

of the oppressed and exploited. We have got to uncover the liberating foundations of the gospel. Above all, we have got to approach the evangelistic situation comprehensively, yet concretely so as not to lose sight of the larger dimensions of our task nor the particular problems to which the gospel must speak. Thus evangelism will be able to contribute to the transformation not only of men and women personally but of the particular society of which they are part. p. 68

A Selective Bibliography for Christian Muslim Workers

by WARREN W. WEBSTER

THIS BRIEF annotated listing of helpful books for Christian workers has been compiled from hundreds of volumes in English dealing with Islam and the Muslim world. The intent was to provide a basic list of 50–60 titles which is suggestive rather than comprehensive. It is recommended that interested Christian students of Islam and those beginning work with Muslims attempt to get well acquainted with at least one volume in each section of this outline while awareness gradually extends to some of the other titles.

Some valuable materials unfortunately are now out of print, but they generally can be located for research and study in one of the libraries majoring on missions or Islamic studies. Many hard to obtain volumes, especially some published in other countries, can be obtained through the Fellowship of Faith of Muslims (205 Yonge Street, Toronto, Ontario, Canada M5B 1N2).

It is perhaps understandable why no attempt could be made in this brief bibliography to include important works available in Arabic, French, or other major languages of the Muslim world, but the serious student should begin to acquire those materials for the areas in which he is interested. Also in the interest of brevity we could not include references to the many excellent articles on the Christian mission to Islam appearing in such periodicals as the *Evangelical Missions Quarterly*, the *Muslim World Pulse*, *Missiology*, the *International Review of Missions*, and *The Muslim World*. Magazines and journals, however, contain some of the best current reports and ideas and should be regularly consulted.

Hopefully, the bibliography and annotations which follow will provide a helpful introduction to some available materials which may contribute, directly and indirectly, to more effective communication of the Good News in Jesus Christ to Muslims. p. 69

I. INTRODUCTION TO ISLAM

“Focus on Islam” booklets. Toronto: Fellowship of Faith for Muslims.

A series of inexpensive, informative booklets which may be useful in introducing laymen to the nature and challenge of Islam. Titles include: “The Muslim Challenge to the Christian Church,” “Islam: What is it?” “The Five Pillars of Islam,” “The Ahmadiyya Movement,” “The Life of Muslim Women,” “From Islam to Christ—How a Sufi Found His Lord,” and “The Qur’an Says....”

What is Islam? W. MONTGOMERY WATT. (London: Longmans, Green & Co., Ltd., 1968.)
A generally helpful introduction by the Professor of Arabic and Islamic Studies at the University of Edinburgh.

Introducing Islam, J. CHRISTY WILSON. (New York: Friendship Press, 1959.)
A brief, popular introduction with the illustrations and a helpful glossary.

II. LIFE OF MUHAMMAD

Mohammed, The Man and His Faith, TOR ANDRAE. Translated from the German. (London: George Allen and Unwin Ltd., 1956.)

A serious but very readable study based on vast knowledge and immense research which avoids extremes in interpreting the life of Muhammad.

Muhammad-at Mecca, W. MONTGOMERY WATT. (London : Oxford University Press, 1953.)

Muhammad-at Medina. (London: Oxford University Press, 1956.)

Muhammad-Prophet and Statesman. (London: Oxford University Press, 1961.)

A series of detailed, classical studies by an outstanding scholar. p. 70

III. THE QURAN (KORAN) AND THE TRADITIONS (HADITH)

The Koran Interpreted, ARTHUR J. ARBERRY, (New York: Macmillan, 1964.)

A scholarly attempt to convey to the English reader something of the spirit and tone of the Quran in Arabic. It is said to be “the most poetic of the English translations”—and one of the best.

Introduction to the Qur'an, RICHARD BELL. (Edinburgh University Press, 1953.)

A technical and critical study of the origin and compilation of the Quran.

The Event of the Qur'an. Islam in its Scripture. KENNETH CRAGG, (London: George Allen and Unwin Ltd., 1971.)

A modern Christian attempt to sympathetically, yet critically, assess the meaning and significance of the Quran as an “event”—not simply a document—fusing Muhammad’s personal *charisma*, poetic eloquence, Arab consciousness and vibrant theism into the Scripture of Islam.

The Traditions of Islam, ALFRED GUILLAUME. (Oxford University Press, 1924.)

A somewhat dated, yet classic, introduction to the study of Hadith literature (traditions concerning Muhammad and his companions) which is regarded by many Muslims as having an importance and authority nearly equal to that of the Quran itself as a source of Muslim belief and practice.

The Qur'an as Scripture, ARTHUR JEFFREY. (New York: Russell Moore Co., 1952.)

A Christian scholar’s assessment of how Muhammad came by his notion of Scripture and how he developed his own mission in terms of the pattern of prophetic succession he had learned from “The People of the Book.” The last section of this small book is devoted to one of the best brief discussions available on the textual history of the Quran. p. 71

The Meaning of the Glorious Koran, MOHAMMED MARMADUKE PICKTHALL. (New York: Dover Publications, 1977.)

An explanatory translation by an Englishman who became a convert to Islam.

Companion to the Qur'an, W. MONTGOMERY WATT. (London: George Allen and Unwin Ltd., 1967.)

Notes on the quranic text giving helpful background information and explaining illusions which western readers might not understand. Based on Arberry's translation but can be used with any translation. Contains a useful index of proper names in the Quran.

IV. HISTORICAL DEVELOPMENT OF ISLAM

A Brief History of Islam—A Christian Interpretation, HARRY BOER. (Ibadan, Nigeria: Daystar Press, 1969.)

A concise history of Islam written especially for Christian readers by the principal of a theological college in Africa. Special attention is given to Muslim penetration and expansion in West Africa.

History of the Islamic Peoples, CARL BROCKELMAN, (New York: Capricorn Books, 1973.)

A revised edition of a classic one-volume history in English of all the Islamic states and peoples. Reviews events country by country. Complete with bibliography, index, maps, etc.

Mohammedanism—An Historical Study, H. A. R. GIBB. (Oxford University Press, 1973.)

Another scholarly classic which has been updated and reprinted with the addition of a chapter on Islam in the modern world.

History of the Arabs, PHILIP K. HITTI. (New York: St. Martin, 1970.)

A comprehensive standard textbook on Muhammad's people from pre-Islamic times to the present. [p. 72](#)

Islam, its Origin and Spread in Words, Maps and Pictures, F. R. J. VERHOEVEN. (Amsterdam: Djambatan, 1962.)

A well illustrated graphic aid to the understanding of Islamic history.

V. MUSLIM SOCIETY AND CIVILIZATION

Muslim Institutions, MAURICE GAUDEFROY-DEMOMBYNES.

(London: George Allen and Unwin Ltd., 1968.)

Translated from the French and reprinted, a pocket encyclopedia dealing with most every aspect of Islamic life, custom and law.

Muhammadan Festivals, G. E. VON GRUNEBaum. (New York: Henry Schuman, 1951.)

The story of the main Muhammadan festivals from their origins to the present day.

The Social Structure of Islam, REUBEN LEVY. (Cambridge University Press, 1957.)

A sociological study of the effects which the religious system of Islam has on Muslim communities, noting the common features of their social structure with respect to social classes, the status of women and children, morality, law, etc.

Introduction to Islamic Civilization, R. M. SAVORY, editor. (Cambridge University Press, 1976.)

A profusely illustrated study of Islamic art, literature, science, etc., with special reference to the modern Muslim world.

The Legacy of Islam, J. SCHACHT and BOSWORTH, editors. (Second edition, Oxford University Press, 1974.)

An up-to-date edition of a standard reference volume which shows the significant influence of Islam on history, art, architecture, literature, law, science, etc.

Pagan Survivals in Mohammedan Civilization, EDWARD WESTERMARCK. (London: Macmillan, 1933.)

A valuable study by a capable anthropologist which provides the basis for understanding many common practices and superstitions p. 73 which characterize popular Islam all the way from North Africa to Indonesia.

The Influence of Animism on Islam, An Account of Popular Superstitions, M. SAMUEL ZWEMER. (New York: Macmillan, 1920.)

One of Zwemer's early books, similar to Westermarck's study, which supplies keys to understanding the beliefs of ordinary Muslims regarding jinns, the evil eye, amulets, charms and exorcism.

VI. ISLAM IN THE MODERN AGE

Counsels in Contemporary Islam, KENNETH CRAGG. Islamic Surveys Series No. 3. (Edinburgh University Press, 1965.)

A survey of the main currents of Islamic reaction to the modern world in the Arab East, Turkey, Pakistan and India.

The Islamic World, W. H. MCNEIL and M. R. WALDMAN, editors. (Oxford University Press, 1973.)

A comprehensive and penetrating study complete with documentation.

Islam—The Straight Path, Islam Interpreted by Muslims, KENNETH W. MORGAN, editor. (New York: The Ronald Press, 1958.)

A vivid and authentic description and interpretation of Islam for western readers by eleven competent Muslim scholars who represent each of the major Islamic areas from Egypt, Turkey and Iran to Pakistan, Indonesia and China.

Islam in Modern History, WILFRED CANTWELL SMITH. (Princeton University Press, 1957.)

A basically sympathetic, yet keenly critical view beneath the surface of events, providing perceptive insight into the tension between faith and history in the Muslim world.

(Note: No attempt has been made here to list any of the hundreds of contemporary books dealing with modern Islam in specific countries or geographic areas such as North Africa, Turkey, the Middle East, Iran, the U.S.S.R., the Indo-Pakistan subcontinent, p. 74 Malaysia, Indonesia, the Philippines, etc. Christian workers interested in specific areas of the Muslim world can readily develop a special interest reading list of their own through consulting libraries and purchasing local publications while living and working in those areas.)

VII. INFLUENCE OF CHRISTIANITY ON ISLAM

The Origin of Islam in its Christian Environment, RICHARD BELL. (London: Frank Cass and Co., Ltd., 1968.)

A reprint of earlier lectures showing how Islam was shaped from the beginning by both contact with, and misunderstanding of, the Christian faith.

The Bible and the Koran, JACQUES JOMIER. (New York: Desclee Co., 1964.)

A brief comparison between the Bible and the Quran written by a member of the Dominican Order and translated from the French.

Jesus in the Qur'an, GEOFFREY PARRINDER. (London: Faber and Faber, 1965.)

A book intended for both Christians and Muslims. The author systematically collects quranic teachings about Jesus and his associates and discusses them in the light of parallels in the Bible.

The Bible and Islam, HENRY PRESERVED SMITH. (London: James Nisbet and Co., 1897.)

An old volume included here for its historic interest as an earlier study of the influence of the Old and New Testament on the religion of Muhammad.

Islam and Christian Theology, A Study of the Interpretation of Theological Ideas in the Two Religions, J. WINDROW SWEETMAN. (London: Lutterworth Press, 1967.)

A valuable, but copiously detailed, set of reference books comprehensively treating the interaction of Christian and Muslim [p.75](#) thought from the beginning of Islam through the Crusades and the Middle Ages.

VIII. THE CHRISTIAN MISSION TO MUSLIMS

A. History of Missions to Muslims

The Christian Approach to the Moslem, A Historical Study, JAMES T. ADDISON. (New York: Columbia University Press, 1942.)

A survey of Christian contacts with Muslims during the first twelve centuries of Islam, followed by a more detailed analysis, by geographical areas, of missionary efforts in the last 150 years.

Christian Mission to Muslims—The Record, Anglican and Reformed Approaches in India and the Near East, 1800–1938, LYLE L. VANDER WERFF. (Pasadena: William Carey Library, 1977.)

A recent doctoral study analyzing lessons learned in the mission to Muslims from the time of Henry Martyn to Samuel Zwemer.

B. Christian Understanding of Islam

Bridge to Islam, A Study of the Religious Forces of Islam and Christianity in the Near East, ERIC W. BETHMANN. (London: George Allen and Unwin Ltd., 1953.)

An attempt to build a bridge of understanding and communication between the two religions. Valuable especially for the concluding chapter, “The Bridge and Its Builders.”

The Call of the Minaret, KENNETH CRAGG. (London: Oxford University Press, 1964.)

The first, and perhaps best, of Dr. Cragg’s many books. A penetrating and stimulating interpretation of Islam, based on the phrases of the call to prayer as given five times a day by the muezzin. He first analyzes what the call to prayer means to the Muslim, historically and doctrinally. Then he finds in it for the Christian a call to understanding, to service, to retrieval, to interpretation and to patience. [p. 76](#)

C. Christian Message and Methods in Communicating the Gospel to Muslims

“Christianity and Islam” series, DAVID BROWN. (London: S.P.C.K.)

A series of books written by a former missionary, with Muslim readers in mind, attempting to explain to them God’s revelation of Himself through the Messiah and the Scriptures. The fifth and final volume, by another author. 1) “Jesus and God in the Christian Scriptures,” 1967; 2) “The Christian Scriptures,” 1968; 3) “The Cross of the Messiah,” 1969; 4) “The Divine Trinity,” 1969; 5) “The Church and the Churches,” by Gordon Huelin, 1970.

How to Witness to Muslims, JACK BUDD. (London: Red Sea Mission, 1976.)

Practical lectures by an experienced missionary in East Africa and the Middle East. Suitable for group study.

The Practical Approach to Muslims, JENS CHRISTENSEN. (North Africa Mission, 1977.)

A timely reprint of a stimulating study course first published serially in Pakistan by a Lutheran bishop who spent a lifetime working among Muslim Pathans on the northwest frontier. Bishop Christensen was an original thinker who held that the basic problem in the mission to Islam is theological and he calls for an honest rethinking of our approach to Islam which is both radical and practical.

Christian Witness Among Muslims, A Handbook written especially for Christians of Africa (south of Sahara). (Accra, Ghana: Africa Christian Press, 1971.)

As the sub-title implies this manual is intended to help the ordinary Christian know how to behave towards his Muslim neighbors and then tells how to witness about Christ among them. (This book has also been published in India with some adaptations and an additional chapter on the integrity of the Bible for use in helping Christians witness to Muslims there.) p. 77

Explaining the Gospel to Muslims, JOHN CROSSLEY. (London: Lutterworth Press, 1960.)

A brief, simple manual written by a missionary lecturer in Nigeria to explain the Christian faith to Muslims and to assist Christians in answering basic questions which Muslims commonly ask.

The Biblical Approach to the Muslim, JOHN ELDER. (Houston: LIT International.)

Written by a long-time missionary to Iran as a course for Christian workers in a textbook format intended for study by correspondence.

How to Lead Moslems to Christ, GEORGE K. HARRIS. (Philadelphia: China Inland Mission, 1957.)

A concise manual originally written with the Muslims of China particularly in view but adaptable for use in any part of the world.

Christianity Explained to Muslims, A Manual for Christian Workers, L. BEVAN JONES. (Calcutta: YMCA Publishing House, 1952, Revised edition.)

A painstaking summary of Muslim difficulties and an attempt to provide help in answering their arguments with regard to Christianity. Intended for Christian workers rather than for direct circulation among Muslims. Somewhat oriented toward Indian Islam.

Share Your Faith With a Muslim, CHARLES R. MARSH. (Chicago: Moody Press, 1975.)

Written against a background of forty-five years of experience among Muslims in Africa this book sets forth many valid principles and helpful suggestions for Christian witness to Muslims—or to anyone.

A Christian's Response to Islam, WILLIAM M. MILLER. (Nutley, New Jersey: Presbyterian and Reformed Publishing Co., 1976.)

The author writes out of more than fifty years of personal evangelistic experience among Muslims in Iran and in North America. His concern for the salvation of Muslims permeates the book. p. 78 The final chapter sets forth 16 reasons why there must be a continuing mission to Muslims.

The Fortress and the Fire, Jesus Christ and the Challenge of Islam, PHIL PARSHALL. (Bombay: Gospel Literature Service, 1975.)

Written from a biblical perspective reinforced by many years of Christian work in Bangladesh, the author deals with the chief religious and sociological obstacles that traditionally have prevented widespread acceptance of the Christian faith among Muslims and offers some radical, but workable, solutions.

The Balance of Truth (Mizanu'l Haqq), C. G. PFANDER. (Beirut, 1974.)

A recent reprint of a classic reply to Muslim objections. Originally written in Persian it reflects an older apologetic approach but is still of interest and value.

Reaching Muslims Today, A Short Handbook. (North Africa Mission, 1976.)

A very practical and useful compilation. It first surveys the Muslim challenge, contrasting Christianity and Islam, and then outlines the Christian reply to fundamental differences and objections Muslims raise. The handbook concludes with a useful "how to" section outlining specific things to do, and not to do, in presenting the gospel to Muslims.

Media in Islamic Culture, C. CICHARD SHUMAKER, editor, (Wheaton, Illinois: Evangelical Literature Overseas, 1974.)

Report of an international conference of media experts in Christian literature and broadcasting held in France to focus on the cultural problems involved in active communication of the Christian message to the Muslim mind. Contains valuable resource materials not available elsewhere.

Islam and the Gospel of God, H. SPENCER. (Delhi: S.P.C.K., 1956.) A comparison of the central doctrines of Christianity and Islam, prepared as a useful tool for Christian workers, translators and writers among Muslims. Recently reprinted because of renewed demand.

p. 79

The Christian Message to Islam, J. CHRISTY WILSON. (New York: Revell, 1950.)

A manual of methods of approach to Islam by one who spent twenty creative years in missionary service in Iran and the Middle East. Written not for Muslims, but for Christian workers concerned with presenting the gospel of Christ in a Muslim context.

Your Muslim Guest, a Practical Guide in Friendship and Witness for Christians Who Meet Muslims in North America. (Toronto: Fellowship of Faith for Muslims, 1976.)

The purpose of this fifteen page booklet is clear from the sub-title. It is especially helpful for people meeting and entertaining Muslim guests for the first time.

(Note: Limitations of space have not permitted including here any of the fine biographies and autobiographies of Christian workers among Muslims from which many valuable lessons can be learned. Students of the subject are encouraged to read about missionaries of an earlier day like Raymond Lull of North Africa, Henry Martyn of India, Temple Gairdner of Cairo, Samuel Zwemer and Paul Harrison that are available.)

D. Christian Literature Written for Muslims

The Life and Teaching of Jesus the Messiah (Sirat-ul-Masih, Isa, Ibn Maryam), DENNIS E. CLARK. (Elgin: Dove Publications, 1977.)

A carefully prepared life of Christ based on the text of the gospels, written with Muslim readers in mind, by one with long experience in living and working among them. In addition to English it is available in Arabic and several other languages of the Muslim world.

Face the Facts, Questions and Answers Concerning the Christian Faith, M. H. FINLAY. (Bombay: Gospel Literature Service, 1968.) Originally written in Singapore this compact

little manual is just what the sub-title implies. It specifically replies to common Muslim questions about the Bible, the person of Christ and the Trinity. [p. 80](#)

The God Who Speaks to Man. (Oak Park, Illinois: Emmaus Bible School, 1973.)

A 12-lesson Bible correspondence course written especially for educated Muslims.

The True Path, Seven Muslims Make Their Greatest Discovery, MARK HANNA. (Colorado Springs: International Doorways Publications, 1975.)

Testimonies by representative Muslims who have discovered Christ in a personal way. The book concludes with an extensive glossary of Christian terms and appendices presenting additional information about the Bible.

Beliefs and Practices of Christians, (A Letter to a Friend), WILLIAM M. MILLER. (Lahore: Masihi Isha'at Khana, 1972.)

An excellent brief guide to Christian beliefs, well written for Muslims in terms and categories which they understand.

Ten Muslims Meet Christ. (Grand Rapids: Eerdmans, 1969.) Classic stories of the grace of God in operation in a hostile environment.

Can We Know? DALE and ELAINE RHOTON. (Fort Washington, Pennsylvania: Christian Literature Crusade, 1972.)

An examination of the basis for religious knowledge and Christian commitment. Without any reference to Islam or the authors' years of experience in the Muslim world, the book is clearly written with the hope that Muslims—as well as others—will make the discovery of life in Christ.

(Note: It is apparent that there are more useful manuals about *how* to witness to Muslims than there are good books written especially for explaining the Christian faith to Muslims in ways they can readily identify with and respond to. In addition to the titles listed above there are, however, quite a number of tracts, leaflets, small booklets and correspondence courses published for Muslims in a number of languages. For further information about literature for distribution to Muslims contact the Fellowship of Faith for Muslims in Toronto, Canada). [p. 81](#)

IX. REFERENCE MATERIALS

Encyclopedia of Islam, second edition. (Leiden: E. J. Brill, 1954.) The first edition of this standard reference work was published in four volumes, 1911–1938. Three volumes of the almost entirely new second edition were published by 1975. An expensive set for institutional use and scholarly purposes.

Shorter Encyclopedia of Islam, H. A. R. GIBB and J. H. KRAMERS, editors. (Cornell University Press, 1953.)

Includes all the articles contained in the first edition and supplement of the *Encyclopedia of Islam* which relate particularly to the religion and law of Islam.

Index Islamicus (Guide to Periodical Literature, 1906–1970). J. D. PEARSON, editor. (Cambridge: W. Heffner and Sons, Ltd., 1972.)

A useful tool for serious students of Islam, periodically updated through the publication of supplements.

Historical Atlas of the Muslim Peoples, R. ROOLVINK. (Cambridge: Harvard University Press, 1975.)

Excellent colored maps depicting the extent of Islamic presence and influence during various periods of history. [p. 82](#)

The Church and Social Transformation

An Ethics of the Spirit

by LEON O. HYNSON

I. LIMITATION AND CONTEXT

FIRST, I must make clear that this paper deals with a somewhat narrowly defined question in Christian social ethics.

Second, I view this essay not as exegesis but as systematic explication of the biblical ethics of the Spirit.

Third, I wish to distinguish between a theology of social transformation and a strategy for the same. I intend in this paper to wrestle with theology, not strategy. Strategy will be rooted in theology. The urgency of so many human problems may press us to strategy apart from theology. We should avoid the impatience of an activism which is theologically sterile, as well as a theology which belongs only in the classroom.

II. TASK AND PURPOSE

It was Jesus who, having lived out most of His brief life of ministry, prayed concerning His infant community: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world" ([John 17:15-18](#)). The force of these words seems clear enough. Christians belong in the world as Jesus belonged; Christians are models before the world, not copies of it—Jesus was that kind of example; Christians possess a moral dynamic, a perfectness which fits them to live in the world, not away from it as cloistered saints, like an aseptic lab culture (growing in artificial conditions) in a stoppered test tube. Jesus [P. 83](#) was a perfect man, a whole person, sent into this world to make it whole. Christians are sent to live where they may re-present Jesus in their lives of spiritual power.

When Jesus in this context prays for the sanctification of His followers, He is repeating essentially what He said in the Sermon on the Mount, "Ye are salt"; "Ye are light." Sanctification makes men and women inclusive, not reclusive. It means a life lived for many, not simply for one. To make this claim is not to deny that it is personal; to assert