

# Missionaries to Muslims League

News and Notes.

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## HOW THE HOLY SPIRIT IS REVEALED

Christian people have underestimated an important aspect of the truth of the Holy Spirit. This is the opinion of the Rev. Roland Allen in an article written to the April issue of *The International Review of Missions*. It is generally recognised that the Holy Spirit works in the soul as "the Sanctifier, the Truth Revealer, the Strengthenener, and in the Church as the Organiser and the Director of Counsels," but how few have realised that the Holy Spirit, as depicted by St. Luke in the Acts of the Apostles, is "the Spirit of Redeeming Love, active in Christian people towards others, moving every individual soul to whom He comes and the Church in which He dwells to desire and to labour for the bringing of all men everywhere to God in Jesus Christ."

This the writer calls a "revelation," clear and forcible and insistent. True, "the revelation is not made didactically. St. Luke does not state it, expound it or found an exhortation upon it; he recounts a history which contains it. In the history the revelation is made. St. Luke tells us of the coming of the Holy Spirit at Pentecost and of the consequent action of those to whom He came. He leaves us to judge the nature of the Spirit by the character of the actions which he describes as the results of the Spirit's coming. The revelation thus made is certainly not less powerful and impressive than a revelation made by direct assertion or argument. . . . It takes its place inevitably with the great revelations of holiness and of truth, and demands as careful consideration and as large an exposition."

It is this one aspect of the Spirit's nature and work as expressed in missionary effort that impressed St. Luke. And so we find in the book nothing but a record of missionary acts of missionaries. Even the founding of the Church, its institutions and its ministry was by the power of the same Spirit, but it is told only as part of missionary history. If, then, the Spirit is known by acts which He inspires, the Spirit which inspires such lives and acts must be missionary.

From the newspapers we learn that two of our members have been called Home, namely, Miss Catt of Bihar and Miss M. L. Harris of Ludhiana—both of the Bible and Zenana M. Missions. They now see His Face,

## AL GHAZALI'S "RESCUER FROM ERROR"

[Not long since we wrote some notes on the approach to Muslim Mysticism, illustrating certain points from the experiences of the famous Al Ghazali. Below we give the outline of an address on one of Al Ghazali's well-known books. The address was delivered in Egypt by Mr. Upson, of the Nile Mission Press, in the Arabic language.—Ed.]

In the Name of God, the Compassionate, the Merciful:  
Gentlemen,

Praise be to the Creator and Reviver of all things, the founder and revivifier of religion.

I thank you for honouring me with your presence this evening, and inform you that the object of the meeting is to consider for a short time the autobiography of one of the most noted of the Muslims and the greatest of their saints, the reviver of the science of religion and the reformer of the "ways" of the Sufis. I refer to Abu Hamid Muhammad At-Qusi As-Shafi'i, who is best known to us by his surname, "Al Ghazali."

*His Life.*—He was born in Tus in 1057 A.D. He studied Scholastic Theology and Canon Law, and afterwards became Professor at the Nizamite Academy of Baghdad. He stayed there only four years, as he had an intense desire to travel for the benefit of his soul. He died in 1111 A.D.

*His Works.*—He wrote several books, the chief among them being *Revival of the Sciences of Religion*, *The Unveiling of Hearts*, and also the one we are discussing which is an account of his own salvation from perishing, being entitled *The Rescuer From Error*. The original Arabic can be obtained from Ali Effendi Mahmud, bookseller, near Gami' al-Shaikh, Alexandria.

*His Spiritual Crises.*—In order to understand the various transitions in the life of this Shaikh we had better take his book, *The Rescuer from Error*, as being an autobiography. Now when we open the book, we find in it four or five spiritual crises which he experienced. (A crisis explained.)

The four periods of Al Ghazali's life are Indifference, Awakening, Search, Partial Attainment.

(a) *Indifference.*—Ghazali describes his original condition by quoting a tradition: "People are asleep, and they will not wake up until they die!" (Reference made to spiritual death.)

(b) *Awakening*, or realization of condition. When Ghazali awoke he became very much afraid, for he feared judgment and perdition in hell. The Shaikh saw that all his efforts were in vain. For a time he entertained sceptical views and despaired of rescue. How like many young men to-day. These have awakened from the deep sleep of ages past and are beginning to ask what is the benefit of the religion in which they were born and in which they were brought up.

(c) *Search:* The Shaikh arose earnestly and resolutely, leaving

behind him an honourable post and a considerable income, considering the saving of his soul of greater value than the keeping of his wealth. He left Baghdad in 1088, thus breaking all the bonds which had held him and prevented him from freedom of thought and reflection. He carefully studied scholastic theology (Islamic), but soon rejected it. Of the theologians he wrote in his book with the utmost scorn. He then turned to philosophy, saying to himself, "By God's will, we will find there the long-desired object of our search." But before long he had repudiated all the philosophers. He "takes refuge in God" from them, *i.e.*, disavows them, and decides that there is no rescuer from error to be found there. He experimented with various sects, but he soon exposed their fallacies.

He finally turned to the "Way" of the Sufis, where he found, according to his own point of view, true knowledge, as opposed to those forms of error which are but suppositions and confused dreams. He derived great benefit from linking up with the Sufi mystics, since most of their energies are spent in the attempt to arrive at the knowledge of God.

(d) *His Attainment Was Not Complete*: He did not completely attain, yet the fault was not with the disciple but in the imperfection of the "Way." As a matter of fact, he thought that he had actually arrived, for he enjoyed periods of knowledge and ecstasy (these, however, being only transient).

*The Two Ways*: Let us now compare the two ways—Al Ghazali's way and the way which we regard as the perfect way, that is, the original Christian religion described to us in the books of the New Testament, that is, the Gospel.

1. A divine revelation is essential. Al Ghazali believed this.
2. The second characteristic of the perfect way, as we deduce it from Al Ghazali himself, is the withdrawal of oneself from traditions inherited from one's forefathers, also from empty ceremonies.
3. The third characteristic of our way is that it is a means of rescue from perishing in hell.

The Sufis make much of "heart works" such as *Dhikr*, or tranquil contemplation, and so on, while the Gospel tells of the need for heart repentance, acceptance of the divine promises and the obtaining of forgiveness.

4. The fourth characteristic of the perfect way is the existence of an infallible guide. Shaikh Al Ghazali agrees with that, although he takes the expression to mean the prophet of Islam. As for us, the Christians, we have no doubt whatever that the impeccable one is our Lord Jesus the Messiah. He claimed impeccability; He never reproved those who imputed infallibility to Him; He allowed them to worship Him. (The Qur'an's agreement with the Bible on the sinlessness of our Lord.)

5. Finally, notice that the perfect way includes practical experience. Now, at first sight, there appears to be a clear resemblance between this and the "Way" of the Sufis, for each gives a number of

grades or steps which seem to lead up to the blessed life. On looking more closely into them, however, we see a wide difference. In the way of the Sufis, the stations of the pilgrimage are grades which the pilgrim has to reach entirely by his own personal effort; but each station or step in the Christian pilgrim's path is a sign-post placed there to indicate that the journey has been completed, and that the one who completed it was another person who has performed it in the place of the pilgrim.

It is worthy of notice that the Hal or Wajd (ecstasy) of the Sufi is an artificial condition and cannot continue, for its origin is in his own feelings, and as his feelings change through the variation of the human factors, so his state of nearness to God may be exhausted. The sincere Christian, however, has springs of joy which are inexhaustible, for they are illimitable, since they are simply an expression for works completed—none of which remain to be done. The first step, according to our way, is the Ransom of the Saviour for our sins; in other words, our acceptance of His sacrifice. The next step is the flow of the love of God into the heart of the believer, and the third is being filled with the Holy Spirit.

## CHRIST SUPERIOR TO MUHAMMAD

### Fourteen Reasons from the Qur'an

Some time since, a missionary sent me a manuscript written by a Mullah who was an inquirer and a confessed believer in Jesus Christ as a Saviour. The missionary suggested that the article might be suitable for publication in the *Nur Afshan*. I concluded it would be better to print it as a separate pamphlet for use among Muslim inquirers or those interested in any way in Christian teaching. I submitted it to a Christian friend, himself once a Muslim, and asked him to revise and give his opinion as to whether it might be published. He said it should be published, and undertook to carry it through the press for me. Two thousand copies were printed under the title—*Haqáiq-i-Qur'án qábil tawajju-i-Ahl-i-Islám*. (Truths of the Qur'an deserving of the attention of the people of Islám.)

The tract gives fourteen reasons, drawn from the Qur'an, for believing that Jesus Christ is greater than Muhammad. They are in brief as follows—

1. The miraculous surrounding the birth of Jesus—Gabriel's visit to Mary. But no mention is made of anything connected with Muhammad's birth.

2. The mother of Jesus is thus addressed in the Qur'an.—“*Yá Maryam . . . innu Alláha astafáki 'ala nisái' l 'álamín.*” (To Mary . . . God hath chosen thee above (all) the women of the worlds—Suratu Al 'Imrán iii: 42). She is also given the title of '*Sadiqah*' (a woman of veracity—Suratu 'l-Maidah, verse 78), but the mother of Muhammad is not so much as mentioned, while many Muslims do not believe she was a Mussalman.

3. Miraculous accompaniments attending the birth of Jesus, e.g.,

the dry palm tree becoming green and producing fruit to sustain Mary while in travail; the bursting forth of a fountain to give her drink; the visit of angels to comfort her (Suratu-i-Maryam, 2nd Ruqú). But the Qur'án makes no such mention of Muhammad's birth, nor does it credit him with any miraculous power, as Jesus talking in the cradle in defence of His Mission.

4. Jesu's declaration in infancy, saying He was a prophet to whom God had given the Book, raises Him above all other prophets, but Muhammad did not claim to be a prophet until he was advanced in years. This proves Jesu's superiority.

5. When the enemies of Jesus thought to kill Him, the angels caught Him out of their hands and carried Him up to heaven. When the enemies of Muhammad sought to kill him, no angel came to his aid, but, hiding in a cave, he made his escape and fled to Madina, where he took refuge with the Ansár. Is there not the difference here as between heaven and earth!

6. A somewhat lengthy statement concerning the exaltation of Jesus in heaven, where He has existed in His humanity for two thousand years, gives Him a place above Muhammad, and indeed proves Him superior to all other mortals, whether prophets or otherwise. In proof of this the author cites the Qur'án (Šurat-i-Ihraf, 2nd Ruqú; and Surat-i-Mursalat, Ruqú I, also Surat-ul Ambiya, Ruqú I).

7. The Qur'án admits that Jesus raised the dead and exercised Divine power (Suratu'l Muminin, Ruqú 5), saying that "He maketh alive and He destroyeth." This is the sole prerogative of God. Did Muhammad ever raise the dead? Is it not as clear as sunlight that Christ is superior to Muhammad?

8. The Qur'án declares that Allah is "Lord of the worlds" and "The Creator of all things." This Qur'án also declares that the Christ created birds. This proves that neither Muhammad nor any of the prophets, but only the Messiah had power to create. For this reason Christ is superior to Muhammad.

9. The Qur'án declares that Christ healed the blind, gave hearing to the deaf and cleansed the lepers, by reason of His miraculous power. If Muhammad ever performed such a miracle let someone prove it from the Qur'án, or else recognise Jesus as greater than Muhammad.

10. The Qur'án declares that Christ by His omniscience could tell people what they had been doing, what they ate and drank in their houses. In the fact that Christ possessed the omniscience of God He was superior to Muhammad.

11. The Qur'án proves all the prophets, including Muhammad, to have been sinners, but in no place is Jesus Christ said to have sinned or to have repented, or to have been commanded to repent of sin. Muhammad's sins are mentioned, and he was commanded to repent of them. Here again Christ excels Muhammad.

12. Thirteen hundred years ago Muhammad died and was buried in the ordinary manner, and his body has been mingled with the dust; but Christ has been alive for two thousand years in heaven, and, accord-

ing to the teaching of Islám, He shall again descend for the guidance and instruction of men. The Qur'an declares that "The Living and the Dead are not equal," wherefore Christ is superior to Muhammad.

13. Among the doctrines of Islám is this, that in the last times, when Dajjál shall appear and lead astray the faithful and the Faith of God be jeopardized, then Christ shall descend from heaven and re-establish the true Faith, and all men shall believe on Him (Suratu Nisa, Ruqú 22). If now Muhammad were the last of the prophets, why should he not have been raised from the dead to do this service? Why should Christ be sent down to do the work while the dust of Muhammad should remain unaware of all these things? Wherefore since the Messiah at the first was Guide and Leader, and is the same too at the last, while Muhammad came between like a whirlwind and then passed away and is no longer able to raise his head from the dust, who but the wilful unbeliever would shut his eyes to the fact that the Christ is a thousandfold greater than Muhammad?

14. According to the Qur'an, Muhammad is only an apostle and a sinful man, while the Messiah is absolutely sinless and a divine person. Muhammad is in comparison as nothing.

The above arguments are so clear and true that the fact is established that Christ is in every possible aspect of the case a thousandfold superior and more exalted than Muhammad. If now any one will not accept this clear and convincing truth, it will be because of his self-conceit and bigotry. May the merciful Lord heal my Muslim brothers of this disease and enlighten their eyes with the true light. Amen.

This little tract has fallen as a bomb in the Muslim camp. Letters were written to the Editor of the *Paighám Lullah* of Lahore, urging that the learned Maulvies should speedily reply to these "objections," because the faith of many of the faithful was being undermined. The editor very frankly says that orthodox Islám cannot reply to these objections, claiming that only the Qadiani Muslims can reply. He has been laboriously replying to his followers, but the end is not yet. Let us pray that the writer of this tract may see something more in the Messiah of the Qur'an than the most exalted of all prophets, and come out into the true light of the Gospel of the Son of God, who, being the brightness of the glory of God and the express image of His Person, was the Incarnate God and Saviour of the world.

A new edition of this pamphlet is being published in which a single sentence will be softened, so as not to violently offend the Muslim reader.

If the brother who sent this article should see this statement, I wish he would write me, because I have mislaid his letter and therefore have not acknowledged his favour. I desire also that if anyone knows the Maulvie inquirer who wrote this article he will place me in correspondence with him.

Ludhiana,  
8/5/1918.

E. M. WHERRY.

## MEMBERS' QUERIES

*A member in India writes—“I enclose a cutting from ‘Blessed be Egypt.’ It is an interesting point which the writer raised, and I wonder whether others have at all considered it, as it is not according to what is much advocated in the present day, I think, by most authorities on Muhammadan work. I wonder which is right? There is a good deal to be said for this writer’s view.”*

*The Quotation: “Very humbly I would point out that to quote the testimony of the Qur’án and of Muslim commentaries thereon in support of the claims of the Gospel, upon the Muslims to whom we preach, is a method not only not supported by Divine authority, but positively forbidden by our Lord’s example and precept and that of the apostles.*

*“Our Lord refused to accept the testimony to His deity when thrust upon Him by the unclean spirits. St. Paul was grieved by the witness of the pythoness at Philippi, and cast the spirit of divination out rather than endure help brought from such a quarter. (‘Not with such help nor defenders like to these’—‘I fear the Greeks, though bringing presents.’) To quote secular poets is a different matter. St. Paul quoted Aratus, but rejected what ostensibly came from the kingdom of darkness, when it would seem to approve of the Gospel of Light: such aid would be but a disappointment at the least, and would only stultify the man who relied upon it.*

*“In this also he was a follower of his Divine Master, who would quote the sayings of the people, ‘Physician, heal Thyself,’ etc., but would not allow the utterances of unclean spirits.*

*“For some hundred years or more Christian missionaries to the Muslims in their writings seem utterly to have neglected the sharp and fast distinction drawn by the Scriptures, by accepting an assistance which must come from a quarter that is evidently inspired by the spirit of evil—for the Qur’án cannot be both satanic and Divine.*

*“Let us then return to the above use of the Sword of the Spirit—there is none like it. Let us leave severely alone the crooked scimitar of Islám. The use of the latter by us has always tended to keep it bright for our adversaries. Its very testimony, when we quote it, only tends to magnify its importance in the mind of the Muslim, and the words used recall to him other words from the same book which testify in a completely opposite direction, and so baffle the effect of our own proper sword, the object of which is, above all things, to bring men to a clear decision. And even were this not the case, the words of our Lord and of St. Paul should with us be final. We ought, therefore, carefully to purge all our Muslim controversial literature from a method of procedure which such an experience as we have had of it shows to be so futile, and which can claim no scriptural support, if we would be of those warriors who know how to handle the sword and the shield; and not to fight as men who beat the air.”*

*REV. W. E. TAYLOR, late C.M.S. Missionary  
in East Africa and Egypt.*

*Answer: 1. Few to-day will accept the position of the writer of the quotation, that because the Qur’án (like all other man-made books) is not divinely inspired, as are the Christian Scriptures, it therefore follows that its inspiration is satanic. Such a view belongs to a period when Muhammad was looked upon in Europe as the great imposter, misled by the devil, if not actually as Anti-Christ. To the vitality and strength of the Qur’án in the life of Muslims at the present time, many passages in *The Vital Forces of Christianity and Islám* bear witness.*

2. The Christian worker among Muslims will naturally and wisely use the Qur'án to bring the Muslim back from the later developments of his religion, such as the glorification of Muhammad, Ali, and Hussain, etc., to the primary facts of his faith, which will show him how few, and yet how essential, are the real differences between Muslim and Christian. This is, of course, a preliminary clearing of the ground.

3. The Christian worker will carefully avoid seeming to use the Qur'án to *prove* the truth of any Christian position. From this follows the fact that from the very first he makes it clear that he accepts the Bible, only, as God's inspired Word.

4. The Christian worker openly accepts the fact that the Qur'án is the inspired Book of the Muslim, and he can therefore legitimately seek to show the Muslim the implications of his own belief, such as are found in the testimony of the Qur'án to the genuineness of the Christian Scriptures and in its ascription to Jesus (Isa) of such titles as *Word of Allah* and *Spirit of Allah*.

5. This procedure has been used with great success in persuading Muslims to purchase and to read the Gospel, resulting not infrequently in their ultimate conversion to Christianity. Readers of the series on "How Christ Won My Heart," in *News and Notes*, two years ago, will remember how more than one of those writers traced their interest in Christianity to the significant references to Isa found in the Qur'án.

6. For a more extended treatment of this subject and use of this method, see:

Rice—*Crusaders of the Twentieth Century*, pp. 112-117, 150-152.

Muir—*Sweet First-fruits*, pp. 31-35, 168.

Takle—*Sirat-Ul-Mustaqim*, pp. 5-7, 46-50.

Gardiner—*Christianity and Muhammadanism*, pp. 31-57.

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*Brahmanbaria, Bengal.*

JOHN TAKLE,  
*Hon. Sec., M.M. League.*