westward? Under the Arabian Khalifas, Egypt was conquered in AD 640; and, later, Tripoli, Tunisia, Algeria and Morocco were subjugated. The Straits of Gibraltar were also crossed, and Spain and France invaded.



The Burning Bush - Online article archive

What special features marked the Moslem soldiery during these wars? Intense religious fanaticism on the one hand, and cruelty and licentiousness on the other. Many of these campaigns were raids.

Was any other method than that of the sword employed by Moslems in the propagation of their religion? Yes. Islam has always been a powerful missionary force, and every possible method of winning converts has been employed.

What notable results followed the Moslem conquests in Europe, Asia and Africa? The subjugation and, in many cases, the complete extinction of Christianity in the lands in which it was first planted.

In what great battle was the Moslem invasion of Europe turned back? In the battle of Tours in AD 732, when Charles Martel (Charles the Hammer) drove the Moslems from France.

Is this to be regarded as an interpretation of Providence? Most certainly, for up to that point European Christianity was also in danger of extinction.

Was not the Christian Church in Africa once very flourishing? Yes, for in addition to having many adherents it was a Church of great preachers, apologists, and martyrs; such names as Augustine, Athanasius, Cyprian, and Tertullian being found among its leaders; and Perpetua and Felicitas among its martyrs.

What remains to tell of the existence of this once great African Church? The Copts, a spiritually feeble remnant of the Christians of Egypt, although there are over one million of them, and the ruins of a few Christian buildings, such as the Basilica in Carthage.

Are there any reasons for believing that the extinction of the Church in North Africa was a judgment of God? It is to be feared that the doctrinal and spiritual decline of the Church in North Africa prepared the way for its destruction, and that, 'in consequence of its light burning dim the Lord removed its candlestick out of its place.'

What outstanding illustrations are there of the triumphs of Islam over 'Christianity'? The great cathedral of S. Sophia in the capital of the first 'Christian' Emperor of Rome, became a Mohammedan mosque, as did the cathedral of Damascus; Antioch, where the disciples were first called Christians, now 'bristles with minarets;' and the Moslem 'call to prayer is heard daily in the birth-place of our Lord.'

Why is the Christian not shaken in his faith by the knowledge of these facts? Because our Lord foretold that the Christian Church should thus suffer from attack from without and apostasy from within.

In which of His parables did our Lord foretell these things? Particularly in the seven parables recorded in Matthew 13, when He foretold that persecution and worldliness would hinder the progress of the Gospel; that unregenerate men would be found within the borders of the professing Church; and that the leaven of error would corrupt the truth.

Islamic Doctrine

What are the two main divisions of Islamic doctrine? The two main divisions of Islamic doctrine are known as Iman and Din, the former relating to articles of belief, and the latter to the outward practices of religion.

Upon what is Islamic doctrine based? Upon the teaching of the Koran (Quran), and upon Tradition (Hadeeth). The word means 'Talk.'

What is Islamic tradition? Mohammedan tradition is a collection of reputed sayings and doings of Mohammed not contained in the Koran.

Upon what authority does this tradition rest? Upon an alleged chain of narrators such as that 'A said that B said that C said that D said that Mohammed said.'



The Burning Bush - Online article archive

How many collections of Islamic tradition are there? One thousand four hundred and sixty-five; but only six of them are regarded as standard collections.

How far is Islamic tradition reliable? Probably much of it is true, while much is manifestly undependable.

To what extent do Moslems rely on tradition? Moslems depend on tradition 'for many of the details of their daily religious practice, and for nearly all of their jurisprudence.' Tradition is regarded as supplementing and interpreting the Koran.

What are the main articles of faith which it is incumbent upon Moslems to believe? They are six in all, and include a belief in God, in His Angels, in His Books, in His Prophets, in the Day of Judgment and in the Predestination of Good and Evil.

What is the Islamic doctrine concerning the being of God? It teaches that God is a unity, that is, it equally repudiates the pagan doctrine of a plurality of deities, and the Christian doctrine of a Trinity of persons in the Godhead.

What other attributes does it ascribe to God? Omnipotence (all-power), omniscience (all knowledge) and mercy.

What is meant by Moslems when they speak of the omnipotence of God? That He has the power to do right or wrong; and that He has power to save or condemn His creatures irrespective of justice.

According to the Islamic conception of God, is He one of whom it could be said that He will 'by no means clear the guilty'? No; according to its teaching He can bring men to paradise or cast them into hell at the mere caprice of His will.

What do Moslems mean when they declare that God is merciful? They usually mean that He will be lenient to the sins of Moslems.

What is included in the Islamic belief concerning Angels? It includes a belief in jinns and demons.

What is the Islamic teaching concerning Angels? Somewhat similar to that contained in the Bible.

What do the Moslems believe concerning Jinns? They believe them to be a race of mortal creatures made from fire, who can propagate their own species and may be either good or bad.

Where are these beings thought to dwell? They are believed to inhabit certain mountains, and to haunt ruined houses or wells.

What effect has the belief in Jinns upon Islamic peoples? For fear of them multitudes live in terror and become the slaves of superstitious practices.

What is the Islamic teaching concerning Demons? They believe in Satan (Sheitan) and a numerous and terrible host of inferior demons under his control.

What is the Islamic doctrine concerning the Books of God? They believe that God has given to men one hundred and four sacred books.

To whom are these books believed to have been given? One hundred books are believed to have been given to Adam, Seth, Enoch and Noah, and subsequently lost; the remaining four are believed to have been given to Moses (the Law), to David (the Psalms), to Jesus (the Gospel), and to Mohammed (the Koran).

What is the Islamic teaching concerning the Koran? That it is uncreated, eternal and final, and that its contents abrogate all preceding Scriptures.

How large a volume is the Koran, and how is it divided? It is a volume a little smaller than the New Tes-



The Burning Bush - Online article archive

tament, and it is divided into 114 chapters bearing more or less irrelevant titles taken from words found therein, such as 'The Cow,' 'The Bee,' etc.

What are its contents? It is a 'jumble of fact and fancy, laws and legends, prayers and imprecations;' but much of it is clothed in beautiful and even sublime language.

What is the Islamic doctrine concerning major and minor Prophets? Mohammedanism teaches that there are one hundred and twenty-four thousand prophets, of whom six - Adam, Noah, Abraham, Moses, Jesus and Mohammed - are major, and the remainder minor.

How many of the minor prophets are mentioned in the Koran? Twenty-two; and these include Lokman (who may be Aesop) and Alexander the Great.

What is the Moslem doctrine concerning Mohammed as a Prophet? He is declared to have been existent before creation, to have been sinless, to be the standard of perfection in character, to be the only powerful intercessor with God, to dwell in the highest heaven, and to surpass in honour and glory the Lord Jesus.

What do Mohammedans teach concerning the Lord Jesus? They teach that he was born of a virgin, worked miracles, was a teacher sent by God, and now occupies an inferior station in heaven.

What is taught concerning the second coming of Christ? Moslems teach that He will come again, will reign as a Moslem King for forty-five years, will then die and be buried near Mohammed.

Are there not also some other details included in the Moslem doctrine of the second coming of Christ? Yes; as that when He comes He will slay all the swine in the world, and break every cross.

What is the Moslem doctrine concerning the person and crucifixion of the Lord Jesus? They not only strenuously deny His deity, His redeeming work and His atoning death, but even deny that fact of His death, maintaining that the Jews were defeated by God in their plot to crucify Him, and crucified another in His stead, whilst Jesus was caught up to God without dying. As Moslems account Jesus to be merely human (though a prophet) they say that He will come back to earth, as a Moslem, and then die and be buried like other men. Passages from the Koran denying Christ's death are often quoted to the missionaries.

What is Islamic doctrine concerning the Day of Judgment? They teach the resurrection of the dead, the final judgment, and the existence of heaven and hell.

What is the general character of the descriptions of heaven and hell given by Islamic commentators? Their descriptions are material and literal, and the details given of both heaven and hell are often unpleasant to the reader.

What is the Islamic doctrine of Predestination? Most Moslem sects teach 'that man is necessarily constrained by the force of God's eternal decree to act as he does,' and the practical outcome of their teaching is the denial of all human responsibility.

Is this belief an essential part of Islam? It is; for to the Moslem true religion is Islam, or resignation to the caprice of a divine decree from which there is no escape. The Moslem is nearly always a fatalist, the word 'Maktooh' (meaning literally 'written,' or 'decreed') being very frequently on his lips.

What is the practical result of this doctrine upon those who accept it? 'Sin ceases to disturb the conscience; hope perishes ... injustice and social decay are stoically accepted.' It is largely due to the fatalist element in Islam that nations under Moslem rule decay.

Islamic Ritual and Practice

What religious duties is every Moslem required to perform? He is required to perform five duties: To witness to Mohammed; to pray; to give alms; to fast in the month of Ramadan; and, if possible, to make a pilgrim-



The Burning Bush - Online article archive

age to Mecca.

What name is given to these five duties? They are called the 'Pillars,' or foundations, of religion.

What will result, according to Moslem teaching, from the neglect of any of these duties? The danger of being eternally lost.

What is 'The Witness' to Mohammed? It is the following declaration (consisting of seven words in Arabic): 'There is no deity but Allah; Mohammed is the Apostle of Allah.'

In what respects is this creed remarkable? It is the shortest creed in the world, and the oftenest repeated.

How often is 'The Witness' repeated? It is publicly repeated throughout the Moslem world in the call to prayer five times a day, and on innumerable occasions in private.

Is it not used in widely differing circumstances? Yes; 'It is a battle-cry and a cradle-song; an exclamation of delight and a funeral dirge.'

What is the character of Moslem prayer? Generally speaking, it appears to be vain repetition.

To what is this due? It is due partly to the fact that Moslem prayers consist of set forms in the Arabic language, which, to three-fourths of the Moslem world, is unknown; and partly due to the mechanical character of Moslem worship.

What other requisites are therefore acceptable Moslem prayer? Ceremonial washings, prescribed postures and genuflexions, and the turning of the face towards Mecca.

What are the hours of public Moslem prayer? Dawn, noon, two hours before sunset, at sunset, and two hours after.

What is the Chief Moslem Fast? It is the Fast which is observed during the whole of Ramadan, the ninth month of the Moslem year.

In what does this Fast consist? In abstention from eating, drinking, bathing, smoking, snuff-taking and the use of medicines, between sunrise and sunset.

Does not this Fast press very heavily on many? Yes; it presses very heavily on the Moslem labouring classes, especially when, by changes of the lunar calendar, the Fast is observed at a time of the year when the day is long and the heat intense.

Are not Moslems very strict in their observance of this Fast? Yes; even the most intemperate and self-indulgent seem to possess the power to observe it.

Is it productive of any moral good? Rarely; while there is abstinence during the day, gluttonous feasting is permitted during the night.

To whom are Moslem alms to be given? To seven classes of people; to the tax-collector, the poor and the homeless; to slaves and debtors; to those fighting for Islam and to travellers.

What good and what evil results have been produced by the Moslem laws of almsgiving? They have resulted, on the one hand, in habits of very generous hospitality to travellers, and on the other, in a mechanical and unfeeling bestowment of gifts upon the poor. Moslem alms are often 'bestowed without compassion and received without gratitude.'

To what place do Mohammedans make their annual pilgrimage? To Mecca in Arabia, the birthplace of Mohammed.



The Burning Bush - Online article archive

What are the ceremonies performed by the pilgrims when Mecca is reached? They consist of legal ablutions, kissing the Black Stone in the Kaaba (the word Kaaba means 'Cube,' and the building is so named because it is roughly square), running round the Kaaba seven times, throwing stones at a pillar called 'The Devil,' sacrificing a sheep, and other observances.

Do not these performances constitute a very heathenish performance? Yes; they are 'a fragment of incomprehensible heathenism taken up undigested into Islam.'

What is the great spiritual danger arising from Islamic teaching concerning ritual and practice? The great spiritual danger of this teaching is that it leads men to believe that the recital of a creed and the performance of religious duties will merit salvation.

Are there other spiritual dangers arising from Islamic ritual and practice? Yes; the pomp and ceremony of Islamic ritual and practice appeal to the religious instinct and act as an opiate to the conscience, but exercise no check upon the indulgence of the flesh.

The Preaching of the Gospel to Moslems

What spiritual equipment is needed by those who preach the Gospel to Moslems? A personal experience of the saving power of Christ; a sincere desire for His glory; a love for those whose conversion is sought; infinite patience in bearing with them; and the empowering of the Holy Spirit.

Can the preacher of the Gospel count upon any spiritual forces other than these? Yes; he may count upon the fact that the Holy Scripture is the Word of God, and, as such, is the sword of the Spirit; also that one of the functions of the human conscience is to acknowledge its truth.

What mental equipment is needed for work amongst Moslems? In general, a clear knowledge of Scripture and the doctrines of the Christian faith, together with a competent acquaintance with the doctrines and practices of Islam.

What will the latter involve? A careful study of the Koran (Qur'an) both in the original Arabic and in a good translation, and of such other books as will help to elucidate its teaching.

Should any other equipment be acquired? Yes; it will be a great asset to acquire such knowledge of the native mind as will enable the missionary to understand its prejudices and thereby to be able to avoid giving unnecessary cause of offence.

Is controversy unavoidable in preaching the Gospel to Moslems? Yes; sooner or later the Christian preacher will be involved in controversy, without seeking it.

Why is this? Because certain vital doctrine of the Christian faith is categorically denied in Islamic teaching.

What important Christian doctrine is denied by Moslems? The doctrine of the Holy Trinity, the doctrine of the Divine Sonship of our Lord, and the doctrine of His Atoning Death and Resurrection, also the Divine Personality and Deity of the Holy Spirit.

What should be the attitude of the missionary in regard to controversy? He should never seek it for its own sake, but he should never shun it, lest his hearers imagine that no answer can be given to their objections.

In what spirit should controversy be carried on? In a spirit of love, and with a desire not to gain a polemical victory, but to remove stumbling-blocks and to win souls for Christ.

What special point of contact has the Christian preacher with his Moslem hearers? The special point of contact is that Mohammed instructed his followers to pay attention to the teachings of the Law and the Gospel, that is, the Old and the New Testaments.



The Burning Bush - Online article archive

When Moslems are reminded of this fact what is usually, their reply? Their reply is that Christians have (since) corrupted their Scriptures in order to bolster up their faith.

How is this argument best met? With intelligent Moslems it may be met by reminding them that there are to be seen three copies of the Gospel, one at Rome, the other two in London, which were written at least two hundred years before the death of Mohammed, and these all agree with the Christian Gospel of to-day. (These manuscripts are not reliable but that does not alter Mr Poole-Connor's argument - W & W Editor.).

Is it wise to attack the memory of Mohammed? No. There is nothing which so readily provokes a fanatical outburst on the part of the hearers.

If the Missionary is asked his opinion of Mohammed, how should he reply? He should reply to the effect that he has not come to talk about Mohammed, but about the Lord Jesus Christ.

Have any valuable controversial works been written? Yes; a considerable number of books, pamphlets and tracts in Arabic, and also some in the Persian and Indian languages. Notable were: 'The Apology of Al-Kindy,' written by an Arabian Christian of high rank in the ninth century; 'Balance of Truth,' by Dr. Karl Pfander, a German missionary in the East in the earlier part of the nineteenth century, 'Sweet Firstfruits,' and also 'Beacon of Truth, both written by a native Syrian Christian towards the close of the last century. These, however, are out-of-date and out of print now, and in some lands their distribution was prohibited. For more recent titles write to Nile Mission Press, Box 460, Cairo. 'The Lord of Glory,' 470 pages is on the Deity of Christ. A small leaflet is on 'Christ's Testimony to Himself.'

To what British authors are we indebted (under God) for these and similar writings? To Sir William Muir, who translated three of the above from Arabic to English, thus making them known; to Dr St Clair Tisdall (distinguished Orientalist) who revised and re-wrote Pfander's 'Balance of Truth,' and himself contributed some powerful treatises; to Dr G H Rouse, of India (missionary, and Bengali scholar), who wrote a series of 'Tracts for Mohammedans' in Bengali (these were done into English and some into Arabic). Alas, most of the above are now out-of-print. Also to Mr. Arthur T. Upson, formerly of the North Africa Mission in Egypt, one of the best living Arabic scholars (Mr. Upson was for about thirty years superintendent of the Nile Mission Press, Cairo, and was responsible for the issue of 700 valuable publications and was himself the author of some of them). The outstanding American author was the late Dr. S. M. Zwemer, whose 'Islam' was the standard textbook for students. An English translation of the Koran used to be available in the 'Everyman Series' as was 'Mohammedanism,' by H. A. R. Gibb (Oxford University Press, No. 197 of 'Home University Library'). More recent is 'Christianity Explained to Muslims.' Published in India (Y.M.C.A., Calcutta).

(We have not altered Mr Poole-Connor's answers given above, but as this article was written about 50 years ago, it is doubtful that these works are now obtainable. But it may be possible to find them in second-hand bookshops! - W & W Editor.).

What important fact in relation to Islam should the missionary always remember? He should remember that nothing short of the power of the Holy Spirit will bring about conviction of sin and faith in the Lord Jesus Christ.

What important fact in relation to the Gospel should the missionary also remember? He should remember that God has a purpose of grace, which, in spite of all that opposes, shall assuredly be accomplished.