

Confidential.

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News and Notes

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

Series XV

No. 8

August, 1927.

1st August = 2nd Safar (2nd mo.), 1346, A.H.

Convention and Conference at Poona

ANY years ago the idea came to me that brotherhood would be much strengthened, and spiritual benefit would result, if Muslim workers and converts from widely separated districts could be brought into contact with one another. The formation, in 1925, of a Muslim Work Committee, in connection with the Bombay Representative Christian Council, brought the idea into the range of practical politics. This Committee took up the idea warmly, and arranged at first that a three-days' meeting for spiritual uplift and conference, for Western India, should be held in the Divali holidays, November 1926. This date, however, proved impossible, as speakers were not forthcoming. Eventually the early part of June 1927 was fixed upon, and the Revs. Canon Goldsmith of Madras, Ahmad Shah of Cawnpore, and Imam Bakhsh Bawa of Poona, were secured as chief speakers. Poona was decided upon as the venue.

It was felt at first that, if even as many as 15 or 20 people from places in Western India only, Muslim converts and others interested in Muslim evangelization, could be got together, there would be much cause for thankfulness to God. In the course of preparation for the meetings, however, it soon became evident that a great many more than the expected number, and those from Southern India as well, were likely to come. In the end, apart from local Poona friends who backed us up splendidly, about 70 persons enrolled themselves as members, and nearly all of these actually came to the meeting.

From 8 o'clock each morning, Devotional Meetings and Bible Studies occupied the first 1½ hour, the remainder of the time till 11 o'clock being given up to discussions on actual problems of the work, led by Mr. Ahmad Shah's addresses. In the afternoons at 4 o'clock we began with a half hour of Intercession, and then fell to discussion on the spiritual side of the work, the need of spiritual equipment of

workers, points of contact between Islam and Christianity, and such like subjects. The last hour or so of each evening was given to "Testimonies," when, one after another, our brethren, who had whether lately or long ago renounced Islam for Jesus Christ, stood up, and, in simple and forceful words, told us what it was that had brought them into the fold of Jesus Christ. This was intensely interesting, and I am inclined to think it was among the most profitable parts of the whole Conference.

The whole of the proceedings took place in Urdu, with a trifling exception or two. The Hymns and Gazals were beautifully led by girls from the Zenana Bible and Medical Mission at Sholapur, who had spent much time in practising them. At the concluding meeting, the members present unanimously decided that they wished that such a Conference, or Convention, shall be held in future annually, its venue being changed from year to year. This was left to the Muslim Work Committee to decide, and to arrange if thought well. They felt that it is good that Muslim Converts and Muslim Workers, who are not at all a large body, and who are scattered over wide areas in Western and Southern India, should meet one another from time to time. Many of those who came on this occasion had never heard of one another before, and it was touching to see how overjoyed many of them were to find themselves face to face, and to shake hands as brothers in a common faith. Some were from the North, some from the South and East and West, and I am sure they will long remember Poona as the place where they met one another, and prayed with one another as brothers in Jesus Christ.

It remains now to put into practice many of the things which we heard, regarding greater frequency in prayer, greater reverence in worship, more love for Musalmans, less contempt for them and for Islam, a more sympathetic understanding of the points of contact which we have with them, and many other lessons. I would ask for prayer that the effects of these meetings may not pass away, but may grow and increase, resulting in a more devoted service on behalf of the Muslim World of India.

Bombay.

H. J. LANE SMITH.

Plans for Dr. and Mrs. Zwemer's Visit to India

(Strictly Confidential)

IT now appears that Dr. and Mrs. Zwemer are planning to arrive in India on Saturday, 1st October, and will remain till the end of February.

We desire to re-emphasize the main objects of this visit. On the former occasion Dr. Zwemer succeeded in arousing wide-spread general

interest in the matter of the evangelisation of Muslims. That has led people in different parts of the country to wish to secure him for a longer stay, in fewer places, that they may be instructed in more detail as to the best methods for carrying on this work. Dr. Zwemer will, therefore, on the present occasion, largely devote himself to the intensive education of missionaries and Indian Christian leaders and workers who desire definitely to devote themselves, if not for the whole, at least for part of their time to work among Muslims. He will also hold evangelistic services and study literature problems.

We believe that all over the country there are people who will be eager to take advantage of this opportunity to spend seven days in the company of this apostle of God to the Muslim world. About fifteen centres have been agreed upon by the N.C.C. Committee on Work among Muslims, a list of which with the propable dates of the Conferences we append below. These centres have been selected with a view to serving the requirements of workers in the adjacent areas. Will those who desire to enrol themselves as students for the course of training write early to the appropriate local Secretary (whose name is attached) and specify the centre at which they would like to attend. Indian Christian leaders and workers, with a sufficient command of English to be able to profit from such a course, *should be informed by readers of this notice* and be given an opportunity to enrol themselves. Since Dr. Zwemer's expenses in India have to be met by us in India, it has been decided to charge each student five rupees for attendance at the course of lectures.

Bombay,	2nd Oct.—8th Oct.	} Rev. H. J. Lane Smith, The Old Parsonage, Clare Road, Byculla, Bombay, No. 8.
Ahmedabad,	9th Oct.—14th Oct.	
Karachi,	16th Oct.—23rd Oct.	
Lahore,	26th Oct.—1st Nov.	} Prof. R. Sirajuddin (of Lahore) (at) Sevenoaks, Sanjauli, Simla.
Rawalpindi,	2nd Nov.—9th Nov.	
Delhi,	10th Nov.—16th Nov.	
Lucknow,	18th Nov.—24th Nov.	Rev. J. W. Pickett M. E. Mission, Lucknow.
Jubblepore,	26th Nov.—2nd Dec.	Rev. C. F. H. Guse, 130, Civil Lines, Jubbulpore.
Patna,	4th Dec.—10th Dec.	Rev. P. John, Baptist Mission, Patna.
Dacca,	13th Dec.—20th Dec.	} Rev. Bevan Jones, Dacca.
Calcutta,	29th Dec.—4th Jan.	
Hyderabad,	6th Jan.—12th Jan.	Rev. A. Gordon, Vuyyuru, Kistna Dist.

Madras, 15th Jan.—24th Jan. } Rev. J. J. Kingham,
 Bangalore, } 26th Jan.—6th Feb. } Haddow's Road,
 and Vellore } Nungumbaukam, Madras.

(It may be arranged for Dr. Zwemer to visit Ceylon and Poona also.)

You are earnestly requested to make the preparations for these Conferences a matter for individual and united prayer.

Bengal Women's Educational Conference

Extracts from the address by a Muslim lady
 presiding over the Bengal session

(Continued from June issue)

“THE women of Bengal have recently been given their franchise, but Muhammedan women do not take advantage of it. My friends, during the last election only four women voters exercised their franchise. Is this a matter of pride for Muhammedans? I do not know why they are sitting idle or what they are waiting for.

“I fear that men will not give proper education to their women until the former are made to recognize the due rights and privileges of women as laid down in their scriptures. How can you expect those who cannot reform and re-organize their own society, to make their country free? In this connection I cannot help quoting again what Shek Sahib said: “This rigid purdah system is dangerous to women folk. The purdah is a painful sore to our society. My dear brothers you will perhaps all rise up and say, “Do you desire our women folk to be allowed to roam the streets imitating the custom prevalent among the Europeans?” In reply, I would ask you not to go beyond what is laid down in the Koran. There is no resemblance between the purdah system of India and the purdah system enjoined in the scriptures.”

“I am not willing to explain to you my present opinion about the purdah. But this much I observe that Shek Sahib has called the purdah a “painful sore.” Here I do not agree with him. Had it been really a painful sore, then our women would have rent the skies with their groanings. This purdah system may be rightly compared to the deadly carbonic acid gas. Because people do not guard against the gas, so it causes a painless death. Similarly, our sisters within the purdah are slowly dying—a painless death, due to purdah gas.

“Now let us turn to the education of Muhammedan girls. In my humble opinion it should be our main duty to teach them the Koran along with elementary education. I do not mean that the Koran should be learnt parrot-like. The Koran should be translated into the different vernaculars of the province. I am sure that the people will not do this, unless it is compelled by the Government by special legislation. Suppose you consult a physician and he gives you a prescription and instead of taking medicine and diet as directed, you simply wear the prescription on your neck putting it in an amulet and reading it thrice a day. Do you think that by this you

will get rid of your malady? Similarly, we seldom act according to the teachings of the Koran. It is merely read and repeated, parrot-like and tied with a cloth and kept with great care.

"A few days ago in a mass meeting of the Muhammedans held at Allahabad, Miss Jafia Soleman, an educated Egyptian lady, asked those amongst the audience to raise their hands who could really understand the teachings of the Koran. You will no doubt be surprised to learn that only three men raised their hands. If our men are so poor in their knowledge of the Koran it is needless to say how much poorer their women must be.

"I shall now refer to the question of our dialect or the vernacular language. Whatever may be the dialects of other places I need not say anything, but I must ask you what should be the dialect or language of Calcutta. From my last 16 years' experience in the management of the Sakhawat Memorial School, it has been brought home to me that Muhammedans are, so to speak, motherless: in other words, they have no mother-tongue. They claim Urdu as their mother-tongue, but they speak such rotten Urdu that one is really disgusted to hear it! Still, I am of opinion that two languages—Bengali and Urdu—should be taught in our schools. The teachings of the Koran should be given in both these languages.

"My non-Muhammedan sisters, please do not think for a moment that I am a rigid orthodox Moslem and am expressing orthodox views about the education of Muhammedan girls, because of my opinion that the Koran should be taught side by side with elementary education. Far from it, I am wholly against bigotry. But my point is that the kind of primary education that is given will be found in the teachings of the Koran. In order to keep our religion as well as our society intact, it is indispensable that the Koran should be taught.

"The present miserable condition of the Muhammedans is solely due to the utter neglect of female education. My Muhammedan brothers consider that they will be able to cross the Heavenly Bridge by merely being able to establish several Universities, such as that at Dacca, Aligarh, etc., and by opening the Islamia College at Calcutta, while they will carry with them their sisters and daughters, putting them in hand-bags. I believe for this reason, they are so unmindful of the question of educating and uplifting their females. Whenever subscriptions are raised for any girls' school, my Muhammedan brothers speak of their poverty. They say they are very poor! They have no money! But it can hardly be believed. I have found them making large donations, showing their liberality, opening their purse-strings for the establishment of the Islamia College. Do you mean to say that these men are poor and are unable to make any donation in furtherance of female education? If they had cared to obey the teachings of the Koran, they would have certainly contributed similarly towards girls' education—spending at least half the money on the education of girls.

"My earnest prayer is that we should no longer remain idle, confined within the purdah in expectation of being transported to heaven. Rather we should be active and pay more attention to the education of our daughters in a proper way. We should devote a part of the large sum that is spent on jewelleries and on dowries in promoting the education and health of our daughters. Physical culture and pure air are essential for our health. I fail to understand why women are so unwilling to take fresh air—a free gift of nature—to keep their body healthy. You must have noticed that in winter they close the doors and windows so tightly, as if Government had passed legislation against opening them. Five or six years ago Miss Cohen was asked to report on the health of the pupils of Girls' Schools. When

the health reports of some of the girls of our school were sent to their mothers, they were so enraged that they replied in the following manner:—

“The girls have been sent to the school for reading and writing and not for examining their eyes, teeth—that eyes are defective, teeth defective, that sores are on their legs, etc. If you find fault with these, it will be difficult to get them married. They need not be examined further by any doctors.”

“Just think for a moment that her daughter is suffering from various diseases, yet she is anxious about her marriage! But what more can be expected of an illiterate, uneducated mother!”

C. L. S. Books on Islam

IV

TWO sections of this Review remain, one of which, “The Christian Approach to Islam” is reserved for a future issue.

The figure appearing within brackets after the specification of each book shows the approximate stock now at the C.L.S. Headquarters, P. O. Box 501, Park Town, Madras. An asterisk (*) indicates that the book is being offered at half the price quoted here.

CONTACT AND CONTROVERSY

“The whole theory of Islam is that it, the latest sent of all religions, does not so much abrogate Christianity with its Book, as specifically and categorically deny both as wiful corruption and lies.”

CANON W. H. T. GAIRDNER.

The Books

1. The Witness of the Quran to the Christian Scriptures. 20 pp. * $\frac{1}{2}$ an. (2nd Ed. 400.)
2. The Quran Examined. 46 pp. * $1\frac{1}{2}$ as. (2nd Ed. 700).
3. The Koran and the Bible, or the Crescent vs. The Sun. J. Takle. 36 pp. 3 as. (195).
4. The Seventh Discourse of Sir Syed Ahmad. 36 pp. * 2 as. (1400).
5. The Bible in Islam. Goldsack. 78 pp. 8 as. (670).
6. Muhammad and the Bible. Goldsack 50 pp. * 3 as. (180).

The Witness of the Quran and The Quran Examined, are Nos. 1 and 2 of a series of “Papers for thoughtful Muslims,” published originally more than twenty years ago. Both are in the nature of compilations from various authors, the first being, in the main, a concise summary of Sir William Muir’s collection of Quran texts bearing on the subject (*vide* his book “The Coran,” S. P. C. K.) The texts are quoted here also in the original Arabic and are grouped together to shew that the Scriptures have been neither corrupted nor abrogated. A most useful pamphlet. No. 2 covers much wider ground. In four pages it summarizes the findings of the previous paper and proceeds to give a detailed criticism of the contents and teaching of the Quran, on the basis of which it is shown to be impossible to accept the Quran as the Word of God. *Mr. Takle’s booklet* is in the form

of a comparative study of the Muslim and Christian Scriptures and was published in 1905. Parallel columns show (a) The Testimony of the Quran and (b) the Bible account, on a great variety of topics, while a third column contains the compiler's notes as a kind of running commentary. The material is grouped under the following heads—The Christian Scriptures—God—Jesus Christ—The Nature of the Prophets: Muhammad—Doctrines—Contradictions—Contrasts. An exhaustive treatment, suitable for study circles.

The Seventh Discourse, is a reprint from the late Sir Syed Ahmad's *Mohammedan Commentary on the Holy Bible*, and deals with the precise significance of the Quranic charges that the Bible was corrupted. Backed by Muslim authorities he maintains that in no case does *tahrif* (corruption) signify tampering with the *text*, e.g., by addition, deletion, or substitution. A pamphlet of considerable value for both Christian workers and Muslim readers.

The Bible in Islam treats of (a) Muhammad's references to the Bible (as represented in the Quran) and (b), the usual charges of corruption. The author makes good use of *The Seventh Discourse* in the latter connection. For the rest, Muhammad is shewn to have been woefully ignorant of the Bible,—its identity, history, and teaching. References are given in the Arabic original.

Muhammad and the Bible gathers up all the passages in the Bible which Muslims claim to contain references to Muhammad. The author disposes of each of these very effectively. Both books should be in the hands of workers among Muslims.

7. The Verse of Stoning. Gairdner. 32 pp. 3 as. (350).
8. The Gospel of Barnabas. Gairdner. 44 pp. *1 an. (300).
9. The Illiterate Prophet and The so-called Hadith Qudsi. Zwemer. 32 pp. 5 as. (900).
10. The Law of Apostasy in Islam. Zwemer. 40 pp. 8 as. (1890).

In *The Verse of Stoning* the tables are turned and the charge is made and maintained—that, in one particular at least, viz., the Verse of Stoning the Adulterer—the very text of the Quran *has been* "corrupted." It is probable that the verse, which once actually had a place in the Quran, was disliked, neglected and then deleted, a step no Jew dared take with a like verse in his own Scriptures.

The Gospel of Barnabas is a final reply to those Muslims who, on mere hearsay, allege that there exists a "Gospel of Barnabas" based on an Arabic original. Sale happened to make chance reference to this in his "Preliminary Discourse" to the Quran. (And Sale himself was *wrong!*) On this slender ground the Muslims have built up their claim. The painstaking work of Lonsdale and Laura Ragg (Clarendon Press, Oxford) to which the author is indebted, shows that the only extant manuscript of this "Gospel," an Italian one, is of no historical value whatsoever.

The Illiterate Prophet etc., is a pamphlet dealing with two distinct subjects both of interest to students of Islam. In the first part the author has collected practically all the available material with a view to reaching a conclusion on the contention of Muslims that their Prophet could neither read nor write,—from which circumstance they would prove the miraculous nature of the Quran. But the question is still left open.

In the second portion the author seeks to fill a gap in our knowledge of certain Traditions, which Muslims claim to be *Qudsi* (holy) or *ilahi* (divine) because attributed to God Himself as distinct from the mass of

ordinary Traditions attributed to the Prophet (*nabawi*). Dr. Zwemer had the good fortune to be able to consult three documents (one of which is very rare) hitherto little used, and he gives us enough material to enable us to form a correct opinion as to the value of this class of Hadith.

The Law of Apostasy is the substance of a chapter in a larger work under the same title (published by Marshall Bros., London) reproduced here in pamphlet form. If widely distributed it must provoke intense feeling. Christian missionaries are commonly charged with exaggerating the facts and painting certain features of Islam in blackest colours. Dr. Zwemer goes to the Arabic documents—there is a striking facsimile reproduction of a page from Bukhari on Apostasy—and he proves that death is the proper legal penalty for the man who forsakes Islam, and that the fear of death is still in many countries the chief obstacle to open confession of faith in Christ.

11. *The Muslim Controversy*. Wherry, 1905. 146 pp. Cloth. * One Rupee (40).
12. *The Muhammedan Controversy*. Wherry. 36 pp. * 2 as. (2nd Ed.) (400).

Both books deal with the output of Urdu literature in connection with the controversy. The earlier and larger work has a two-fold purpose. (1) 'to enable the average student of Islam to speedily acquaint himself with the main points presented by those who have (already) written in the vernacular languages of India.' And (2) to spare those who would write for Muslim readers, from mere repetition and waste of time. Thus the entire works of Pfander, Imad-ud-din, Ram Chandra, Thakur Das and others are passed in review. A very valuable handbook. The smaller work, published in 1911, reports on "the progress and present status of the Muhammedan controversy." It goes back to a very much earlier period than the former work and, briefly reviewing the work of the aforesaid writers, brings the reader to a still later date.

13. *A Word to the Wise*. St. Clair Tisdall. 76 pp. * 5 as. (380).

Dr. Tisdall's well-known work "The Sources of Islam" called forth criticisms at the time from Maulvi Muhammad Ali (better known to-day as the compiler of the Commentary on the Quran, Woking) and Imam Fakhr-ul Islam. In this booklet, published in 1912, Dr. Tisdall deals vigorously with his opponents' rather wild remarks.

L. B. J.

(To be concluded.)

"The Moslem World" Quarterly for July.

THE July issue of THE MOSLEM WORLD surveys a wide field of Mohammedan life. Those who are interested in travel can accompany one of the missionaries of the China Inland Mission on a lonely trip "Through the Gobi Desert," of Central Asia and can enter into the hardships encountered as told by H. French Ridley a man with many years of experience on the border lands of China.

Love is a prominent theme in this number, for the missions to Moslems sorely need the spirit of the Father toward the prodigals who are yet a great way off. Professor R. C. Hutchinson, of the American Presby-

terian Mission in Persia, writes on "The Ministry of Unrequited Love" in work for Moslems, while the editor contributes a sympathetic review of Raymund Lull's "Tree of Love."

Dr. G. Everard Dodge writes from Kerman on "The Opium Habit in Persia"; and the Rev. Ali Bakhsh, of India, gives an account of the recent "Ahmadiya Conference" held at Lahore, to which the representatives of other religions were invited to send delegates and speak.

Wm. Sage Woolworth, Jr., gives a list of the Koran texts hitherto published in a score of different languages. Shorter articles deal with "Idris" one of the Koranic prophets, "An Epoch-Making Book in Turkey" and "Islam for Christ."

Book Reviews, Notes on Current Topics, and a Survey of Periodicals completes the volume.

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For Praise and Prayer

PRAISE for the manifest blessings attending the Conference recently held at Poona, and prayer that the results may be conserved.

PRAY for Dr. and Mrs. Zwemer's visit to India; that both they and we may be led to attempt great things for God and expect great things from God.

NEW MEMBER

Mrs. E. R. Tweedie,

M. E. Ch.

Lucknow.

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,
Baptist Mission,
Dacca, Bengal, India.

Edited and published by Rev. L. Bevan Jones, Dacca, Bengal, and printed at the Orissa Mission Press, Cuttack, by S. F. Robinson, Superintendent.

NOTICE

With this issue members will be receiving a new List of Members for use as a Cycle of Prayer.