

ISLAM AND CHRISTIANITY IN THE MODERN WORLD

**BEING AN EXPOSITION OF THE QUR'ANIC VIEW
OF CHRISTIANITY IN THE LIGHT OF MODERN RESEARCH**

BY

His Eminence

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PREFACE

Islam contends that:

The founders of traditional Christianity have painted Jesus and his Creed in colours drawn from the pagan paint-box.

The present book is an attempt to evaluate this contention in the light of modern researches and recent tendencies and to judge the Christian claims accordingly.

It was the vituperative eloquence of Dr. Samuel M. Zwemer which first attracted me towards the subject. The interest thus created was kept alive by minor Christian controversialists until at last the Rev. Cash (*Moslem World in Revolution*), Dr. Wherry (*Islam and Christianity in India and the Far East*), and finally Archbishop Wand (*Mohammedanism and Christianity—Twentieth Century Trends*) pushed me into the open field.

Archbishop Wand's attempt was particularly fruitful. His essay on Islam inspired me to write a series of seven essays in the *Genuine Islam* in 1938, one of which entitled 'Trends in Christianity' was published in book-form by the All-Malaya Muslim Missionary Society of Singapore and circulated in the Far East.

The soundness of the argument developed in that book perturbed my Christian friends. They could not possibly challenge my contentions except on the seemingly plausible basis that my interpretation of the conclusions of modern researches

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was biased and defective. Such an accusation has been made on many an occasion and is regarded by the advocates of Christianity a patent remedy for protecting the faith of the general masses of lay Christians, though its transparent falsity must be obvious to all those who have studied the subject of Christian origins.

The accusation necessitated that I should state the argument in detail and prove the soundness of my conclusions by quoting my authorities at length. This I have accomplished in the present book and in doing so I have taken the greatest care that I should select only those authorities who may be acceptable to the Christians themselves. Indeed, a perusal of the book will reveal that an overwhelming majority of the authorities are professed Christians, including a large number of reputed Christian divines.

A fairer treatment of Christianity could not have been possible; and if still it is found that the latest researches disprove the claims of traditional Christianity—Bernard Shaw calls it Crosstianity—and prove the standpoint of Islam, would it be too much to appeal to the Christian world in general and the reformed Churches in particular to study and compare the merits of Islam and Christianity with an open mind?

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11th Oct. 1940.

FAZL-UR-RAHMAN.