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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 XXI

September, 1933.

1st September = 10th Jamadi-ul-Awwal (5th mo.), 1352, A.H.

Twenty-one Years Ago.

(From News and Notes, September, 1912.)

IN reply to a correspondent who sought his opinion on the place of controversy in work amongst Muslims, saying: '*In olden days it was controversy which produced the best of all converts,*' the Editor, while agreeing that just because of the anti-Christian nature of Islam we cannot altogether avoid controversy, recalled the singular testimony given by Muslim converts at the Lucknow Conference (1911) to the remarkable influence of the personal lives of missionaries upon their life.

In support of his own view that we must know controversy but keep it in the back-ground, he quoted the dictum of Prof. D. B. Macdonald in *Aspects of Islam*: 'The missionary will not be a controversialist, although he must know controversy and be able with dialectic to give a reason for the faith that is in him. Often he will find that it is not best to attack Muhammadanism directly, but to let the new ideas eat away its foundations.'

Concluding the Editor observed: 'Sometimes we think there is a surfeit of tracts for Muslims in India of the controversial type. In many places where much preaching has been done for many years, these tracts have done their work, and the people are hungering for something more constructive and advanced. . . we need now books and tracts which emphasize the inner meaning of our Lord's teaching and bring out the mystical aspect of Christianity, as that which appeals to the thoughtful Muslim at the present time.' [Rev. J. Takle, the Editor, subsequently gave practical effect to his opinion by writing two books that have been much used in English, Urdu and Arabic, *viz.*, *The Straight Path*, and *The Inward Way*.

Typical Ahmadiyya Teaching.

NEARLY forty years ago Mirza Ghulam Ahmad, founder of the Ahmadiyya movement, prepared a paper in Urdu embodying certain of his religious views which was subsequently read at a Religious Conference held in Lahore, December, 1896. Years afterwards the paper was translated and published by Maulvi Muhammad Ali in a volume, *The Teachings of Islam*. That was in 1910, two years after the Mirza's death and while Md. Ali was still in the Qadiani camp.

The volume had a very wide circulation and a second edition of it appeared in 1921, again with a preface by Md. Ali, who by now had become President of the Ahmadiyya Anjuman-i-Isha'at-i-Islam, Lahore.

These *Teachings* conclude with a supplement on *The Sources of Divine Knowledge*, an essay not characterised by critical or scholarly study. It is interesting, however, as revealing the typical view-point of the Ahmadis concerning Islam, Muhammad and God. We are tempted to reproduce some of the closing paragraphs.

The most absolute claim is made for Islam—"Islam is, in fact, the only religion in which God approaches His servant (the reference is general, not to Md.) and speaks to him and within him . . . With all other people the way is closed to Divine inspiration and to the followers of the Holy Prophet only it is open." And the most extravagant claims for Muhammad "The mantle of Divinity is cast upon the person who is thus favoured by God, and he becomes a looking-glass for the image of the Divine Being. This is the secret of the words spoken by the Holy Prophet: 'Whoever has seen me, has seen God' (!) It is explained that the life of Md. falls into two parts—the period of sufferings, adversities and persecutions, and the period of triumph and prosperity. A study of the earlier period "shows clearly that there was not a single moral quality which could be manifested in the time of suffering by the righteous that was not displayed by the Holy Prophet. His complete trust in God, his refraining from showing the slightest impatience (this notwithstanding the clear rebuke in the Quran, Ch. 80, 'He frowned and turned his back . . .'), his calm and serene mode, his noble and dignified manners, etc.," . . . Similarly during the period of triumph at Madina, "His forgiveness of injuries, charity, courage and other such morals were so well displayed during this period that large numbers of the unbelievers became converts to Islam on seeing them. He freely forgave those who had persecuted and tortured him" . . . (what of the Jews of the Bani Nadir and Bani Quraiza?)

It is in this section that we find (probably) the source of that contention, now so widely used by Muslims, that Jesus cannot be looked upon as perfect in forgiving because He had not the chance to be as Muhammad had. "For a complete display of high morals a

man must have been both in straitened and well-to-do circumstances. If he has always been persecuted and subjected only to sufferings and hardships and has never had an occasion of wreaking his vengeance on his enemies, he cannot be said to possess the quality of forgiveness of injuries. What he would have done if he had the power to avenge himself on his enemies, is impossible to ascertain. To know, therefore, that a man possessed high moral qualities it is not sufficient to know that he showed meekness and forbearance when he was powerless against his enemies and persecuted by them, but also that he freely forgave those enemies when he was completely triumphant over them and when they were solely at his mercy."

But even the Mirza could not be blind to certain facts of history, so he proceeded: "It is true that forgiveness was not extended to the implacable foes of Islam (ah!) who were bent upon its extirpation and who ruthlessly butchered innocent Muslims or put them to excruciating tortures and cruel persecutions. *Pardon to them would have meant the annihilation of the righteous ones.* (The italics are ours). The object of the wars undertaken by the Muslims at the bidding of the Prophet was not to cause bloodshed. They had been expelled from their homes to seek shelter elsewhere and many innocent Muslim men and women had been murdered in cold blood. But their relentless persecutors had not stopped there. In obedience to the Divine commandment of self-defence the sword was allowed to be taken up against those who had drawn the sword for the extirpation of Islam . . . Had Islam not defended itself under these circumstances against the outrages of its persecutors, the result would have been the slaughter of hundreds of innocent lives, including children and women, and thus it would have been nipped in the bud." (How much one could say by way of comment! Let this suffice—the infant Christian Church persisted, aye and triumphed, in spite of very much greater and more prolonged persecution.)

But such a God must be justified, and so we read: "The error of our opponents lies in a misconception of the attributes of the Divine Being. They think that a Divinely-revealed law should on no account, and under no circumstances whatever, enjoin a resistance of evil or the punishment of evil-doers, and that Divine love and mercy should not be manifested except in the form of meekness. With them the most reverential attitude towards the Divine Being consists in limiting His perfect attributes to humbleness and lowliness. This is a serious error . . . the Divine laws of nature, though they are a mercy for mankind, are not always manifested in a mild and gentle form. The Divine Physician, out of His infinite mercy, gives us sometimes the sweet syrup to drink and out of His mercy, too, administers the bitter dose on other occasions. Both are different manifestations of His mercy. Thus, it is His mercy which requires that the wicked should be destroyed when He sees that they aim at the extirpation of the righteous and act corruptly in the earth and shed innocent blood."

And so to justify Muhammad the character of God Himself must be impugned! How far other the truth is only those know who have discovered the more excellent way of the Father in the Cross of our Lord Jesus Christ.

A Survey of Existing Literature in Urdu for Muslims.

(continued)

Note on abbreviations in brackets.

- M. Specially written for Muslims. E. also available in English.
 S. Suitable for Muslims. W. from *What God hath used* (Nile Mission Press, Cairo, 3s.).
 PR. To be had from the Punjab Religious Book Society, Anarkali, Lahore 250, etc. Approximate number of copies in stock.

106. *Asma-i-Ilahi*. (The Names of God). Rouse, 1908, 2nd ed., (5,000), 12 pp., $5\frac{1}{4} \times 8\frac{3}{4}$. One pice. Discusses many of the 99 Islamic names for God, commenting favourably; then turns to ask how can the *Just* be also *Merciful*, and points out the solution in Christ. [M.E.PR. 630].

107. *Din-i-Islam*. (The Religion of Islam). Wherry, 1905, 1st ed., (2,000), 52 pp., $4\frac{3}{4} \times 6$. One anna. A concise treatise for Christian workers, but the attitude to Muhammad is very hostile and contrary to the author's later policy. [PR. 900].

108. *Insan kya hai?* (The Quranic Doctrine of Man). Gardner, 1924, 1st ed., (1,000), 60 pp., $4\frac{1}{2} \times 7\frac{1}{4}$. 3 as. [S.E.PR. 700].

109. *Gunah kya hai?* (The Quranic Doctrine of Sin). Gardner, 1924, 1st ed., (1,000), 58 pp., $4\frac{1}{2} \times 7\frac{1}{4}$. 3 as. [S.E.PR. 650].

110. *Ta'lim-i-Najat az rue Quran*. (The Quranic Doctrine of Salvation). Gardner, 1924, 1st ed., (1,000), 76 pp., $4\frac{1}{2} \times 7\frac{1}{4}$. 3 as. [S.E.PR. 610].

These three books are an independent study of the teaching of the Arabic Quran (but not by any means the teaching of the *mullas*) on these subjects. Thus *man* is born with a nature weak but not corrupted; *sin* is opposition to a mighty will, not injury done to the love of God; *salvation* is not redemptive but legalistic.

111. *Muhammad Sahib az rue Islam*. (Muhammad in Islam). Goldsack, 1924, 1st ed., (1,000), 104 pp., $4\frac{3}{4} \times 7\frac{1}{4}$. 8as. (illustrated). Packed with valuable detail and frequent quotations from original sources. A useful compilation for preachers. [PR. 630].

112. *Ahadith-i-Ahl-i-Islam*. (The Traditions in Islam). Goldsack, 1924, 1st ed., (1,000), 132 pp., $4\frac{3}{4} \times 7\frac{1}{4}$. 6 as. A compact

introduction to the Traditions, their origin, authenticity and systematisation, and present vogue almost equal to that of the Quran. Most valuable for Christian workers. [E.P.R. 650].

113. *Kalam-Ullah az rue Islam*. (The Bible in Islam). Goldsack, 1924, 1st. ed. (1,000), 96 pp., $4\frac{3}{4} \times 7\frac{1}{4}$. 4 as. Discusses Md's references to the Bible and the usual charges of 'corruption'. Md. is shown to have been woefully ignorant of the Bible—its identity, history and teaching. Useful for preachers. [S.E.P.R. 620].

114. *Islam men Masih*. (Christ in Islam). Goldsack, 1928, 2nd ed., (1,000), 48 pp., $4\frac{3}{4} \times 7$. 2 as. The purpose is to show from the Quran and the Traditions the position which Christ occupies in Islam. A most effective treatise which has been used to lead Muslims to Christ. [S.E.P.R. 495].

115. *Shariat-i-Irtidad*. (The Law of Apostasy in Islam). Zwemer, 1925, 1st ed., (1,000), 30 pp., $4\frac{3}{4} \times 7$. 2 as. Translation of a chapter in the larger work (in English) of same name, expounding the law and showing its manner of operation. Death is the proper legal penalty and fear of it still proves an obstacle to open confession in certain areas. [S.E.P.R. 720].

116. *Kawait-ul-Arab*. (The Arabs before Islam). Ghulam Masih, 1926, 1st ed. (1,000), 182 pp., $5\frac{1}{4} \times 8\frac{3}{8}$. 8 as. A useful treatise on pre-Islamic Arabia, compiled from materials found in Ibn Hisham, Sir Sayyid Ahmad Khan, Sayce, etc. Suitable for Christian students and preachers. [P.R. 740].

117. *Jang-i-Badr wa Jang-i-Uhud*. (Battles of Badr and Uhud). Sell, 1919, 1st ed., (1,000), 80 pp., $4\frac{3}{4} \times 7\frac{1}{4}$. 4 as. The story of two famous battles waged by Muhammad, Badr, a victory and a turning-point in his career; Uhud, a serious defeat in which he himself was severely wounded. [E.P.R. 685].

118. *Ithna Ashariyya*. (The Twelve Shia Imams). Sell, 1925, 1st ed., (1,000), 92 pp., $4\frac{3}{4} \times 7$. 2 as. Detailed treatment of the Shia view of the true successors of Muhammad, the last of whom is believed to have 'disappeared' though he will come again as Imam Mahdi. [E.P.R. 725].

119. *Roza*. (The Muslim Fast). Anwar-ul-Haqq, 1924, 1st ed., (1,000), 20 pp., $4\frac{3}{4} \times 7$. One anna. Seeks to show that Muhammad chiefly stressed externals, whereas Al Ghazali leads nearer to the inner meaning of fasting and so prepares the Muslim for understanding Christ's insistence on purity of heart. [M.E.P.R. 160].

120. *Roza*. (Ramdhan: Fast and Feast). A. T. Upson, 1931, 1st ed., (20,000) 4 pp., $5\frac{1}{4} \times 8\frac{3}{4}$. 2 as, 100; Re. 1/-, 1,000. Describes three kinds of fast; the purely physical; the physical and spiritual, abstinence from food and guarding against sin; the purely spiritual, constant watchfulness against occasions of sin. [S.P.R. 9,000].

121. *Hajr Aswad*. (The Black Stone at Mecca). Zwemer, 1931, 1st ed., (5,000), 8 pp., $4\frac{3}{4} \times 7$. Half pice. Describes the Black Stone and then points to Christ, the 'Rock of Ages' and 'Rock of our Salvation'. Useful tract. [M.P.R. 3,700].

122. *Ghilaf-i-Ka'ba*. (The Holy Carpet). Zwemer, 1931, 1st ed. (5,000), 8 pp., $4\frac{3}{4} \times 7$. Half pice. Having described the covering of the Ka'ba, goes on to speak of Christ our Righteousness; His Atonement 'covers' our sins. [M. PR. 3,675].

123. *Al-Ghazali*. (A Moslem Seeker after God). Zwemer, 1924, 1st ed., (1,000), 272 pp., $4\frac{3}{4} \times 7$. One Rupee (Illustrated). Translation of Dr. Zwemer's most interesting narrative of the career of this remarkable man, telling of his fame as a teacher, his search for truth, his 'conversion', and acquaintance with the teachings of Christ. [S.E.P.R. 620].

THE ADVANCEMENT OF CHRISTIAN LITERATURE.

IN continuation of our note on this subject in our previous issue, it should be said that the group in New York threw out some practical suggestions for the consideration of the various mission boards, e.g. (1) the appointment of a suitable missionary on the field to be a Literature Secretary to promote the distribution and use of literature; (2) that subsidies for literature be transferred from the publisher to the seller, thus insuring the interest of thousands of missionaries.

A wonderful advance has been made in Persia, more especially by the American Presbyterian Mission, as is evidenced by the following figures of sales of Books and Tracts:

1925-6	1926-7	1927-8	1928-9	1929-30	1930-1
2,500	13,200	21,700	33,400	47,550	83,913

The report from which these figures are taken explains that, "It is their (the missions and churches) growing enthusiasm for literature in evangelistic and church work which is responsible for the million of pages of Christian truth at work in Persia to-day." The Chairman of the Intermission Committee for this work had forty correspondents throughout the country to whom he sent out twelve full-page bulletins with all kinds of information about literature, with the result that a constant stream of orders flowed back to him. The committee sells all its publications save for a few copies given away as samples, but it also advocates judicious free distribution of some of the cheaper tracts, because it feels that in this way a much larger amount of knowledge about Christianity can be spread abroad than if the evangelist insists on the payment of a few coppers for everything he distributes. In this way thousands of Persians in recent years have read introductory tracts who would otherwise have been entirely ignorant of Christianity. Lastly, the plan of supplying the various mission stations with funds for the purchase of literature has been adopted with the happy result that "many missionaries are using literature who would not otherwise have done so." ... "The Intermission Committee is quite satisfied that this plan of subsidy is far better than for the mission to subsidise the publication of books and tracts, for it stimulates distribution remarkably, and undoubtedly distribution is the weakest point of the whole Christian literature programme."

Notes.

Educational Evangelism.—A member of the League has for years kept books to lend out to those who have become interested in Christianity. Writing on this subject recently he said: 'It has been found to be of the greatest help to have a collection of devotional books to lend to seekers. . . . Books in fairly constant circulation are: Drummond's *The Greatest Thing in the World*, Fosdick's *Meaning of Prayer*, Stanley Jones' books, Herbert Gray's books, Patterson Smyth's *The People's Life of Christ*, Weatherhead's books, *The Transforming Friendship*, etc. Especially useful, because small, are the booklets issued by the Epworth Press, London, *Fellowship of the Kingdom Pamphlets*, *Watchwords of Methodism Series*, and *Manuals of Fellowship*. Other booklets like *The Imitation of Christ* and *Confessions of St. Augustine* are always helpful. These must be lent, and the lads can study them quietly in their spare time with much profit. Usually it is best to let them choose for themselves, but sometimes they ask for guidance. Then one's personal knowledge of their spiritual pilgrimage is drawn upon. It is helpful to keep a book of biographical notes on each enquirer or pilgrim.'

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New Series of Tracts for Thoughtful Muslims.—We are glad to announce the publication, by the C.L.S. Madras, of six tracts of a new series to be called *Henry Martyn School Papers*, specially written for educated Muslim readers. These vary in length but are alike in appearance and measure $4\frac{3}{4} \times 7\frac{1}{4}$. We give the following particulars: No 1. How a Christian Worships God—5 pp. Re. 1/- per 100; No. 2. Lord, Teach us to Pray—9 pp., Re. 1-8 per 100; No. 3. Abdullah (a Dialogue)—14 pp., Rs. 2 per 100; No. 4. Did Jesus Christ found a Universal Religion?—8 pp. Re. 1-4 per 100; No. 5 What thing is the Strongest?—7 pp., Re. 1-4 per 100; No. 6. The New Creation—8 pp., Re. 1-4 per 100. Apply to C.L.S., Post Box. 501, Park Town, Madras. We anticipate a brisk demand for these tracts. They are now being translated into Urdu and we desire that they should be done into other vernaculars also. Let us know if you intend to translate them. Kindly note that single sample copies of these tracts, for the purpose of translation, etc., may be had from 1st October, from your Secretary in Lahore. Orders for lots of 100 should be sent to the C.L.S., Madras.

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Does any one know?—Does any one of our members know whether there is available a *Persian* version of the Apology of Al Kindy? Particulars as to publishers and price may be sent to the Secretary who is seeking the information for a friend.

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The Baptism of that Muslim Girl.—News has reached us of the baptism of the girl who wrote those lines, *O Christ Beloved*. 'It was a beautifully simple service and she was supremely happy.' Her father, still a staunch Muslim, was present.

Notice.

Will Secretaries of Provincial Committees on Work among Muslims (N.C.C., India) please note that all applications for grants to publish literature for Muslims in their local vernaculars should be sent in to Dr. M. T. Titus on or before 15th October. His address is Moradabad, U.P.

For Praise and Prayer.

- PRAISE 'for God's goodness in bringing a dear one safely through a dangerous operation, and for good progress to date.'
- PRAISE 'for answer to prayer (oft-repeated in *N.* and *N.*) for a qualified Urdu Evangelist and wife for an important centre in South India.'
- PRAISE for the good success attending the course of lectures and meetings conducted by Mr. Subhan in Orissa, and for the encouragement and support given to Mr. Browne in his tour of investigation through Burma and Malay.
- PRAISE for the baptism of the Muslim girl for whom prayer was asked last month—pray that her early joy in Christ may be maintained through abiding in Him.
- PRAISE 'for one who received a very great deal at the Darjeeling Course.'
- PRAYER is asked for the group of women missionaries who are collaborating in the preparation of the Handbook on Muslim women in India and on methods of work among them.
- PRAY 'for an educated Christian in Bengal who has become a Muslim and is doing great harm—pray for the one who is trying to win him back.'
- PRAY that guidance may be granted to a young missionary seeking to know how best to prepare for full-time work among Muslims.

Any notification of change of address, names of new members or remittance of subscription, etc., should be sent to the Superintendent, Orissa Mission Press, Cuttack, India, and NOT to the Secretary of the League. The annual subscription to the League is Rs. 2-0-0 (English 3s. od.).

Matters of interest to members of the League, items of news and requests for prayer should be sent (if possible, early in the month) to the Hony. Secretary:—

Rev. L. Bevan Jones,
5, Egerton Road,
Lahore,
Panjab, India.