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## News and Notes

A Monthly Paper printed for the private use of the  
Members of the Missionaries to Muslims League.

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Series XV

No. 7

July, 1927.

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1st July = 1st Muharram (1st mo.), 1346, A.H.

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### Opportunities on the Persian Gulf.

THE League has close connection with work on the Persian Gulf inasmuch as several members of the Arabian Mission belong to the League. Glimpses of their activities are afforded in the last annual Report to which some of our friends contribute. Of *Muscat* we read: "The Bible shop serves a useful purpose in bringing the missionary and the people together, not only the people of Muscat, but *from all parts of the Arabic-speaking world*. The women are reached in their homes and there are those who come out to services also. "One cannot help but rejoice that one has liberty to give the Gospel message every Sunday to the women who gather. One can sow the seed but cannot know which may prosper. We pray that we may not dig up in unbelief what we sow in faith! There are no closed doors as far as visiting houses is concerned, but one has to mourn over hearts that are closed to the Gospel."

*Bahrain*, with its growing population and material advances such as motor cars, good roads, a great sea wall and artesian wells, has undergone great changes. And with this influx of things modern there is also an undercurrent of change in thought, among the young men especially, some of whom have thrown over their old conception of religion. . . . Newspapers and periodicals bring in reports of progress of liberal thought in Turkey, Syria and Egypt. "One feels that with the changing attitude there ought to be some point of approach for the entrance of the Gospel. May the Lord open our eyes to see the opportunities."

In *Kuwait*, as in Bahrain, the Gospel is well received in the homes, but underneath all the friendliness there is opposition. "In the Friday sermons in the mosques the missionaries are referred to and the people are warned against coming to us. One young

woman who underwent a serious operation and whose life hung by a thread for a while afterwards, learned to love the doctor and the others who ministered to her and was most grateful when she recovered. She can read and enjoys the portions of scripture which have been given to her. But one day her brother came home from the mosque and said, the mullah had said that all the people who had anything to do with Christians would have to rise with them on the last day. The woman was distressed, but needless to say she was assured that she would be quite safe if she were in the company of Christians on the Day of Resurrection."

The Colporteur in charge of the Bible shop in *Basrah* city has rendered faithful service. "It has been interesting, writes Mr. Bilkert in regard to personal work, to see the response of the people to friendly advances. Some of the people who prompted the remarks in last year's report on the underlying bitterness of Islam towards us and our message have melted into warm friends during the course of the year. . . . So far the men have been reluctant to come to the house that we might come to closer grips with them on spiritual themes." These and other situations "point to the imperative need of some sort of building in which to center our evangelistic activities, an assembly room for our services, some sort of reading-room and an office where the missionary can meet callers in surroundings that approximate to those to which they are accustomed."

(We commend that last suggestion to the consideration of our readers generally. Ed. N. & N.)

## **Grants for Literature for Muslims in the Vernaculars of India**

**A**LTHOUGH the I.L.F. (India Literature Fund) is unable at the present time to make grants for the publication of literature, it is a matter of very great satisfaction that the American C. L. S. for Muslims, New York, not only has the means but is eager to help forward any well thought-out plans for the production of literature for Muslims in particular.

Last September the N.C.C. Committee on Literature for Muslims met at Lahore (see December N. & N. 1926) and recommended a number of projects to the A.C.L.S.M. for grants-in-aid. It affords us much pleasure to announce that grants have recently been received which will enable us to secure the publication of the following items, during the next few months :

### **TAMIL.**

Christ in Islam—a tract specially prepared.

## SINDHI.

The Best Friend—the new Life of Christ specially written for Muslim readers by the Sec. of M.M. League.

“What God hath Used”—a series of tracts well known in Arabic in Egypt and elsewhere.

The Life of Sultān Md. Paul—an Evangelist in North India.

## BENGALI.

The Best Friend.

Sweet First Fruits—(from the well-known original in Arabic)

## URDU.

The Best Friend.

God as Triune etc., by Canon Gairdner.

The Committee on Literature for Muslims (India) meets annually to consider applications for grants to enable workers in India to publish urgently-needed literature for Muslims in the various vernaculars.

It will be noticed that on the last occasion applications were received and sanctioned (for the first time) from the Tamil and Sindhi-speaking areas. We hope the Tamil area will apply again! There is great need for suitable literature for Muslims in this language, if only to supply the requirements of workers among the Tamil-speaking Muslims of Ceylon.

Special “Forms of Application” for such grants have been prepared and may be had either from the N.C.C. office, 1, Staveley Road, Poona, or from the Secretary of this League. All such applications should be forwarded to the Sec. of the Committee on Literature for Muslims (who *for the time being* is the Sec. of the M. M. League) through the various Provincial Christian Councils’ Committees on work among Muslims. (India Proper has been divided by the N.C.C. into eight areas and each of these areas now has a Committee on work among Muslims.) In the case of the Panjab area, it was resolved at the last meeting of the N.C.C. in Calcutta, “that, as an exception to the ordinary rule of the submission of applications for grants for publications through the Literature Committee of a Provincial Council and subject to the agreement of the Panjab Christian Council, the Committee of the Panjab Religious Book Society shall send applications for grants for the publication of literature for Muslims direct to the N.C.C. Sub-Committee on Literature for Muslims.”

Before the Committee meets to consider any such application it is often necessary to circulate beforehand among its members copies of the MS. for which a grant is asked. Will prospective applicants therefore kindly note that :

- (a) Whenever there already exists version in English of a work which it is proposed to publish in the vernacular, a copy or copies of such English version should be sent to the Sec. of the Committee on Literature for Muslims *three months* before the meeting of the Committee. Similarly with any new MS. in *Urdu*.
- (b) Where the MS. is in a language other than English or Urdu it is of course required that it shall be first circulated among the members of the particular Provincial Committee on Work among Muslims concerned, in order that they may be in a position to express an opinion on its value. All such applications should come up with the recommendation of the Provincial Committee as a whole.

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It is not at present possible to indicate the date of the next meeting of the Committee on Literature for Muslims. The Secretary of the Committee, Rev. Murray T. Titus, is at present on furlough, but will be returning to India about the middle of September. A few weeks later Dr. Zwemer is expected to commence his series of Conferences in the chief centres of India. The date will be fixed when we see our way a little more clearly.

\* \* \* \*

To all who know Rev. Murray T. Titus it will be good news to learn that his Board (the Methodist Episcopal Church) have agreed to lend his services on his return, as a part-time officer of the N.C.C. for furthering the cause of work among Muslims.

## **Dr. Zwemer's Forthcoming Visit to India**

(See N. & N. April, May 1927)

**A**S we go to Press it is not yet possible to give definite information as to Dr. Zwemer's itinerary. On the assumption that he can make a start on Saturday 15th October and stay till the 15th March, there has been prepared and submitted to the N. C. C. Committee on Work among Muslims a draft itinerary which allows for a week's Conference at each of about fifteen centres.

Those centres will probably be the following, to be taken in the order stated: Karachi, Lahore, Rawalpindi, Delhi, Lucknow, Jubbulpore, Patna, Dacca, Calcutta, Hyderabad (Deccan), Madras, Bangalore, Bombay (with Poona), Ahmedabad. If it can be managed and if our friends there can make out a *strong enough claim*, Ceylon may secure Dr. Zwemer for the second week of March.

We would ask friends to be satisfied with this tentative programme for the present. The probable date of Dr. Zwemer's arrival at any given place can be approximately worked out by allowing for a seven days Conference at each place and adding to that the requisite time for travelling from centre to centre.

## Urdu Publications on Islam

A Review by Mr. John A. Subhan, of Bareilly

### I.

**I**N a series of four articles it is proposed to present a classified review of available books and pamphlets on Islam, in Urdu, prepared by Christian writers. Such a statement, it is hoped, will enable missionaries to Muslims in all parts of India to discover just the tract or book which is likely to serve their own need or that of inquirers. The importance of right selection in this matter was emphasized long ago by Dr. Wherry of Ludhiana, when he said: "If ever a missionary needs the guidance of the Holy Spirit it is when he selects a book for a Muslim reader."

In cases where a particular work is a translation from the English, the notice will be very brief, as a separate review of books in English has already appeared in N. & N. Unless otherwise stated all these publications are to be had from the P. R. Book Society, Anarkali, Lahore. An asterisk (\*) indicates that there is an English original.

### I. The Quran.

#### A. INTRODUCTORY STUDY OF THE QURAN.

1. \* Al Quran—Canon Sell. pp. 48. 4 annas.
2. \* Islam men Quran—Goldsack. pp. 52. 2 annas.

These two—translations from English—make a good study as an introduction to the Quran. The former is a brief description of the different views of the inspiration of the Quran and of its origins and sources. The latter is a brief but critical examination of the Muslim claim regarding the genuineness of the Quran and its freedom from corruption.

#### B. THE ORIGINS AND SOURCES OF THE QURAN.

1. \* Yanabi-ul-Quran—The Origin of the Quran—Goldsack. pp. 58. 3 annas.
2. Talif-ul Quran—Supplement to the sources of Islam—Akbar Masih. pp. 23. 1 anna.

These two little books prove the human origin of the Quran. Akbar Masih treats his subject in an interesting and convincing way and in his usual scholarly and polite style.

#### C. THE PRINCIPLE OF THE INTERPRETATION OF THE QURAN.

Tawil-ul-Quran—The Interpretation of the Quran—Akbar Masih. pp. 157. 6 annas.

Is the only book of its kind on the principle of the interpretation of the Quran. The author shows the hopelessness of the task of its interpretation with the aid of Muslim Traditions, a principle accepted by the orthodox Muslim in interpreting the Quran. The principle advocated by the author, on the authority of the Quran itself, is that the Quran as a part of God's revelation lacks the other part, the Bible, and hence it can only rightly and satisfactorily be interpreted in the light and by the help of the Christian Scriptures.

#### D. THE MIRACLE OF THE QURAN.

1. Ijaz-i-Quran—The Quran refuted. Ram Chandra. pp. 158. 4 annas.

2. *Tanwir-ul-Izhan-fi-Fasahat-ul-Quran*. The eloquence of the *Quran*—Akbar Masih. pp. 180. 8 annas.

Muslims in the absence of any mention of miracles in the *Quran* are unanimous in claiming the style and the eloquence of the *Quran* to be Islam's miracle *par excellence*. The author of *Ijaz* in the first four chapters takes up the miracle of *wahi* (or revelation), and by pointing out several sources through which Muhammad must have compiled his book, he refutes the claim of this alleged miraculous element in the *Quran*. The miracle of *Quran's* eloquence is dealt with fully in Akbar Masih's treatise, and occupies only a secondary place in Ram Chandra's *Ijaz*. For centuries it has been assumed that the style and eloquence of the *Quran* are incomparable and inimitable, but Akbar Masih, quoting all the passages which are supposed to support this claim, shows that there is not the slightest reference to its incomparable style or inimitable eloquence. All that can be inferred from these passages is a challenge to produce another book like it in influencing morally the people of Arabia. The author, in one chapter, going through the life stories of the Arabian *literati* contemporaneous with Muhammad, proves that none regarded the *Quran* as incomparable, and none accepted Islam on the ground of its eloquence. *Tanwir-ul-Izhan* deserves the notice of every missionary interested in Islamic literature. The approach is sympathetic and the style attractive.

#### E. THE TEACHING OF THE QURAN

1. \* *Insan-kya-hai?* The *Quranic Doctrine of Man*. Gardner—pp. 60. 3 annas.

2. \* *Gunah-kya-hai?* The *Quranic Doctrine of Sin*. Gardner—pp. 57. 3 annas.

3. \* *Talim-i-Najatazrui Quran*. The *Quranic Doctrine of Salvation*. Gardner—pp. 76. 3 annas.

These three are the Urdu translations of Gardner's essays published by C. L. S. Madras. All the *Quranic* passages dealing with the subjects are examined and their significance pointed out. In interpreting the passages on salvation, where the responsibility of man's wanderings and finding salvation seems to rest with the mighty Will of Allah, the conclusions seem rather far fetched, at least they are different from what the orthodox Moslems and the body of Islamic Ulemas hold. The author's interpretation gives support to the Mutazilites or rationalists of Islam.

4. \* *Ruh-ul-Qudsazrui Quran-o-Baibal*. The Holy Spirit in *Quran* and *Bible*—Mylrea and Masih—pp. 61. 3 annas.

The Urdu translation of an English essay, and an important contribution to the subject. The whole essay is interesting and informative. The only booklet for Muslims, on the Divinity of the Holy Spirit and worth putting in the hands of Muslim inquirers.

### II. The Quran and the Bible.

#### A. THE TEACHING OF THE QURAN AS TO THE CHRISTIAN SCRIPTURES.

1. *Masihi Kutub Muquddasa ki bare men Quran ki Talim*. James Munro pp. 52. One pice.

2. *Kin manon men Quran Masihi Kutub Muquddasa ka Masdiq aur Muhafiz hai*—How does the *Quran* confirm the *Christian Scriptures*, James Munro:—

Part I. Tauret (Pentateuch) pp. 42. One pice.

Part II. Injil (The Gospel) pp. 44. One pice.

Part III. Yisu yane Masih (Jesus the Messaiah) pp. 37. One pice.

The author having established the fact of the attestation and the testimony of the Quran to the Christian Scriptures in his first treatise, proceeds in the three parts of his second work to show that the Quran, in spite of the testimony and claim to be the guardian of the Christian Scriptures, contradicts the facts and teachings recorded in them.

3. \*Shahadat-i-Qurani bar Kutub-i-Rabbani. Testimony of the Quran to the Christian Scriptures. Muir. pp. 172. 8 annas.

4. Dawat-ul-Muslamin—Muslims invited to read the Bible. Muir. pp. 41. 1 anna.

The first is the Urdu translation by Raja Shiva Prasad of Sir William Muir's English work. A most valuable collection of all the Quranic passages having any reference to the Bible. At the end a very helpful supplement is added in answer to the popular Muslim objections to the Christian Scriptures. The second booklet is another valuable work by the same author to be placed in the hands of Muhammadans, especially Maulvis and Mullas. It is written on similar lines to the former one.

#### B. DOES THE QURAN DECLARE THE BIBLE TO BE CORRUPTED ?

1. Rad-i-Tahrif. pp. 24. Half an anna.

2. Hidayat-ul-Mumtamin. Wherry. pp. 16. One pice.

Two useful little tracts in refutation of the charge that the Christian Scriptures have been corrupted, and in evidence of their genuineness.

#### C. THE TEACHINGS OF THE QURAN COMPARED WITH THOSE OF THE BIBLE.

1. Injil-ya-Quran. The Bible or the Quran. Thakur Das. pp. 184. 10 annas.

2. Mawazina-i-Injil o Quran. Khwaja. pp. 110. Re. 1-2-0.

Thakur Das and Khwaja present the subject from different points of view. The former bringing out the points of contrast and the latter the points of contact. Thakur Das chiefly emphasises the historical facts, and Khwaja mainly compares the moral teaching of the one with the other. Thakur Das is polemic in the treatment of his subject, and is very profuse in his remarks on the comparative passages that he quotes from the Bible and the Quran. Khwaja is friendly and polite and, quoting passages under one topic, leaves the question of their comparative value to the judgment of his readers and makes few comments of his own. This is how the author of the *Mawazina* himself sums up the result of his comparison: "The Quran is a code of moral laws of every kind, great and small, good and bad. No one can deny the truth of this fact. The teaching concerning God's unity, one's duties towards God and towards man, fraternity, sympathy, liberty, equality, godliness and sincerity, and other innumerable pearls of moral teaching are scattered all over the pages of the Quran. To a great extent the book is full of wisdom and understanding. However, the comparison of the teaching of the Bible and the Quran proves the Bible to be a boundless ocean, and the Quran a little spring. The one shines out as the Sun of Righteousness, and the other is but a single ray. Nevertheless, the Quran

does contain also teachings which are unacceptable to true human nature, and which are below the standard of true morality." *Mawazina* is a good and useful book for thoughtful Muslims and Christian preachers.

D. THE TEACHING OF THE QURAN AS TO THE CHRISTIAN RELIGION.

Al-Furqan.—Gulam Masih. Part I. pp. 79. 4 annas. Part II. pp. 129. 8 annas.

The author is well-known for his sympathetic approach and his unique method of presenting Christianity to Muslims. He aims at presenting the message of Christianity through the teaching of the Quran. He shows that in the teaching of the Quran the religion of Abraham and his children is called "Islam." This Abrahamite Islam is not antagonistic to Christianity. The Hanifite teachings found in the Quran are not part of the teachings of the original Quran of Muhammad but a later addition by Muhammad's followers. Christianity is indicated in the Quran to be the fulfilment of God's continuous promise of blessings through the long line of the Israelite prophets. The Bible is the sacred book of Abrahamite Islam, and the Quran testifies to its integrity and bears attestation to its being the guide, and the light, and acknowledges it as an authority in legal disputes.

This work was published in 1904, and the copies may be obtained from the P. R. B. S. Lahore or from the author, the Editor of Nur Afshan, Lahore. About twenty years later the author produced *Tahqiq-ul-Islam*, another work on the same lines. The work, published in three parts, was a vast improvement on the *Al-Furqan*, for it had the result of twenty years further development since that work was published. The book in a short time went through two editions, and then we regret to say its publication was suppressed by order of the Government.

## More Urdu Tracts for Muslims

(See N. & N. June and October 1926 and January 1927)

*Translated from 'What God hath used' (N. M. P. Cairo). Three Boys of Long Ago, (14 pp. illustrated, one pice.) The Throne Verse (4 pp. 2 as. per 100 or Re. 1 per 1,000). The Fortune-teller and the Necklace. FOR WOMEN. (4 pp. 2 as. per 100, or Re. 1 per 1,000.) The Stream and its source, (4 pp. 2 as per 100, or Re. 1 per 1,000.) The Blood Feud of Al-Hanouchi, (8 pp. at 4 as. per 100, or Rs. 2 per 1,000.)*

*Muhammad and the Bible, trans. from the English of Rev. W. Goldsack. (44 pp. 2 as.)*

*The Verse of Stoning, trans. from the English of Canon W. H. T. Gairdner. (27 pp. 1 as.)*

*Inspiration, trans. from the English of Canon Gairdner. (52 pp. 2 as.)*

Apply to the Panjab Religious Book Soc., Anarkali, Lahore.



## Report of All-Persia Conference, 1926

**W**E have received (apparently for free distribution) a number of copies of the Report of the Inter-Mission Conference held by Dr. Zwemer in Persia last year. The Report is issued by the Beirut Press for private circulation, contains 160 pp. and a map showing the chief centres of activity, and articles covering every phase of work in every station occupied in that land. We shall be glad to supply copies, as far as they will go, to friends in India at a cost of eight annas to cover postages.

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### For Prayer

Special request is made that we should remember in our prayers the preparations for Zwemer's visit to different centres in India.

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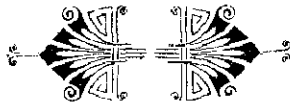
### NEW MEMBERS

Rev. H. C. Velte, D.D.	A. P. M.	Saharanpur, U. P.
Rev. R. H. Whelan,	C. M. S.	Gampola, Ceylon.
Miss C. Hodgkinson,	B. M. S.	Dacca.

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*The annual subscription to the League is only Rs. 2-0-0 (English 3s. od.). The Secretary will be glad to send spare copies of this issue to addresses mentioned by members, with a view to securing new subscribers. News and requests for prayer will always be welcome and should be sent early in the month to the Hon. Secretary :—*

Rev. L. Bevan Jones,  
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Dacca, Bengal, India.




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