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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 XXV.

December, 1937.

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December 1st = 26th Ramadhan (9th mo.) 1356 A.H.

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### Editorial.

WE would first wish all members of the Missionaries to Muslims League a very happy Christmas. May your work prosper in the Lord.

We have to say farewell to our good friend Mr. S. F. Robinson of the Orissa Mission Press, the printers and distributors of *News and Notes*. We are most grateful to him for many years service and trust that he may have, after his retirement from India, long and joyous service at home. The League owes a great deal to him for his management of its affairs.

During the past year it has appeared as if the League is on its way to being financially sound. We are grateful to friends who have sent us subscriptions over and above the amount fixed. As yet it is not possible to say exactly how the year will end but we hope we shall be in a position to contemplate the reissuing of the list of members. We have wondered whether the members would agree to forfeiting one of the ordinary monthly papers in order to do this. Will you please let the Editor have your opinions on this. It would be a good thing if we could get to know one another again.

When our members read in last month's *News and Notes* the article entitled *A Plea for the Retention of Purdah*, perhaps they thought it was a strange article to appear there. We have to apologise for the fact that in setting up and proof-reading it was not noticed that the source of the article had not been included at the end of it. It is from the pen of Mrs. Chida, a Muslim lady, writing in the *Hyderabad Bulletin*.

As we write the future of the Henry Martyn School is still in the balance and we have nothing more to say than what appeared in our August number. We wish our friends to bear this in mind and to pray that the right thing may be done in the committee which will be

held early in December. The winter courses are being well attended this year.

May we also put in a plea for the MOSLEM WORLD quarterly. This is a periodical which cannot possibly be spared and it depends entirely on those who are interested in missionary work among Muslims. There is time now to begin subscribing for next year and the subscription is very small—only two dollars or five rupees eight annas. The Association Press, Calcutta will take orders for it.

We are glad that the membership of the League shows signs of increasing and we have been very glad to welcome many new members during the year. Will all members please note that the January number of *News and Notes* will be sent out V.P.P.

*The Editor.*

### Quran, Tauret and Injil

THE following is the translation of a reply of Qazi Muhammad Sulaiman of Mansurpur to a Christian minister's question as to the mutual relations of the Tauret, the Prophetic Writings, the Gospel and the Quran.

"First Answer. You have written in your letter in one place that the Tauret is the Law and the Injil its fulfilment (*Kamal*). So accepting this as correct I have only to say that the Quran is the "*Muhaimin*" (protector). The meaning of "*Muhaimin*" is "collector," the collector of the Law and the fulfilment. This name of the Quran is in the Quran itself but I doubt whether its name "*Kamal*" is in the Injil or not.

Second Answer. In the Tauret and the Quran there is one characteristic which is not in the Injil, *v z.*, the words and phrases of the Tauret and Quran were published in the lifetime of Moses and Muhammad respectively. But none of the present Gospels had the honour to come to the notice of Christ. From the history of the writing and compilation of the Gospels of Matthew, Mark, Luke and John which you, Sir, will have read in the Mission School, it is known that they were written after the ascension of Christ. And the date of the compilation of some is seventy-five years after Christ. There is thus in comparison with the Tauret and the Quran this difference in the Injil, which is self-evident, which Christian scholars admit and which no Christian scholar can deny, for Luke says in the beginning of his Gospel, "For as much as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word, It seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; That thou mightest know the certainty concerning the things wherein thou wast instructed."

*Gospel and Hadith.* We should be grateful to Luke, that he has told us that he had first sought correctly the tradition which had reached him and then compiled it. From this account it is established that these Gospels should be ranked with the Hadith among Muslims for these also have been related by great scholars.

*The Superiority of the Hadith over the Gospels.* How be it, the books of Hadith will remain superior because with the traditions they have related the chain of reporters and the life of each one and have also described the principles which each writer observed at the time of his enquiry. But none of these things is in the Gospels. After Luke's testimony, you will see that the Gospel is devoid of that necessary and most excellent quality which the Quran and the Tauret had.

*The Comparative Test of the Authenticity of the Gospels.* You will know that some matters related in Matthew, Mark, John and Luke do not agree with one another. Except for Luke no other writer has said that he has written these traditions after correct enquiry. Shall we therefore think that we should accept only Luke's Gospel as correct? Then what shall we say the writings of those two of whom it is said that they themselves saw the works of Christ? If they are correct then what is the meaning of what Luke writes? As far as I know Luke is the distinguished disciple of Paul, and Paul is the one who Christian scholars believe was arrested from the World of Spirit by Christ's spiritual presence. For this reason Paul in many doctrines rebuked the disciples whom Christ had chosen from before him for His teaching. In short, after thinking of all these different points it becomes difficult for a critic to consider the Gospel in this respect equal to Tauret and Quran.

*The Tauret and the Quran.* There remains the question whether the Tauret also is equal to the Quran. There is no doubt that those two tables which Moses brought down from the mountain were equal to the Quran. Then the copies which Moses made of those two tables were also equal to the Quran, but the question whether the five books which are attributed to Moses in the present Bible can be considered equal to the Quran or not is worth study.

*The Opinions of Christian and Jewish Scholars about the Tauret.* In the opinions of Christian and Jewish scholars about these books there are extraordinary differences. There is difference between those who accept the Mosaic origin of the books and they do not regard them as *Wahi* at all. The famous critic Pusey's belief was that the book of Genesis was written by Moses when he stayed with his father-in-law in Midian *i.e.*, before he became a prophet.

From these differences it is certain that that portion of the present Tauret is equal to the Quran which without any question is inspired. That portion is only the Ten Commandments and at the first glance it is credible that on them there will be no dispute. But the founder of the Protestant religion, Luther's harsh remarks about these Commandments and those who practise them make the heart quake.

*The Other Writings and Jewish and Christian Scholars.* By the Writings of the Prophets you will probably mean those writings the collection of which is included in the Bible of the present day, but Jewish and Christian scholars are not agreed about these either. The Jewish sect of the Samaritans does not accept any book but the Pentateuch, Joshua and the Book of Judges. You will know that with regard to the Book of Judges, Dr. Lightfoot says it is written by Phineas, ... (an unknown name) says Eleazar, Watson says Samuel, Henry says Jeremiah. With regard to the authors and the date of writing of the Book of Judges there are thus these differences. This is the case with many books and with regard to some of the books the opinions of Jewish and Christian scholars is very drastic. The Book of Job is called a story of an imaginary person. Watson says the Song of Songs is an erotic song. The author of the Proverbs of Solomon is said to be the guardian of a prince. Some say that of the Psalms only ten chapters are the prayers of David; some say twenty. Some say the Book of Psalms is the writing of Adam, Abraham, Moses, Asaph, Jeduthan, Solomon and the sons of Noah.

There are nine books in this collection which the Jews do not accept at all and Christians also have differences concerning them. In these circumstances my friends question "what is their relation to the Quran", is surprising. The reply to this is implied in the historical matters which Christian scholars have gathered for us. If my respected correspondent does not like this, then I have no need to insist further upon it. Prefer my first answer which I gave in your own words. The Tauret is the law (*Shari'at*) the Gospel fulfilment (*Kamal*) and the Quran Preserver (*Muhaimin*). You will not admit that the Quran is a Preserver though you are ready to admit that it is a law. To prove the fact that the Quran is a Preserver, I have to establish two things: first that it is like the Tauret, Law, and second, like the Injil, Grace and Fulfilment. You accept the first premiss so now please tell me why the second proposition is denied? Is there any teaching in the Injil which is not in the Quran?

*The Special Teaching of the Injil.* Reading the above words of mine perhaps your mind will turn immediately to Atonement, Trinity, Sonship and Divinity. And it is possible that you may wish to write to me, that these are the special tenets, and mysteries, riddles and abstruse matters which are not found in the Quran. But before you think this and put it in writing it is necessary for you to think that in my opinion and in the opinion of all Muslims the Words of Christ can be pleaded in proof but that the words of any other have not this value. Do not put forward as proof instead of the words of Christ some other person's idea or interpretation or some confirmation of a religious council; and when with this caution you seek for proofs, then you will not find any new thing in the whole of the Gospels which is not in the Quran. Probably with Christians no Gospel is held in greater esteem than the Gospel of John. But it too will be found to fall short in this

claim. God forbid that it should be my intention in this place to say anything against the value of any one of the four Gospels for this is not my practice but my meaning is that in fact these tenets and meanings cannot be extracted from the four Gospels.

*Unitarians and the Doctrine of Sonship, etc.* I will put their writings forward in confirmation of this and also the agreed opinions of religious councils. And these will give cumulative proof that if the four Gospels themselves could have been considered sufficient for these doctrines, all this labour and endeavour was useless.

*The Quran is the Muhaimin.* In short, I hold these doctrines on investigation to be later than Christ. And with the exception of these so far as you can prove from the Injil other doctrines in reference to human perfection and the knowledge of the Divine, there can be shewn to you in the Quran with great perfection and greater light and clarity, with which a critic may well rest content, that the Quran has indeed the status of a Preserver. Here is finished the first reply. In comparison with the importance of the subject the reply is short but it is hoped it will be sufficient to make my meaning clear.

*Comparison of the Contents of the Quran with the Bible.* When I am writing here of the Quran being a Preserver, I wish to suggest that some Christian scholars investigate the Quran in their own way and it is this. "We will place the subjects of the Quran alongside the Bible and will see what part of it is in accordance with the Bible and what not. That which is in accordance is correct and that which is not, not worthy of acceptance." This method is apparently a good one but it is deceitful. It is good because it is done from God's Word, therefore no one should deny and it is deceitful because with this principle no Christian scholar will care for the New Testament *i.e.*, the Gospels, Acts and Epistles to be compared with the Old Testament. On behalf of the Muslims I am prepared to suggest that we are ready to act on this principle.

It is clear that to put this principle into practice it must first of all be agreed as to what part of the Word is to be accepted as the basis of comparison with all the other parts.

*The Criterion of Comparison.* To settle the dispute we agree that the oldest books of the Old Testament be given this status *i.e.*, the books of Moses be accepted as a criterion and then each teaching be set beside these books in the order of the date at which it is found in the world, that is from Joshua to the book of the prophet Malachi, and that everything or every lesson in these books which is not in accord with Moses' teaching be abandoned. After this, this method be applied to Matthew, Mark, Luke, and John. The investigator will then be amazed when he sees how much agreement and unity there is in all the books of the Old Testament and what various ways and numerous phrases they relate one claim.

*The New Teaching of the New Testament.* But as soon as the New Testament begins a new door opens and the perplexity and

confusion of the seeker for concordance keeps on increasing. To escape this confusion the poor investigator sometimes would like to think that the word "old" is an excuse for the old not being in accordance with the new.

*Discrepancies in the Gospels.* Therefore it is better that the books of the New Testament should be harmonised. When the unfortunate looks at these books with this intention, the facts in Matthew he does not find in Luke and many things in Luke are not found in Mark. And what shall we say about John. It exceeds the other three in "principles and fundamentals." It can be expected that in this case the Christian investigator will altogether set aside this Gospel which is the most peculiar and teaches new doctrines. But the denouement is quite unexpected for this Gospel is given the highest rank and is said to be the special Gospel of the Person of Christ. After it the Acts and the Epistles come to his sight.

*Paul's Difference with the Disciples.* The investigator will quickly see how James, Barnabas and Peter, etc., explaining Christ's teaching but Paul's account does not agree with theirs for there are several doctrines on which Paul is firm in his opinion and does not listen to the word of the disciples whom Christ made His witnesses and chose as his elect above the whole world. This causes the Christian investigator some perplexity and he only understands one way of escape from it and it is this: that he should leave his investigation and apply it to the Quran. We welcome this critic and are frankly ready to join in the investigation and be able to gather together sufficient ideas on the subject. However, to remove our ignorance we first wish to ask whether you, dear Sir, are going to begin first with the task of harmonising the Quran with the Injil, or with the Tauret? For our part, you are free to begin your task either way.

If you wish first to harmonise the Quran with the Tauret and in both books in a majority of places there is harmony and unity but the contents of the Injil do not square with these, then whose is the victory? And if in some doctrines the Quran and Injil are at one and there remains a difference with the Tauret then shall the Tauret be abandoned? Probably forsaking the Tauret will be difficult because you first of all reckoned it the criterion. Now will you give up the Quran and the Injil? If you are ready to do so we will have no complaint that in the case of the Quran and Injil being in harmony you also leave those doctrines which the Quran alone relates. But if finding most of the doctrines in the Injil contrary to the Tauret, you neither doubt the Tauret nor are the peculiar differences of the Injil able to shake your assurance and faith, then in that case the Muslims will say with great emphasis that you cannot object to those things which are peculiar to the Quran.

My Dear Sir, I have written the above because your question was about the mutual relations of these three books. I would draw your attention to the many facilities for divorce there are in the Tauret

and how Christ allowed divorce only for adultery although He says that while the earth and heaven remain the Tauret will not be diminished one jot. I would draw your attention to how the Tauret insists on circumcision and even that the faithful should not go into the house of the uncircumcised on the Sabbath and, on the contrary, how unnecessary Paul considers circumcision. I would remind you how Christ cursed the Tauret and what grave differences there were between the disciples of Christ in reference to whether Salvation is by faith or by faith and works. I would remind you that in one place it is said in reference to fasting not being necessary that when the nuptial procession is with the bridegroom he does not die of hunger and in another place the power of working great wonders is made dependent on the observance of prayer and fasting.

In short where scores of similar doctrines are found and a Christian accepts them by faith, he has no right first to invent a principle and then in accord with it to object only to the Quran.

J. W. S.

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### Our Witness.

#### A. How define our Witness?

1. Is it calling the world's attention to an ethical achievement, with criticism implied or expressed of the ethical failures of other religions?
2. Is it testimony to an experience which may meet with the rejoinder, "I too have peace and communion with God?" and thus lead to unedifying altercation as to the merits of our respective experiences?
3. Is the witness to ourselves in Christ or to Christ in ourselves?
4. Is it not a mistake to suppose for a moment that our witness is to ourselves in any ethical achievement or mystical experience?
5. Is our witness the proclamation of an offer of grace to a sinful world with which we ourselves are identified?

#### B. Ethical Witness.

1. What shall we say with regard to variety of ethics within Christianity? e.g., Teetotalism, Condemnation of gambling on the one hand and moderate drinking and lottery sharing on the other or pacificism and non-pacificism?
2. In view of developments in "Christian" Europe—political lying, barbarity to children and women, relaxing of the marriage tie etc.,—is the charge not justified that Christianity is setting forth an impracticable ethic?
3. Are we right in assuming that the Christian ethic is not known in other faiths and that it has only to be known to be accepted? Compare "Men love darkness rather than light because their deeds are evil" with "We needs must love the highest when we see it." Which is true?
4. Do we expect people to absorb the Christian ethic by applications regularly applied? Are we substituting mass suggestion for personal conviction?

5. Is there any personal conviction except by response to an appeal to the whole man as a rational, moral and religious being in such a manner that the Holy Spirit can use our witness?
6. May not desire to display tangible and material fruits to awaken the envy or emulation of the non-Christian faiths lead us to neglect the primary duty to instruct the Church and enquirers?
7. If shedding our pride we could really and not conventionally confess ourselves sinners rejoicing in an offer of grace, might not this be the spectacle the world needs—Christians foremost in repentance not in arrogant self-assertion?
8. Will it avail to present a new legalism for Islam's? By a new legalism is meant the spate of programmes which inundate the Church.

*C. Need for Doctrinal and Theological Witness.*

1. The "No theology" cry voices what many tacitly agree with and slovenly thinking seems the order of the day. Confronted by a man who asks questions about the Trinity or Incarnation, many shirk their responsibility. Is it any wonder that a common opinion is "You Christians are good people, but why do you hold so many superstitions?"
2. If these are not superstitions then has not the time come for a theological witness to Islam which will not ignore the points at issue and be thoroughly informed with the wealth of Muslim theological thought?
3. Is it good for us that so many of the "Witnesses" are inarticulate with regard to the most fundamental matters of doctrine?

J. W. S.

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### PRAYER AND PRAISE

LET US OFFER PRAISE and thanksgiving to Almighty God for all the mercies of the year which is now hastening to its close.

LET US PRAY for all new ventures in the evangelisation of Muslims and that God will send forth more labourers into the field.

LET US PRAY for those about to begin their missionary task that they may be duly equipped and strengthened with the might of the Holy Spirit that they may perform the task God's will assigns.

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### NOTICE.

Any notification of change of address, names of new members or remittance of subscriptions 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. 0d.).

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 Honorary Secretary:—

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1781—1812  
First Modern Missionary to Muslims

Eighth Annual Report  
1937