

Literary and Audio-Visual Resources For Christians Sharing with Muslims

By Ernest Hahn

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Ernest Hahn has had a lifelong relationship with Muslims, both in his long service as a Lutheran missionary in India, and also through the creative Hospitality Ministry in Toronto, which he initiated to serve immigrants and refugees from various religious backgrounds. He continues his active literature work and has authored *Jesus in Islam: A Christian View* (Hyderabad: Henry Martyn Institute, 1975).

Literature has played an important role in Christian-Muslim relations since the beginning of Islam. The Qur'an, the primary source of Islam, frequently refers to Jews and Christians as the People of the Book. It recognizes their scriptures as divinely inspired and specifically designates them as the Tawrat (Torah) of Musa, the Zabur (Psalms) of Dawud, and Injil (evangel) of 'Isa. For Muslims the Qur'an is God's final revelation of his word. Islam is preeminently the religion of the book, whether the Book is the Qur'an, or books such as collections of canonical traditions or codes of Islamic law.

Both the Bible and the Qur'an emphasize the universality of their respective messages. Succeeding generations of Muslim and Christian writers contributed their own commentary - based on the Qur'an and the Bible - on the similarities and differences between the two religions as well as on Christian-Muslim relations. In the past much of the literature, often politically motivated, tended to appear polemical, propagandistic, and perhaps even blasphemous to those of the other faith. Yet examples of a healthier debate and dialogue also exist.

In more recent times many Muslims and Christians have encouraged a less confrontational and more rational and ironic approach in their mutual relationships. Fathi Osman, editor of *Islamic World Review*, begins an article:

Spreading the right information about Islam and the Muslim peoples is increasingly becoming a wider and deeper concern among those who like to know and those who can inform. ("Towards a Better Presentation of Islam", *Islamic World Review* [July, 1987] 33)

He continues further on:

The main beliefs in our world, such as Judaism, Christianity, Buddhism, and Hinduism, should be studied thoroughly in their origins and development from their own sources. Missionary activities should be monitored and studied.... (Ibid., 34)

To spread correct information about Islam and Muslims and to understand them from their own sources are surely objectives which Christians will want to emulate, and which, we trust, this bibliography encourages. Given the 1400-year Christian-Muslim legacy of an almost unbroken sequence of misunderstanding and misrepresentation, the task of simply being honest with each other and about each other's faith is itself a monumental challenge.

An immense amount of literature on Christian-Muslim relations exists today. Our bibliography is obviously selective, in no way exhaustive, but hopefully representative of a broad spectrum of Christian and Muslim thought and passion relevant to this topic. As it should be in a theological journal "for Christian ministry," it especially attempts to meet the needs of pastors, lay leaders, and congregational members. It focuses on the concerns of body and heart as well as mind. It tries to provide helpful materials for any Christian who in our North American society today so often shares neighborhood, mall, office, school, dormitory, library, hospital, playground, and jail with a Muslim neighbor. There is also material for those Christians going abroad to work, in whatever capacity, in Muslim lands.

Finally, this bibliography assumes the faith that God, who in the Messiah reconciled the world to Himself,

reconciled Muslims also, and that Christians are God's ambassadors to them (2 Cor. 5:16-21). Ironically, however, Christians committed to this belief often fail to implement it among Muslims. In her autobiography the Pakistani Begam Bilquis Sheikh relates how, after she had become a Christian, many of her western friends expressed their delight about her conversion, adding that they too were Christians! Baffled, the Begam replied: "If you are a Christian, why did you keep it like a military secret?", meaning, "Why did you, a Christian, not share your Christian faith with me when I was still a Muslim?"

There is a need for Christians to evaluate their own attitudes in light of the Begam's story. This bibliography is particularly related to that concern. Its primary objective is to help equip Christians - spiritually, intellectually, and emotionally, to share the gospel with Muslims in ways more intelligible and meaningful to the Muslim mind and heart, and thereby to enable Christians to discharge their portion of the church's total debt owed to Muslims everywhere (Rom 1:14).

The material presented here is organized in the following categories: Reference Works; Introduction to Islam and Muslims; Muhammad; The Qur'an and the Haddith; Theology, Law, and Piety; Society and Women; Islam in Modern Times; Islam in North America; Journals; Muslim and Christian: Friendship, Understanding, and Faith Sharing; Enquirers; Converts; Refugees; Audio-Visual Aids; Further Information.

I. REFERENCE WORKS

The Encyclopaedia of Islam, New Edition. Leiden: Brill, 1954, (8 of 10 vols. completed). The best reference work.

Shorter Encyclopaedia of Islam, eds. H. A. R. Gibb and J. H. Kramers. Ithaca: Cornell University, 1953. Pp. 671. It "includes all the articles in the first edition and Supplement of the Encyclopaedia of Islam which relate particularly to the religion and law of Islam." (Introductory Statement). Recommended and still in print!

Ede, David. *Guide to Islam*. Boston: G. K. Hall, 1983. An excellent source for books and articles on Islam up to 1979.

Esposito, John L., ed. *The Oxford Encyclopedia of the Modern Islamic World*, 4 vols. New York: Oxford University, 1995. The most up-to-date source for contemporary developments in Islam.

Geddes, Charles L. *An Analytic Guide to the Bibliographies on Islam, Muhammad and the Qur'an*. Denver: American Institute of Islamic Studies, 1973.

Haddad, Y. Y., Voll, J. O., and Esposito, J. L. *The Contemporary Islamic Revival: A Critical Survey and Bibliography*. New York: Greenwood, 1991. Pp. 230.

Holt, P. M., Lambton, A. K., and Lewis, B., eds. *The Cambridge History of Islam*, 4 vols. Cambridge: The University Press, 1978.

Kassis, H. E. *A Concordance of the Qur'an*. Berkeley: University of California, 1983. Based on Arberry's translation of the Qur'an. "This Concordance ... satisfies a paramount need of those - and there are millions of them - who have no command of the Arabic Language and yet desire to understand the Qur'an." (Foreword by Fazlur Rahman, p.ix).

II. GENERAL INTRODUCTION TO ISLAM AND MUSLIMS

Arberry, A. J., ed. *Religion in the Middle East*, volume 2. London: Cambridge University, 1969. Pp. 750. This volume is on Islam, including some minority groups within Islam or growing out of it.

Arnold, Sir Thomas, and Guillaume, Alfred, eds. *The Legacy of Islam*. London: Humphrey Milford, 1931. Pp. 416. The second edition (London: Oxford, 1974) has different articles, also very useful. It is edited by J. Schacht and C. Bosworth. Pp. 530.

Brice, W. C., ed. *An Historical Atlas of Islam*. Leiden: Brill, 1981.

Denny, Frederick. *Islam*. San Francisco: Harper, 1987. Pp. 137. A standard introduction. Essentials of Islam: Basic Beliefs. Bloomington: Islamic Circle of Indiana University edited by Muslim Student Association appointed editors. A simple introduction to some of the basics of Islam.

Esposito, John. *Islam, the Straight Path*. New York: Oxford University; second edition, 1988. Pp. 251. A standard introduction emphasizing contemporary Islam

Gibb, H. A. R. *Muhammadanism*. London: Oxford University, 1970. Pp. 144. Though dated, it is still an eminently useful introduction to Islam.

Farah, Caesar E. *Islam, Beliefs and Observances*. New York: Barrons; fifth edition 1994. Pp. 434. A full, up-to-date introduction with extensive glossary and bibliography.

Hodgson, M. G. S. *The Venture of Islam*, 3 vols. Chicago: University of Chicago, 1974. For advanced students.

Hourani, Albert. *A History of the Arab Peoples*. Cambridge, MA: Harvard University, 1991. Pp. 551. A major scholar writes a beautiful history for general readers that includes Islamic history.

Mawdudi, Abu 'l A'la. *Toward Understanding Islam*, translated and edited by Kurshid Ahmad. Indianapolis: Islamic Teaching Center, 1977. Pp. 134. The first book (after the Qur'an) that Muslims frequently offer to Christians visiting mosques and bookstores. Mawdudi is probably Islam's most influential 20th century revivalist.

Miller, Roland E. *Muslim Friends: Their Faith and Feeling*. St. Louis: Concordia, 1996. A new introduction to Muslim faith and emotion intended for the general public, reflecting the author's lifetime experience with Muslims.

Momen, Moojan. *An Introduction to Shi'i Islam: The History and Doctrines of Twelver Shi'ism*. New Haven: Yale University, 1985. Pp. 397. "Both modern critical research on Shi'ism and also the traditional way that Shi'is see themselves" (Preface, p. xiv).

Musk, Bill. *The Unseen Face of Islam*. Eastbourne: Marc-Monarch Publications, 1989 Pp. 315. Folk Islam as "the mysterious colorful world of jinn and the evil eye, saints and festivals."

Rahman, Fazlur. *Islam*. Chicago: University of Chicago, second edition, 1979. Pp. 285. "The Muslim should learn to look more objectively at his religious history ... and the non-Muslim should learn to know something of what Islam does to a Muslim from the inside" (Preface, p. xiii). By an outstanding 20th century Muslim scholar, this work assumes understanding of some of the western scholarly response to Islam.

Smith, Huston. "Islam," pp. 193-224 in *The Religious Man*. New York: Harper and Brothers, 1958. A simple, lucid, and sensitive presentation; a westerner telling it in a way many Muslims would approve.

Speight, Marston. *God is One: The Way of Islam*. New York: Friendship Press, 1989. Pp. 139. A basic book, written by a missionary scholar who emphasizes the area of Christian-Muslim relations and draws on North American examples.

Weekes, Richard V., ed. *Muslim Peoples: A World Ethnographic Survey*, second edition, 2 vols. Westport, Connecticut: Greenwood, 1984. Pp. 953. "Based upon the division of the world's people into ethnic groups and the identification of those with populations which are wholly or partly Muslim. Some 300 have been so identified" (Introduction).

Williains, John A, ed. and trans. *The Word of Islam*. Austin: University of Texas, 1994. Pp. 230. The latest of many helpful compilations of Muslim writings on basic Islamic beliefs and practices.

Two Brochures:

"*Introducing Islam*." The Institute of Islamic Information and Education, P. O. Box 41129, Chicago, Illinois 60641-0129. A Muslim presentation that is very helpful. One page.

"*Our Muslim Neighbors*." The ELCA, Division for Global Mission, 8765 West Higgins Road, Chicago, Illinois 60631. An objective description in one page available from Augsburg Fortress.

III. MUHAMMAD

Andrae, Tor. *Mohammad: The Man and His Faith*. New York: Harper & Row, 1960. Pp. 196. Emphasizes both the relationship of Islam with the piety of the Syrian churches and the originality of Muhammad.

Cragg, Kenneth. *Muhammad and the Christian*. London: Darton, Longman and Todd, 1984. Pp. 180. "What do you think of Muhammad?" is the question Muslims often ask Christians. According to the Preface: "Muslims themselves ... have been involved in long and deep issues about the Prophet's status in a divine economy." The author reckons, in a positive manner, with the Muslim community's various views of Muhammad and responds in terms of Christian criteria.

Dashti, Ali. *Twenty-Three Years: A Study of the Prophetic Career of Mohammad*, translated by E. R. C. Bagley. London: Allen and Unwin, 1985. Pp. 228. An historical - critical approach to Muhammad and the Qur'an by a distinguished Iranian Muslim who was a theologian, journalist, and political leader, and later suffered severely after the Iranian Revolution began in 1979.

Gillaume, Alfred, translator and annotator. *The Life of Muhammad: A Translation of Ishaq's Sirat Rasul Allah*. London: Oxford University, 1955. Pp. 815. A translation of Ibn Hisham's edited text of Sirat Rasul Allah, one of the earliest biographies of Muhammad by Ibn Ishaq. Very helpful for revealing and understanding the origins of Islam, its conflict with the Arab society of that time, and the early growth of the Muslim community.

Haykal, M. H. *Life of Muhammad*, trans. by A. Wessels. Indianapolis: North American Trust Publications, 1976. Pp. 640. An important biography of Muhammad by a well-known contemporary Muslim author.

Rodinson, Maxime. *Mohammed*. Trans. Anne Carter. New York: Vintage, 1974. Pp. 361. Full of information. Rodinson is a Marxist scholar.

Schimmel, Annemarie. *And Muhammad is His Messenger*. Chapel Hill: University of North Carolina, 1985. A sympathetic and insightful account that includes popular views.

Watt, W. M. *Muhammad, Prophet and Statesman*. London: Oxford University, 1961. Pp. 250. A handy abridgement of Watt's more detailed Muhammad at Mecca and Muhammad at Medina.

IV. THE QUR'AN AND THE HADITH

Ali, A. Yusuf. *The Holy Qur'an*. Indianapolis: American Trust Publications, 1977. Pp. 1862. The favorite translation of many Muslims. Included in the translator's original Preface (1934): "What I wish to present to you is an English Interpretation, side by side with the Arabic Text.... I want to make English itself an Islamic language.... And I must give all the accessory aid which I can." He does this through copious notes and several appendices, some reflecting traditional Muslim apologetic for Christian (western) readers. Try your local mosque for a free copy; or your Muslim friend for a Qur'an - Bible exchange!

Arberry, A. J. *The Koran Interpreted*. London: Oxford University, 1964. "...the best available translation to date of the Qur'an" (Kassis, A Concordance of the Qur'an, Acknowledgments, p. xi).

Blachere, Regis. *Introduction au Coran*. Paris: G.-P. Maissonneuve et Larosse, 1977.

Dawood, N. J. *The Koran*. Middlesex, England: Penguin, 1959. Contemporary English. Abandons the traditional arrangement of the Qur'an in favor of a chronological arrangement. Helpful especially as an initial reading of the Qur'an. The translator is not a Muslim.

Gaetje, Helmut. *The Qur'an and Its Exegesis: Selected Texts with Classical and Modern Muslim Interpretations*, trans. and ed. A. T. Welch. Berkeley: University of California, 1976.

Gilchrist, John. *Jam'al-Quran, The Codification of the Qur'an Text*. Benoni, S. Africa: Jesus to the Muslims, 1989. Pp. 154. A response to the Muslim claim that the text of the Qur'an has been preserved without alteration from the time of Muhammad.

Goldziher, Ignaz. *Muslim Studies*, vol. 2. London: Allen and Unwin, 1967-1971. A classic western exposition on the Hadith.

Jeffery, Arthur. *The Qur'an as Scripture*. New York: Russell Moore, 1952. Pp. 103. Jeffery was one of the finest non-Muslim Qur'an scholars of this century. The final chapter of this book, "The Textual History of the Qur'an," compares the version of Islamic orthodoxy with "the history of the text as modern scholarship reads it" (p. 91).

Khan, M. M., trans. *The Translation of the Meanings of Sahih al-Bukhari*, 9 vols. Chicago: Kazi Publications, 1979. The Hadith (Muslim canonical tradition) is the second source of Islam, and Bukhari's collection the most important of all tradition collections.

Pickthall, M. M., trans. *The Meaning of the Glorious Koran*. New York: New American Library. Pickthall, an Englishman and a convert to Islam, served under the Nizam of Hyderabad in the early part of this century. Many Muslims recommend this translation. It contains relatively brief but useful notes.

Robson, James, trans. *Mishkat al-Masabih*, 2 vols. Lahore: Ashraf, 1975. An excellent compendium of the main Hadith collections.

Sherif, Faruq. *A Guide to the Contents of the Qur'an*. London: Ithaca, 1985. Pp. 165. The contents include: (1) The Creator and His Creatures, (2) The Prophet and the Qur'an, (3) The Previous Bearers of the Divine Message, (4) Some Historical Events, (5) Faith and Religion, (6) The Other World, and (7) Commandments. A very helpful book.

Siddiqui, A. H., trans. *Sahih Muslim*, 4 vols. Indianapolis: M. S. A. Islamic Book Services. "Hadith is the most important religious literature after the Holy Qur'an!" (cover of the Lahore edition). Sahih Muslim (a collection of Muslim canonical traditions by Muslim) is second in importance only to Bukhari's collection.

Tisdall, W. St. Clair. *The Sources of Islam*, trans. Sir William Muir. Edinburgh: T. & T. Clark, republished by The Message for Muslims Trust. Pp. 102. The author's objective is to show how the content of the Qur'an strongly depends on outside sources.

The Holy Qur'an, English Translation of Meanings and Commentary, revised and edited by the Presidency of Islamic Researches, Ifta Call and Guidance. Saudi Arabia: King Fahd Holy Qur'an Printing Complex. Essentially a revised and corrected edition of the A. Yusuf Ali's translation.

Von Denffer, Ahmad. 'Ulum al-Qur'an, *An Introduction to the Sciences of the Qur'an*. Leicester: Islamic Foundation, 1985. Pp. 189. This work deals with traditional Muslim studies about revelation and the Qur'an, such as the circumstances of its various revelations, their arrangement and collection into a final text, abrogating and abrogated revelations, clear and unclear revelations. The book is aimed at "young educated Muslims with little or no access to the original sources on the subject" (p. 9).

Watt, W. M. *Bell's Introduction to the Qur'an*. Edinburgh: Edinburgh University, 1970. Pp. 258. A useful non-Muslim understanding of the Qur'an.

V. THEOLOGY, LAW, AND PIETY

Arberry, A. J. Sufism, *An Account of the Mystics of Islam*. New York: Harper & Row, 1970. Pp. 141. "[Sufism's] mark lies ineradicably athwart the pages of Muslim literature" (p. 133).

Bailey, Kenneth. *God Is... Dialogues on the Nature of God for Young People*. Monroevilla, PA: Youth Club Programme Inc., 1976. "A series of 20 dialogues which were originally written to make the Gospel meaningful to the Middle-Eastern Christian" (Preface). It can be useful for just about any Christian - and any Muslim, too. Sections: (1) God is Great; (2) God is Light; (3) God is Three in One; (4) God is Holy Love.

Coulson, N. J. *A History of Islamic Law*. Edinburgh: Edinburgh University, 1964. Pp. 264

Fakhry, Majid. *A History of Islamic Philosophy*, second edition. New York: Columbia University, 1983. Pp. 394. Includes theology and mysticism as well as philosophy.

Ghazali, Imam. *Ihya Ulum-id-Din* (Revival of the Religious Sciences), trans. Maulana Fazlul Karim, 4 vols. New Delhi: Kitab Bhavan, 1982. "Imam Abu-Hamid al-Ghazali is unquestionably the greatest theologian of Islam

and one of its noblest and most original thinkers” (cover).

Goldziher, Ignaz. *Introduction to Islamic Theology and Law*, trans. Andras and Ruth Hamori. Princeton: Princeton University, 1981. Pp. 302. A western classic on the subject.

Parrinder, Geoffrey. *Jesus in the Qur'an*. London: Sheldon Press, 1982. Pp. 187. A standard text.

Padwick Constance. *Muslim Devotions*. London: S.P.C.K., 1961. Pp. 313. “... an appreciation of the heights of devotion to which the Muslim can attain.” Muslim prayer beyond the five times daily Islamic ritual prayer. Very helpful for understanding dimensions of Muslim piety.

Rahman, Fazlur. *Major Themes of the Qur'an*. Chicago: Bibliotheca Islamica, 1980. Pp. 180. An unusual and useful systematization, by a Muslim author, of major Islamic themes such as God, humankind, evil, prophet, revelation, and eschatology, with special reference to piety.

Robinson, Neal. *Christ in Islam and Christianity*. London: Macmillan, 1991. Pp. 235.

Schacht, Joseph. *An Introduction to Islamic Law*. Oxford: Clarendon, 1964. Pp. 304.

Sweetman, J. W. *Islam and Christian Theology: A Study of Theological Ideas in the Two Religions*. London: Lutterworth, 1947-1967. 4 vols. The author's main objective is to enlist the support of theologians to further the cause of sharing the gospel with Muslims. His work contains a mine of information on the theologies of Christianity and Islam and on Muslim-Christian relations.

Watt, W. Montgomery. *Islamic Philosophy and Theology*. Edinburgh: University Press, 1962. Pp. 196. An excellent survey of the field.

Wensinck, A. J. *The Muslim Creed: Its Genesis and Historical Development*. London: CASS, 1962. Pp. 304.

VI. SOCIETY; WOMEN

Hammudah 'Abd al-'Ati. *The Family Structure in Islam*. Indianapolis: Islamic Book Service, 1977. Pp. 360. A conservative Muslim view.

Ahmed, Leila. *Women and Gender in Islam: Historical Roots of a Modern Debate*. New Haven: Yale University, 1992. A historical study of the role of women and gender in Islam, especially in the Middle East.

Beck, Lois and Keddie, Nikki, eds. *Women in the Muslim World*. Cambridge: Harvard University, 1982. Pp. 698.

But I Love Him. A TFMFT Publication, WEC Press. Pp. 6. A brief introduction for a Christian woman entertaining the possibility of marriage with a Muslim.

Esposito, John L., ed. *Islam and Politics*. Third edition. Syracuse: Syracuse University, 1991.

Esposito, John L. *Women in Muslim Family Law*. Syracuse: Syracuse University, 1982.

Lamb, Christopher. *Mixed Faith Marriage*. British Council of Churches, 1982. Pp. 12.

Lemu, B. Aisha and Heeren, Fatima. *Woman in Islam*. Leicester: The Islamic Foundation, 1992. Pp. 51. This work incorporates the addresses of two Muslim women of western background presented at the International Islamic Conference in London, 1976.

Levy, Reuben. *The Social Structure of Islam*. Cambridge: Cambridge University, 1962. Pp. 536. “The purpose of this book is an endeavor to investigate the effects of the religious system of Islam on the life and organization of the societies which acknowledge it.” Still very helpful.

Mernissi, Fatima. *The Veil and the Male Elite: A Feminist Interpretation of Women's Rights in Islam*. Trans. M. J. Lakeland. USA: Addison-Wesley, 1991. It argues that the subordination of women is the product of later popular traditions in Islam.

Stacey, Vivienne. *Women in Islam*. London: Interserve, 1995. Pp. 72. A simple and useful introduction to Muslim women with a Christian response.

VII. ISLAM IN MODERN TIMES

Ahmed, Akbar S. *Postmodernism and Islam: Predicament and Promise*. London: Routledge, 1992. Pp. 293. A Cambridge Muslim anthropologist writes about the Muslim encounter with modernism.

Akhtar, Shabbir. *A Faith for All Seasons: Islam and Western Modernity*. London: Bellew, 1990. He is also the author of *Be Careful with Muhammad!* and *The Salman Rushdie Affair* (1989).

Boulares, Habib. *Islam, the Fear and the Hope*. London: Zed, 1990. The best Muslim treatment of the phenomenon of fundamentalism, which he calls Islamism.

Chacour, Elias. *Blood Brothers*. Grand Rapids, 1984. Pp. 224. The author, a Palestinian, a graduate of Hebrew University in Jerusalem, and a priest of the Melite Church, struggles for reconciliation between enemies.

Chapman, Colin. *Whose Promised Land?* Herts, England: Lion, 1992. Pp. 287. The claims and counterclaims regarding the "Palestinian problem" by an evangelical Anglican who has lived in the Near East.

Cragg, Kenneth. *The Arab Christian*. Louisville: Westminster-John Knox, 1991. Pp 336.

Gibb, H. A. R. *Modern Trends in Islam*. Chicago: Chicago University, 1947. Pp. 14 "Explores the background, the causes, the nature and the prospects of the modernist movement" (cover). Still a valuable work.

Haddad, Y. Y. *Contemporary Islam and the Challenge of History*. Albany: SUNY, 1982. Pp. 259. It deals with Arab Muslims.

Jansen, G. H. *Militant Islam*. London: Pan, 1979. Pp. 224. He places this issue in the context of western misunderstandings of Islam and the Muslim desire to remodel their lives and institutions in the light of fundamental precepts.

Mortimer, Edward. *Faith and Power: The Politics of Islam*. New York. Vintage, 1982 Pp. 432. There is no better study of this issue.

Smith, Wilfrid C. *Islam in Modern History*. Princeton: Oxford University, 1957. Pp. 317. An unusually penetrating analysis of contemporary Islam, though obviously dated.

A Brochure:

"The Question of Palestine." The Council of Muslim Communities of Canada, P.O. Box 2605, Station 'D', Ottawa, Ontario, Canada K1P-5W7. A fine one-page summary of the Muslim view of the problem of Palestine.

VIII. ISLAM IN NORTH AMERICA

Haddad, Y. Y. *A Century of Islam in America*. Washington: The American Institute of Islamic Affairs, 1986. Pp. 13. A fine introduction to the topic.

Haddad, Y. Y. and Lummis, A. T. *Islamic Values in the United States*. New York: Oxford University, 1987. Pp. 196.

Haddad, Y. Y. *The Muslims in America*. New York. Oxford University, 1991. "...ten unpublished essays about the history, organization, challenges, responses, outstanding thinkers, and future prospects of the Muslim community in the U.S. and Canada" (cover).

Lincoln, C. E. *The Black Muslims in America*. Grand Rapids: Eerdmans, 1994. "Unsurpassed as a sociological study of the sources of Black Muslim belief and practice" (from the New York Times Book Review).

Malcolm X, The Autobiography of, as told to Alex Haley. New York. Ballantine, 1964 Pp. 460. A near-classic.

McCloud, Aminah B. *African American Islam*. New York: Routledge, 1995. It dates the work of Eric Lincoln.

Richardson, E. Allen. *Islamic Cultures in North America*. New York: Pilgrim, 1981 Pp. 60. A brief survey.

Waugh, Earle; Abu Laban, Baha; and Qureishi, Regula. *The Muslim Communities in North America*. Edmonton: University of Alberta, 1983. A helpful set of essays on the subject.

IX. JOURNALS

Al-Mushir, the publication of the Christian Study Centre, 126-B Murree Road, P.O. Box 529, Rawalpindi Cantt, Pakistan.

The Bulletin, the publication of the Henry Martyn Institute of Islamic Studies, Box 153, Hyderabad, A.P., India 500001. The Institute also publishes a newsletter, Interaction.

Islam and Christian-Muslim Relations. Birmingham: Centre for the Study of Islam and Christian-Muslim Relations. It is published in cooperation with the Center for Muslim-Christian Understanding, Georgetown University. Subscription inquiries go to Carfax Publishing Co., P. O. Box 25, Abingdon, Oxfordshire, UK. OX14 3UE

Islamic Horizons. Published by the Islamic Society of North America in Plainfield, Indiana, it functions as the major voice of many conservative Muslims in North America, contains news and information about Islamic traditions, and analyzes issues from the Islamic perspective. Immigrant-Muslim oriented.

Islamochristiana. A publication of the Pontifical Institute of Arabic and Islamic Studies, Viale di Trastevere, 89, Rome, Italy 00153. It supports encounters based on genuine rootedness in one's own tradition, and the view that real dialogue takes place between persons, not systems. The 1994 edition is on the law of apostasy.

The Link. Americans for Middle East Understanding, Room 570, 474 Riverside Dr., New York 10115-0241. Good also for books, videos, and other resource materials for various educational levels.

The Muslim Journal. Published from Chicago, it represents the main body of African American Muslims led by Warith Deen Mohammed, and brings news of the activities of that body throughout the U.S.A.

Muslim World: A Journal Devoted to the Study of Islam and of Christian-Muslim Relationships in Past and Present. Hartford: Hartford Seminary Foundation, 1911. It was begun in the interest of Christian mission among Muslims, an intention clearly reflected until about the 1960s. A rich resource! Address: 77 Sherman St., Hartford, CT 06105.

X. CHRISTIAN AND MUSLIM: FRIENDSHIP, UNDERSTANDING, AND FAITH SHARING

Abdul-Ahad, Selim and Gairdner, W. H. T. *The Gospel of Barnabas*, an Essay and Enquiry. Hyderabad: Henry Martyn Institute of Islamic Studies, 1985. Pp. 39. This spurious gospel account conflicts with the Bible and, at points, even with the Qur'an.

Adelphi, G. and Hahn, E. *The Integrity of the Bible According to Qur'an and the Hadith*. Mississauga: Hospitality, 1994. Pp. 53. Muslims normally assume the corruption or abrogation of the Bible. This brief work assembles considerable evidence from the Qur'an and the Hadith in support of the textual preservation and integrity of the Bible.

Anderson, Sir Norman J. D. *Islam in the Modern World, A Christian Perspective*. England: Inter Varsity Press, 1990. Pp. 280. Part I: Islam Today; Part II: The Christian Response: The Incarnation; the Cross; the Resurrection. "The author is a Christian and distinguished Islamic scholar" (cover).

Bormanns, Maurice. *Guidelines for Dialogue between Christians and Muslims*, trans. Marston Speight. Mahwah, NJ: Paulist, 1990. Pp. 132. An informative Roman Catholic statement containing "Discussions and suggestions for Christians concerning the multiple dimensions of their present-day dialogue with Muslims" (Introduction, p. 10).

Brown, S. F. *Meeting in Faith*. Geneva: World Christian Council, 1989. Pp. 181. "This book ... is both a documentary record of Christian-Muslim dialogue sponsored by the W.C.C. and a corpus of texts for further exploration of the social, diaconal, and theological frontiers of dialogue" (Introduction).

Bucaille, Maurice. *The Bible, the Quran, and Science*. Indianapolis: American Trust Publications, 1978. Pp. 253. Bucaille, a French surgeon, seeks to demonstrate basic contrasts between the Bible and the Qur'an to show textually, theologically, and scientifically the deficiencies of the former vs. the perfection of the latter. When viewed objectively, he says, "the Qur'an alone is in complete agreement with modern scientific data" (p. 251). Muslims have widely distributed this volume in its original French, English, and other languages, throughout much of the world.

Burness, Margaret. *What Would You Say If...* Africa Mission Press, 1980. Pp. 44. "We hope that these little plays will help... women's groups in our churches in their witness for Christ among the Muslim women whom God has given them as neighbours" (Introduction, p. v.).

Campbell, William. *The Qur'an and the Bible in the Light of History and Science*. Middle East Resources, n.d. Pp. 343. A helpful response to Bucaille's *The Bible, the Quran, and Science*, by a Christian medical missionary who had lengthy service among Muslims, especially in North Africa.

Chapman, Colin. "You Go and Do the Same." C.M.S., 1983. Pp. 92. "...loving our neighbour involves putting aside our prejudices, and doing something practical to overcome the ... barriers which separate us from Muslims" (back cover). See also his new work *Cross and Crescent: Responding to the challenge of Islam*, 1995. Pp. 346.

Christian Witness Among Muslims. Mississauga: The Voice of the Martyrs, 1995. Pp. 128. Originally appeared in Africa, later in an Indian edition in English, and in other editions in various Indian languages. Copious biblical references inculcate a healthy Christian attitude toward Muslims and Islam. A good starter for anyone from higher elementary school level upwards.

Christians Meeting Muslims: WCC Papers on 10 Years of Christian-Muslim Dialogue. Geneva: World Council of Churches, 1977

Christensen, Jens. *The Practical Approach to Muslims*. Mrs. Christensen and the North Africa Mission, 1977. Pp. 644. "As few others [Christensen] was committed to the Church of Christ and to the apostolate to Islam" (Preface). Theologically thought-provoking.

Color the Muslim World with Jesus' Love. Center for Ministry to Muslims, 131 Portland Ave. South, Minneapolis, MN 55404. Introduces children to the Muslim world.

Cragg, Kenneth. *Jesus and the Muslim*. London: Allen and Unwin, 1985. Pp. 31 "Our duty here is to consider the 'Isa of Islamic faith from within the perspectives of the New Testament and to interpret these perspectives to the people of the Qur'an" (Preface).

Cragg, Kenneth. *The Call of the Minaret*. New York: Orbis, 1992. Pp. 358. "The Call of the Minaret... is unrivalled in the field.... The Call of the Minaret marks a watershed in Christian-Muslim relations.... This is Christian apologetics at its most compelling" (Lamin Sannah, Harvard University).

Cragg, Kenneth. *Sandals at the Mosque*. London: SCM Press, 1959. Pp. 166. An invitation to Christians to approach Muslims and their religion with humility.

Deedat, Ahmed. *Is the Bible God's Word?* Durban: Islamic Propagation Centre, 1980. Deedat's publications and videos, many of them anti-Christian polemic, are spread throughout Africa, Asia, and the west and available in mosques and local Muslim retail stores. Many Muslims applaud him while some other Muslims are embarrassed by him.

Daniel, Norman. *Islam and the West: The Making of an Image*. Edinburgh: Edinburgh University, 1960. Pp. 443.

Department of Da'wah. *Manual of Da'wah for Islamic Workers*. Montreal: Islamic Circle of North America, 1989. Pp. 88. "Da'wah - dissemination of the message of Islam - is a collective responsibility of Muslims" (Preface).

Dretke, James. *A Christian Approach to Muslims: Reflections from West Africa*. Pasadena, CA: William Carey

Library, 1979. Pp. 261.

Geisler, Norman and Salib, Abdul. *Answering Islam*, Grand Rapids: Baker, 1994. Pp. 336. "Since both orthodox Islam and Christianity claim to be the true religion it is incumbent upon thinking persons to examine carefully the evidence offered by both and to make their own decision in view of the evidence" (Introduction, p. 10).

Gilchrist, John. *Qur'an and Bible Series*, 1979, and *Christianity and Islam Series*. For these and other Gilchrist publications, contact "Jesus to the Muslims," 1804, Benoni 1500, South Africa. Some of his works effectively respond to Ahmed Deedat's publications.

Hahn, Ernest. *Understanding Some Muslim Misunderstandings*. Toronto: Fellowship of Faith for Muslims and Mississauga: Hospitality, n.d. Pp. 15. A simple statement of the major Muslim difficulties with Christian faith and Christian responses to these difficulties.

Hahn, Ernest. *How to Respond to Muslims*, St. Louis: Concordia, 1995, Pp. 63. Emphasizes also reaching Muslims in the U.S.A. and Canada.

Haqq, Akbar Abdul. *Sharing Your Faith with a Muslim*. Minneapolis: Bethany, 1980. Pp. 189. The author is an evangelist with the Billy Graham Association. His father, Abdul Haqq, was a well known convert from Islam in India.

Hooker, Roger and Lamb, Christopher, *Love the Stranger*. London: S.P.C.K., 1986. Pp. 161. Challenges Christians living in multi-faith contexts to relate to their neighbors of other religions, just as the church is supposed to do! Hooker and Lamb served in India and Pakistan respectively before ministering to Asians (Muslims and Hindus) in England. Appendix D is entitled: "Mixed-Faith marriage: A case for Care."

Jomier, Jacques. *How to Understand Islam*, trans. John Bowden. London: SCM, 1989, Pp. 168. "The best approach [to different religions] is to consider each religion, to try to understand it, to try patiently to explain it to oneself, avoiding useless attacks, in the awareness that God has ways which are not ours" (Introduction, p. 3). Jomier is a member of the Dominican order and a fine scholar of Islam with long residence in Egypt.

Kateregga, B. D. and Shenk, D. W. *Islam and Christianity*. Nairobi: Uzema Press Ltd., 1980. Pp. 182. A simple and friendly faith exchange between a Muslim and a Christian in Kenya.

Kimball, Charles. *Striving Together: A Way Forward in Christian-Muslim Relations*. Maryknoll, NY: Orbis, 1990. A short, handy introduction to this topic.

Madany, Bassam M. *The Bible and Islam: Sharing God's Word with a Muslim*. Palos Heights, Illinois: The Back to God Hour, 1987. Pp. 113. This work is the fruit of a long Arabic radio ministry. Emphasizes "man's sinfulness and the redemptive character of the Bible" (back cover).

Marsh, Charles R. *Share Your Faith with a Muslim*. Chicago: Moody, 1975. Pp. 96. This volume, popular among evangelicals, reflects a long and dedicated ministry of the author in North Africa and his use of Muslim articles of faith and practice as points of contact for sharing the gospel.

Martinson, P. V., ed. *Islam, An Introduction for Christians*. Minneapolis: Augsburg, 1994. Pp. 264. "Christians of all denominations will find reliable and up-to-date information on Islam and its relationship to Christianity" (back cover). The editor is a professor of Christian Mission and World Religions at Luther Seminary.

McCurry, Don, ed. *The Gospel and Islam: A 1978 Compendium*. Monrovia: Marc, 1979. Pp 638. Foundation papers by 43 Christians on a variety of relevant topics for the North American Conference for Muslim Evangelization sponsored by the Lausanne Committee for World Evangelization and World Vision at Glen Eyrie in 1978.

McDowell, Josh and Gilchrist, John. *The Islam Debate*. San Bernardino, CA: Campus Crusade for Christ, 1983. Pp. 199. Includes a useful debate between Ahmed Deedat and McDowell for those contending with Deedat's polemic. This debate alone is available from Fellowship of Faith for Muslims in pamphlet form and on audio cassette.

Miller, Roland. "The Muslim Doctrine of Salvation." Al-Basheer, The Bulletin of the Christian Institutes of Islamic Studies 5 (January-December, 1982) 152-196. The main article available on this topic.

Miller, William. *A Christian's Response to Islam*. Nutley, Nj: Presbyterian and Reformed Publishing Co., 1976. Pp. 178. "This brief book flows out of the heart of an evangelist deeply in love with Jesus Christ and with his Muslim neighbours" (back cover).

Miller, William. *Tales of Persia: A Book for Children*. Philadelphia: Torrence, 1979. Pp. 145. The author, a missionary in Iran for over forty years, narrates true stories about the spread of the gospel in Iran.

Miller, William. *Your Muslim Guest*. Toronto: Fellowship of Faith for Muslims, 1983. Pp. 14. A simple and useful statement on being hospitable to Muslims. Order for your congregation in bulk!

Murad, Khurram. *Da'wah among Non-Muslims in the West: Some Conceptual and Methodological Aspects*. London: The Islamic Foundation, 1986. Pp. 24. Proclaiming Islam in the west.

Nazir-Ali, Michael. *Frontiers in Muslim-Christian Encounter*. Oxford: Regnum Books, 1987. Pp. 191. Bishop Michael Nazir-Ali, formerly a bishop in Pakistan, is assistant to the Archbishop of Canterbury. "...the reader is drawn into the meaning of Christ for those living within a Muslim environment" (Australian Archbishop David Penman, Foreword, p. 8).

Nazir-Ali, Michael. *Islam: A Christian Perspective*. Exeter, U.K.: Paternoster, 1984. Pp. 185.

Newman, N. A. *The Early Christian-Muslim Dialogue*. Hatfield, PA: Interdisciplinary Biblical Research Institute, 1993. Pp. 776. "A collection of documents from the first three Islamic centuries (632-900 AD): Translations with Commentary."

Parshall, Phil. *New Paths in Muslim Evangelism*. Grand Rapids: Baker, 1980. Pp. 280. A concern for "the principles and practices of contextualization to advance the evangelical Church among Muslim communities."

Pfander, C. G. *Mizān-ul-Haqq (Balance of Truth)*, revised and enlarged by W. St. Clair Tisdall, Villach, Austria: Light of Life, 1986. Pp. 370. This work, originally published in Persian in 1885, has been viewed as perhaps the most significant Christian contribution of the 19th century to the Christian-Muslim controversy. Pfander was originally affiliated with the Basle Missionary Society and later served with the Church Missionary Society in India.

Poston, Larry. *Islamic Da'wah in the West*. Oxford: Oxford University, 1992. Pp. 220. The Parts: (1) Da'wah in Islam: From East to West; (2) Toward an Islamic Pietism; (3) The Institutionalization of Da'wah in Western Societies; and (4) The Dynamics of Conversion to Islam. A valuable work on how Muslims in North America (apart from American Islamic Mission) invite other North Americans to convert to Islam.

Ragg, Lonsdale and Laura, trans. *The Gospel of Barnabas*. Oxford, 1907. Pp. 500. The 1907 publication contains the (original?) Italian text and the English translation side by side. Subsequent Muslim editions, abbreviated, have appeared, such as *The Gospel of Barnabas*. Cedar Rapids: Unity Publishing Co., 1986. Pp. 273. Any current edition should be compared with the 1907 edition. Many Muslims consider *The Gospel of Barnabas* to be the original gospel account. Muslims have translated this work into several other languages. For a Christian response see Abdul-Ahad, above.

Schimmel, A. and Falaturi, A. *We Believe in One God*. New York: Seabury, 1979. Pp. 180.

Thomsen, Mark. *God and Jesus: Theological Reflections for Christian-Muslim Dialog*. Minneapolis: American Lutheran Church, 1986.

Vander Werff, Lyle L. *Christian Mission to Muslims: The Record*. Pasadena: William Carey, 1977. Pp. 366. Examines Anglican and Reformed approaches to Muslims in India and the Near East from 1800 to 1938 as a response to the question: "What constitutes a Christian approach or approaches to Muslims?" Introduction, p. 3).

Woodberry, D. *Muslims and Christians on the Emmaus Road*. Marc Publications, 1989. Pp. 392. Primarily a collection of papers on Islamic-Christian themes prepared for the Lausanne Conference on World Evangelization in the Netherlands in 1987.

XI. MUSLIM ENQUIRERS

Good resource materials are available for Muslims inquiring about Christian faith and for Christians assisting them. These include, of course, Bibles and portions of scripture in many languages, as well as simple and more sophisticated tracts, booklets, correspondence courses, and other materials, all prepared for Muslims in various languages. See below: "Bible Society" and "Fellowship of Faith for Muslims."

Miller, William. *Beliefs and Practices of Christians*. Ft. Washington: WEC International, 1989. Pp. 40. The author, a missionary in Iran for over forty years, describes the fundamental Christian beliefs and practices in a letter to a Muslim friend. Available in several languages.

Stacey, Vivienne. *Bible Studies*. Paphos, 1994. Pp. 80. The author, an evangelist with long ministry in Pakistan and other countries, focuses her studies on these topics: The Lord Jesus Christ; The Life of Peter; The Teaching of Paul; God Is Great.

XII. CONVERTS

Accounts of converts should be viewed and used with discrimination. Are the contents true? Do they cater simply to the sensational, the dramatic? Are they used only to put down the Muslim and Islam? Do they glorify God or the convert? Generally they are best given to someone familiar with the fundamentals of the Bible.

Alavi, K. K. *In Search of Assurance*. Pp. 33. The author writes that, like a magnet, the love of Jesus attracted him. But this love cost him dearly, including much physical suffering. In chains, he wondered whether he was simply mocking himself in recalling the words of Jesus in John 14:1 and 8:32. He continues to persevere in his South India ministry of sharing the gospel with other Muslims. Translated into many languages.

Ambrie, Hamran. *God Has Chosen for Me Everlasting Life*. Pp. 96. This Indonesian convert writes that in 1962 he pondered and prayed about the following Qur'anic verse as an initial step towards faith in Jesus as Savior and Lord: "Say, O People of the Book [Jews and Christians]! You will be nothing unless you uphold the Torah and the Gospel, and all that is revealed to you from your Lord" (5:68).

Deshmukh, Ibrahim O. *In Quest of Truth*. Pp. 48. The author, now a medical doctor, met Christians during medical school in Bombay, which initiated his interest in thinking about other religions besides Islam. He writes: "In my case I felt the Qur'an leading me naturally into the previous scriptures [the Bible]."

Miller, William *Ten Muslims Meet Christ*. Pp. 147. Ten Iranians find Jesus to be more than a prophet. It includes an account of the conversion of a lady, which began when two Armenian girls gave her a little picture of St. Mary with the Holy Infant.

For references to a long list of the testimonies of converts to Islam, see Poston, L. *Islamic Da'wah in the West*. Oxford: Oxford University, 1992, pp. 209-211.

XIII. REFUGEE MINISTRY

Muslims form a substantial segment of the growing number of world refugees. In some Muslim countries Christians, especially those who are converts from Islam, and those committed to sharing Christ with Muslims, are prone to human rights abuses and even persecution.

For more information on refugees in general see *Refugees*, published by UNHCR. For a helpful description of the why and how of a Christian ministry among refugees in North America see Mummert, J. R., with Bach, Jeff. *Refugee Ministry in the local Congregation*. Scottsdale, PA: Herald, 1992. Pp. 125.

Amnesty International, launched by a Quaker, a Roman Catholic, and a Protestant on Trinity Sunday, May 28, 1961, is an invaluable aid in understanding human rights abuses throughout the world. Don't forget Lutheran World Relief, Canadian Lutheran World Relief, and other denominational refugee agencies.

Other Christian ministries now focusing on the abuse and persecution of Christians in the Muslim world: Open Doors (Brother Andrew); Voice of the Martyrs (Richard Wurmbrand, a Jew and a Lutheran Pastor); Iranian Christians International, which specializes in helping many refugees, particularly persecuted Christian converts, among the large Iranian Diaspora throughout the world.

XIV. AUDIO-VISUAL RESOURCES

Islam. 60 minutes, produced by the Smithsonian Institute. PBS Video, 1320 Braddock Place, Alexandria, VA 22314-1698. Filmed in Egypt. Excellent.

Islam. 60 minutes, produced by the Canadian Broadcasting Corporation, Ottawa, Canada, just prior to the fall of the Shah. Excellent, especially on the pilgrimage.

Islam in America. 52 minutes, produced by the Christian Science Monitor, P. O. Box 1875, Boston, MA 02177. By far the best on this topic. Sympathetic to Islam.

Islamic Conversations, a series of six 30-minute presentations by Muslims on the topics: Islam and Pluralism, Islam and Christianity, Islam and War, The Islamic State, Authority and Change, Women and Islam. The speakers are authorities. Films for the Humanities and Sciences, P. O. Box 253, Princeton, NJ 08543-2053. Very good.

Islamic Mysticism: The Sufi Way. 30 minutes. An older video, featuring commentary by Huston Smith, and Mevlana dervishes. Very good. Insight Media, 2162 Broadway, New York NY 10024.

Mosque. 29 minutes. Available at Insight Media (see above). It is really an introduction to Islamic faith, especially the worship of God. Sensitively done by Maryknoll fathers.

A Tale of Two Mosques. Some of the first Muslims in Canada and how their community has developed for more than a half-century around the construction of two mosques in Edmonton, Alberta.

Living Islam, six parts, BBC. The chief consultant and narrator is Akbar Ahmed, Professor of Anthropology at Cambridge University. The series deals with what it means to be a Muslim in today's world.

Muslims in Canada. 30 minutes. A Celebration of Eid al-Fitr Thanksgiving,

The Five Pillars of Islam. 30 minutes, World of Islam Series.

Islam: The Faith and the People. 22 minutes. A good introduction. Available from Insight Media.

The Koran: The Holy Book of Islam. 16 minutes. A good introduction. Available from Insight Media.

Seyyed Hossein Nasr: *The Islamic Mind*. 30 minutes. The well-known scholar is interviewed by Bill Moyers, and discusses the roots of Muslim attitudes. Available from Films for the Humanities and Sciences.

Islamic Art. 30 minutes. Islamic civilization is great in architecture, calligraphy, the art of the garden, music, carpets, and ceramics. Available from Films for the Humanities and Sciences.

An audio cassette featuring the chanting of the Qur'an, and entitled *Islam*, is available from Audio-Forum, 96 Broad St., Guilford, CT 06437. It is recorded in Israel, Iran, Morocco, Syria, and Turkey.

Many Muslim-prepared videos and audio cassettes on many major topics are available from Kazi Publications, Inc., 3023-27 W. Belmont Ave., Chicago, IL 60618.

XV. FOR FURTHER INFORMATION

The Bible Society: For all your "Muslim-language" needs, for scriptures annotated for Muslims and portions of scripture especially assembled for Muslims in English, French, Arabic, Persian, Turkish, Urdu, and other languages. Thank God for the Bible Societies and other institutions producing and distributing scriptures!

The Fellowship of Faith for Muslims is a prayer information and local out-reach to Muslims ministry, which stocks some of the books and other resource materials mentioned in this bibliography. Its address is: P. O. Box

221, Station J, Toronto, Ontario M4J 4Y1.

Media for the Muslim World, Center for Ministry for Muslims, P. O. Box 5005, Springfield, MO 65801-5005, focusing on evangelism and discipleship.

Ministering among Muslims in Africa: An Annotated List of Practical Materials, compiled by Mark J. Hinton. Address: P. O. Box 60875, Nairobi, Kenya.

The Literature Bank, Global Mission Institute, Luther Seminary, St. Paul, MN 55108. A manuscript collection of booklets, correspondence courses, and tracts prepared for Muslim readers in English.

Other agencies that may be contacted include: Call of Hope, Friends of Turkey, and Iranian Christians International Incorporated.