

# Missionaries to Muslims League

News and Notes.

Series IV, No. 10.

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## A VISIT TO QADIAN

Qadian, the combined Mecca and Medina of Ahmadiya Muslims, is a little village of about 2,000 inhabitants situated in Gurdaspur District, Punjab, twelve miles from Batala, the nearest railway station. We three visitors, missionaries from Lahore, who had sent advance word of our coming, were met at the Batala station by a young Ahmadi of the fifth high class of the Qadian school, who conveyed us to Qadian in the Khalifa's private tonga over a fearful road whose treacherous ruts were partially concealed by dust, half a foot thick. The house which was put at our disposal at Qadian had recently been built by an Ahmadi police inspector of Bengal, for his use each December when he comes for the annual gathering at Qadian. This three days' meeting of Ahmadis from all over India had just concluded, and we learned later that a number of the five thousand persons alleged to have been present remained over in the hope of hearing a public debate between the Khalifa and the missionaries, whose coming had been heralded throughout the community in advance. Not only was a house put at our disposal, but European food and servants were included in the insistent hospitality which met us on every hand. Our young high school attendant hovered about us, like a shadow, looking after us and looking over us, we felt, with some curiosity, as we lived perpetually under his devouring gaze. In the evening we were shown about the boarding house of the school by the headmaster, a polite and accomplished B. A. of Aligarh College. Here were beds for 200 boys from outside Qadian, one master living in each room with about twenty boys. All of the boys were happily and noisily dining together at the time of our inspection. The dormitory impressed us very favourably as a model of convenient and hygienic arrangements. Near by was the simple little Mosque, where the boys retire for prayer at the appointed times. The prayer times are strictly observed by the entire Ahmadiya community, as are the other orthodox requirements. In addition, smoking as well as drinking was condemned by the founder of the sect, Mirza Ghulam Ahmad, and both prohibitions seem to be observed to-day.

The next morning we first visited the school, and inspected the classes running from the kindergarten to the fifth high standard. The handsome and commodious new building is nearly completed, and amply accommodates the 375 pupils at present on the rolls. The equipment is up to date and the staff seems efficient and enthusiastic. Of 25 students who went up for the Matriculation examination in the Punjab University last year, 21 passed. About 200 of the students have come from outside Qadian, hailing from all

parts of India, and from Ceylon and Malabar, where several missionaries are at work. Only about 100 of the total number are non-Ahmadis, among them a son of Dr. Muhammad Iqbal, the celebrated Lahore barrister, philosopher and poet. From the spacious compound of this school, situated in the open country outside the town, we visited the Ahmadiya section of Qadian proper. Here was the divinity school, containing over seventy-five students of all ages and stations in life studying Islam according to Ahmad for a period of seven years. About 30 of these men (mostly scholarship-holders) were gathered into the "missionaries class," composed of those who were preparing to go forth as foreign missionaries. These men, at the time of our visit, were learning Arabic from a converted Hindu, who had been specially sent to Cairo to prepare for this work at Al Azhar. We visited the library, and found there lives of Jesus by Strauss, Renan and Farrar; the Jewish Encyclopedia; the Encyclopedia Biblica; Dr. Wherry's Commentary on the Qur'an; the American Millennial Dawn books, and many other curiously assorted volumes relating to Islam and to Christianity. We saw the offices of the *Review of Religions* and of the three vernacular papers, and met the various editors and translators, most of whom spoke English perfectly. Several are engaged in bringing out the translation of the Qur'an into Urdu and English, noted elsewhere in this issue of *News and Notes*. We inspected the dispensary and the offices of the secretary and treasurer. We climbed the tall minaret, still uncompleted, commanding a fine view of the surrounding country. We walked a short distance to the cemetery to view the tomb of Mirza Ghulam Ahmad, a simple stone slab, no whit different from that of the first Khalifa, Hakim Nur-ud-Din, situated beside it.

The point of chief interest in our visit, however, was the interview with the present head of the Movement, the second Khalifa, Mirza Bashir-ud-Din Mahmud Ahmad, "the promised son of the Promised Messiah," as he is called. We found that it had been decided to have this interview in the Mosque, where as many spectators as desired could be accommodated. At our earnest solicitation the place was changed, and we met "His Holiness," or "Hazrat-Sahib," as he was variously styled, in his own office, where not more than thirty-five spectators could be crowded in. When the interview was continued after tillin only five beside ourselves were present.

The Khalifa is a young man of twenty-seven, who appears much older both in looks and in conversation. He strikingly resembles his father, with full black beard, drooping eye-lids and downcast eyes. He was quite nervous and at first appeared considerably embarrassed, but after a time he became more at ease and much more voluble. He spoke in Urdu and his words and those of his interlocutors were interpreted by the second master of the school, who was formerly a Christian. It is impossible to do justice to the three hours' conversation in a single page, but a few salient points can be mentioned.

A half hour was spent by the Khalifa in detailing the proofs which led Mirza Ghulam Ahmad to the conclusion, first, that the teaching of the Qur'an was that Jesus died like all the rest of mankind and, then, that the tomb of Jesus is to be found in Srinagar, Kashmir. We were told that in an ancient reliable book it was written that Jesus had come to the east and died in Kashmir. When asked to produce this book, they could not do so, saying, however, that it is in Kashmir and could be brought down from thence. But they had in their possession the book by Notovitch, entitled *The Unknown Life of Christ, Barlaam and Josaphat*, which contains some parables not unlike the parables of Jesus. This Josaphat was declared by Ahmad to be one with Yus Asaph, whose tomb in Kashmir Ahmad declared to be the tomb of Jesus. All three were therefore a single person!

The young Khalifa said that he had himself seen the tomb, and that an old lady near by had told him that the Kashmiris really know that this is the tomb of Jesus Christ! The fact that Jesus declared he had come to preach to the "ten lost tribes," and the reasons for believing that these tribes survive in Afghanistan and Kashmir, were stated.

Asked whether they would be prepared to accept the opinions of competent unbiased scholars from the West, if the latter should ultimately find that there is no ground for this claim, the Khalifa declared, after some hesitation, that they would, but added that the matter was already proved beyond peradventure, and that the burden of proof now rested not on the Ahmadis but on those Muslims and Christians who held that Jesus, contrary to all rational experience, had been taken up alive into Heaven.

This introduced the question of Higher Criticism and modern scholarship generally, and reference was made to the frequency with which writers in the *Review of Religions* quote scraps of opinions of the most advanced school of critics and of free-thinkers, about the Bible, as having destroyed its authority, leaving the Qur'an alone in the field as an inspired and authoritative spiritual guide. Because of this the Ahmadis accept only so much of the picture of Jesus, and His sayings, in the New Testament, as suits their purposes. The Khalifa was asked whether, since he was prone to accept any higher critical opinions regarding the Bible which furthered his ends, he was prepared to be a thorough-going critic and accept the findings of modern scholarship with regard to the Qur'an as well, when it too rests under the full search-light of Higher Criticism. It was pointed out to him that the New Testament narrative of the death of Jesus in Palestine, not in Kashmir, is attested in secular history, and that there is far less historic ground for accepting the portrait of 'Isa in the Qur'an, than that of Jesus in the Gospels. The Khalifa replied guardedly that Ahmadis do not accept the Qur'an because they are commanded to do so, but because, having scientifically examined it, they find that it fulfils all tests as being the direct word of God, inspired in its every letter and punctuation mark.

Asked what tests had been applied, the Khalifa replied that the Qur'an was a spiritual not a scientific guide-book, and that it satisfied man's highest needs spiritually, morally, and intellectually, and that, on the historical side, it ran contrary to no known facts of secular history. The mention of polygamy by one of the missionaries, in connection with the moral standards of the Qur'an, brought a deprecatory smile from the young Khalifa, who has recently added a second wife to his family circle, without, we were previously informed, evoking the least disapproval from any quarter of the Ahmadiya community.

Another subject, which was discussed at some length, was the Ahmadiya conception of the future life following the Last Days which began with the promised Messiah's coming and will continue till all have had a chance to accept him. We were told that only Muslims could be admitted to Paradise hereafter, and that Muslims are those who are perfect in Faith and Works, faith including primarily a belief in all the Prophets of Islam, including the *Promised Messiah*. This, it was admitted, excludes all orthodox Muslims. When the spokesman of the missionaries suggested that, if the end of the world had come in the year 1896, there would have been only 313 persons of the millions then living who could have secured admission to the Garden, the Khalifa replied with a smile, "God is not afraid of numbers," and his interpreter made a parallel reference to the twelve original disciples of Jesus. The question followed whether orthodox Muslims and others might hope to be admitted to Paradise, in time; and the Khalifa then dwelt at some length on his belief in ultimate universal salvation. At first only those who were perfect in faith and works (perfection in works consisting in conformity with the fundamental requirements of Islam, getting a 51 per cent. pass mark, as he

expressed it) would be admitted; while outside would be all the various grades of sinners, reaching down to the lowest Hell. These would then begin to ascend toward Paradise and, as they became true Muslims, would be admitted, until at last God's mercy should have comprehended all.

Asked about the status of the Alunadiyas who seceded from the Qadian party and founded a new Anjuman, which does not accept the authority of the present Khalifa, the answer was given that since they believe in the Promised Messiah, they will pass, on the score of faith, though their works may prove to be deficient.

On the whole we were much impressed by the young man's mental agility, his adroitness and his fluency in answering the above and many other questions which were put to him.

Before we left in the evening we attended the afternoon *dars* in the Mosque, following prayers, which is given by the Khalifa, three times a week, to the entire Qadian Ahmadiya community, including the boys from the school who were observed to take copious notes. On this day, perhaps for the benefit of the visitors, the *dars* was concerned with the prophetship and precepts of 'Isa, son of Mary.

## HOW CHRIST WON MY HEART

### VII. BADSHAH OF OOTACAMUND

(Sent by Rev. J. Pengwern Jones.)

I was a teacher in a Muhammadan school at Ootacamund. I was teaching the boys the Qur'an and the life of Muhammad; but this was always against my conscience.

After finishing my Arabic, Persian and Urdu course in an Islamia school, I was sent by my parents to a C. M. S. school for my Tamil and English education. In this school I learnt the Bible and the life of Christ. When I was a student in the abovementioned mission school I took pleasure in learning the Bible, and for this I received a few Scripture prizes also. During this time I was attending a Sunday class, also, in the bungalow of Miss Hopwood, a missionary lady.

In the year 1911, I passed my examination and was appointed a teacher in the same school, but this was against my parents' wish, because they thought that it was degrading to work in a mission school. However, I was trying my best, and so I went to a teachers' training school in Tinnevely district. Then I wanted to become a Christian. When my people heard this they sent a friend of mine and he told me that if I became a Christian my mother would kill herself. I believed him, and went away to Ootacamund, without informing anybody in the school.

Then I had to work in a Muhammadan school. Of course, I was getting good pay and my parents were pleased, but someone was speaking always in my heart, "Are you not leading these small boys in the path of death?"

I began to have doubts about the Qur'an and Muhammad, and I made up my mind to compare the Qur'an with the Bible and the life of Muhammad with the life of Christ. This I did and found no salvation in the Qur'an. I found myself a sinner and in need of salvation, and found in the Bible that Christ only could save me, and I believed that He is the true Saviour. So from that day I continued reading the Bible and praying to God to show me some way to confess myself a sinner and to become a Christian. My intention was to be baptized at Ootacamund and to be a preacher of the Gospel, but I could



Muhammadan writer.\* That he understands Christianity to some extent we cannot doubt since he is a graduate of Oxford University.

In the first essay, on "The Spirit of Islam" (and for our purpose this is the most significant essay in the collection), he attempts to do four things: (1) To depict the background of Islam, the conditions in Arabia in the midst of which it arose; (2) to trace the influence of Judaism and Christianity on the origin of Islam; (3) to explain the essential features of Islamic faith and practice; (4) to sum up the vital forces of Islam.

In the first place our author does not try to draw a veil over the almost barbarous conditions of Arabia in the days when the Prophet commenced his mission. In fact, he rather exaggerates the darkness of this side of the picture in order that he may point to the marvellously transforming influence of the Prophet's mission and message. Passing on to the second point, he holds that Islam drew upon both religions to about an equal extent. From Judaism Muhammad got his uncompromising doctrine of the Unity of God, his stern monotheism; and from Christianity, his doctrine of the brotherhood of all races as united by common beliefs. On the third point his position is not clear at all. He points out the five essential features of Islam: (1) the belief in the Unity of God and the divine inspiration of Muhammad, (2) the five daily prayers, (3) the giving of alms, (4) the fast of Ramazan, and (5) the pilgrimage to Mecca. But whether or not all five are equally essential in his belief we are not quite sure. In some passages in both this Essay and the one entitled, "Thoughts on the Present Situation," he states that the essentials of religion are belief in a righteous God, man's responsibility to Him for his own conduct, and charity towards one's fellow men, especially to those in distress. Of course, such doctrine is theism pure and simple, and would not appeal to any Muhammadan of the old school. Moreover, he severely castigates all formality, ceremonialism and fanaticism. He condemns learning the prayers in Arabic and repeating them without full knowledge of what they mean, as is done by many Indian Muhammadans. And yet, in another passage, he insists on a knowledge of the Qur'an in Arabic, as thus only can its spirit and inspiration be caught. With regard to the strict observance of the fast for a full month, he quotes that famous Qur'anic text, "God wishes to make things easy for you, for man was created weak," and leaves us to imply that strict observance of such an unhygienic law is not necessary. Therefore, in considering this part of the book we are at a loss to know his exact attitude towards these laws of Islam. Taking the book as a whole, we should judge that he considered none of the Islamic ceremonialism as in any way essential or even necessary in these days.

As to the most essential thing in Islam, he considers it to be the power of Islam to awaken a vital faith in a living God and the resulting confidence, patience and cheerfulness inspired thereby. He considers that Islam is the most rational of all religions and the most open to adaptation, change and progress. Of course, opposed to all this is the history of Islam and its present

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\* Mr. Khuda Bahsh is one of the professors in the Presidency College, Calcutta. Regarding his position in present day Islam, Prof. D. B. Macdonald has written as follows in *The International Review of Missions* for April, 1913: - "He has read his Toldzih and accepts his positions. He knows what a monogamous marriage means, and confesses frankly the gulf between it and marriage in Islam; and he does not try to prove that Islam does not sanction polygamy. With similar candour he views the other broad differences of East and West. How, then, is he a Muslim? He would go back to the Koran and Muhammad and would sweep away all the labours of the schoolman by which these have been overlaid. Above all, he is fascinated by the music and magic of the Koran. That book and a broad feeling of loyalty to the traditions of his ancestors are evidently the forces which hold him."—EDITOR.

condition, so that it is hardly necessary to comment on that statement so devoid of proof.

Next follow Essays on "The Islamic Conception of Sovereignty," "The Shu'abiyah Movement in Islam," "Ghalib; an Appreciation," "My Father: His Life and Reminiscences," "Hindustani Literature," and "Thoughts on the Present Situation." In the second Essay he traces the changes in the Islamic conception of kingship through three unequal periods: first, the patriarchal period of the first four Caliphs; second, the rule of the Arab aristocracy in the Omayyad dynasties; and third, the rule of Persians, Turks and Kurds in the Abbasid period. Only in the first period did Islam remain at all true to the teachings or example of Muhammad. In the third essay he traces the growth and final success of the revolt of the foreign races, introduced into Islam, against the domination of the Arab aristocracy. The Arabs after their successful wars settled down to the spoils of conquest, became intolerant, proud, lazy, indifferent to education and art, until finally dominion fell from their hands never to return. Ghalib is an Urdu poet who died about 1860. Our author greatly admires him for the vigour and sincerity, combined with the beauty and pathos, of his language, and for his deeply pious and tolerant spirit. The Essay on "My Father" gives us a delightful glimpse into what must have been a very fine type of Muhammadan family. "Hindustani Literature" is an appeal for an Academy of Urdu letters to be instituted at Delhi for the revival of Urdu literature. In the last sketch he tells us very frankly what he thinks about modern India, especially Muhammadan India, in matters political, social, educational and religious. His remarks are very trenchant, and many a young Muhammadan student in our colleges could read this chapter with great profit. The book is well worth reading.

E. D. LUCAS.

**Bahaism and Its Claim**, by Rev. Samuel G. Wilson, D.D., for 32 years a missionary in Persia, is a masterful exposure of the errors of this new religion promulgated by Baha Ullah and Abdul Baha. This is the nearest of anything yet seen to the Antichrist mentioned by Paul in his 2 Thessalonians 2: 4. "The fundamental assertion of Bahaism is that Baha Ullah is the manifestation or incarnation of God the Father." . . . . Abdul Baha affirms of himself, "The Father foretold by Christ has come amongst us. The Father of Christ is come among you." One of his disciples, Mr. Remy, says: "The Manifested God Him-elf, Baha Ullah." Another disciple says: "This world has an owner, and Abdul Baha owns the world and all that is in it, and he is the Son of God—the only Door, the Lord of Mankind." This false religion claims to be the universal religion. It is modelled upon Islam and yet claims to supersede Islam. It contradicts every essential doctrine of both Islam and Christianity, and yet it simulates both. Its followers may claim recognition as Moslems among Muhammadans, as Christians among Christians. They even affiliate with Buddhists, Zoroastrians and Hindus—this because Baha Ullah claims, as the manifestation of God, to have control and direction of all religions, and now has gathered together all that is good in these in the New Revelation of Bahaism. Dr. Wilson's book should be carefully studied by all missionaries. It is published by Fleming and Revell Company, New York, London, and Edinburgh.

E. M. WHERRY.

### **An Ahmadiya Translation of the Qur'an into English**

Specimen sheets of a new English translation of the Qur'an, emanating from Qadian, are being widely circulated throughout India. To indicate the spirit and purpose of this Ahmadiya translation, we quote the first paragraph of the introductory folder:

"It goes without saying that an English translation of the Holy Qur'an, with copious explanatory notes and exhaustive comments, is one of the crying needs of the time. This is an age of religious research. Everybody is desirous of having first-rate information about the great religions of the world. And the need for such information is greater in the case of Islam than in the case of any other religion. No other religion has been so cruelly misrepresented as that of the Holy Qur'an. Of all the religions now extant, Islam is the only religion which Christianity dreads. The Christian missionary wants to win the whole world for Christ, and he knows that he cannot do so, so long as Islam is in the field. So he spares no pains to represent Islam in as distorted a shape as possible. Every possible attempt is made to conceal the truth of Islam, and every attempt is made to give the world false notions about it. And he has been successful in this attempt to a very great degree. He has succeeded in disseminating absolutely false notions about the holy religion of the Muslims, and the minds of the people are now so deeply imbued with false impressions that nothing short of a stupendous effort is needed to free them from these erroneous notions. Besides answering the objections of the hostile critics, we intend to present to the readers of all creeds and nationalities a true picture of Islam, which alone of all religions can solve the greatest problems of the age by its universality, grandeur, simplicity and practicality."

The translation will be issued in thirty parts, at Rs. 2 each, and can be obtained from The Secretary, Anjuman-i-Taraqqi Islam, Qadian, Punjab.

## NOTES

### The Moslem World.

This letter, from Dr. Zwerner to Rev. Arthur French, will be of interest to all the members of the League:—

My dear Mr. French, - Your letter of November 20th came this morning and I hasten to reply. I am so glad that you are stirring up a deeper interest among the missionaries in India in the Moslem problem, and you will be glad to know that the January number of the *Moslem World* is to have a number of articles on India, including your own and an editorial calling attention to India's needs. This number of the magazine might well be used as a campaign document, and deserves to have a larger circulation.

Now in regard to your request. As Chairman of the Lucknow Continuation Committee, I hereby not only give my permission, if that were necessary, for the reorganization of the Lucknow Committee as far as it pertains to India, but I most earnestly urge that this step which you contemplate be taken. There is no possible rivalry of interests between the Lucknow Committee and the Edinburgh Continuation Committee's programme. In fact, Dr. Mott and Mr. Oldham are in close touch with me in regard to any future conference which might be considered as a successor to the Lucknow Conference. I do hope that your new Committee will soon be organized and begin active work. The names you suggest are admirable and represent strong interests. I would, however, include some one from the A.B.C.F.M. and from the English Baptists, and if possible from the L.M.S. You yourself know best what can be done and how it should be attempted. I had been hoping to pay a visit to India and consult with some of the leading missionaries regarding the future programme after Lucknow. But my time is so fully occupied that a visit to India seems at present impossible. However, as

you know, a request has come to me to visit the leading Moslem centres in China, some time in the near future, and if it would be possible to put in a month in India for conference at some of the strategic centres, and possible for a few meetings to be attended by Moslem educated classes, I believe it might prove fruitful.

One of the first things that should be done, in my opinion, is to secure the circulation of the *Moslem World* magazine in every station of Muhammadan India. The lack of interest is due to lack of information. We must all of us arouse the conscience in regard to this neglected problem. How can I help you as regards Arabic literature? You have only to ask me, and the Nile Mission Press will do what they can to stand by you.

Yours faithfully,

(Sd) S M. ZWEMER.

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The contents of the *Moslem World* for January are as follows :

Editorial. The Call of India.

The Problem of Islam in India. Rev. A. French.

Moslem Missions in the Diocese of Bombay. Rev. H. T. Smith.

The Ahmadiyah Movement To-day. Rev. H. A. Walter.

The Oriental Library at Bankipur. Rev. J. Ireland Hasler.

The Future of Persia. Rev. N. Malcolm.

The Turk in History. T. H. Whitehouse, M.P.

The Doctrine of the Unity in Trinity. Canon W. H. T. Gairdner.

Begotten, Not Made. Prof. D. B. Macdonald.

Question Drawer.

Notes on Current Topics.

Book Reviews.

Survey of Recent Periodicals.

Those in India wishing to subscribe to the *Moslem World* can do so at the office of The Christian Literature Society, Madras.

### Christian Articles in Muslim Papers.

We should like to receive the opinions of members of the League on the following suggestion, made to one of our members by the Bishop of Bombay :— "That it would be advantageous for our missionaries to get into touch with educated Muhammadan people by means of articles written in Muhammadan newspapers. We are told that such newspapers are willing and glad to publish any articles written by Christians, which are clearly and definitely Christian in tone and thought, so long as they are not absolutely propagandist. I think it was Dr. Zwemer who spoke to the Chairman of our Committee about this, and very strongly urged that our missionaries should write such articles while the Muhammadans are ready to receive and publish them.

### The List of Members.

We regret that owing to lack of time for the proof to be sent to the Editor, several avoidable mistakes were made in the list of members sent out as a supplement to *January News and Notes*. The following corrections should be made :—On page 1. G. E. Brown, should be Miss Brown; on page 3, Rev. J. D. Rev, should be Rev. J. D. Raw; on page 6, under Arabia and Persian Gulf, the figures for American Mission and Y.M.C.A. should be reversed. The name of Miss Aitken, Z.B.M.M., Kasur, Punjab, was inadvertently omitted from the list altogether.

## PRAISE AND PRAYER

*"So shall ye sprinkle many nations; the kings shall shut their mouths at him; for that which had not been told them shall they see; and that which they had not heard shall they consider."*—Isaiah 52: 15.

### Gurdaspur

Please *pray* for the many Muhammadan women whom we meet at our tent and who gather around us in teaching the Christians or visiting their homes. They are so hungry and do not argue, but receive the Word so willingly. Would that the Holy Spirit would convince them of their need of Christ. *Pray* also for some enquirers in our District, and for a new worker in this field, Mutab Din, and his wife.

R. T. W.

### Karimganj, Assam

Please *pray* that a way may be opened to educate the Muslim women here; and that God will lead me in my work among them. Up to the present there has been no work among Muslim women.

A. I. REID.

### Srinagar, Kashmir

Special *prayer* is asked for a Shiab Muhammadan woman, who has declared herself a Christian won to Christ through the direct influence of the spirit and the example of Christians whom she has seen, without the knowledge or direct teaching of the missionaries. As the first Shiab convert to Christianity in Kashmir she has been undergoing severe persecution, and her very life is in danger.

## NEW MEMBERS

- |                               |                                 |
|-------------------------------|---------------------------------|
| 203. Miss E. M. Mitchell ...  | Wesleyan Mission, Fyzabad, U.P. |
| 204. D. O. Shumaker, Esq..... | Y. M. C. A., Karachi.           |

*Annual Subscription to the League is Rs. 2 (2s. 8d.). Members are requested to send news and requests for prayer to*

Y.M.C.A., Lahore.

H. A. WALTER,  
Hon. Sec., M.M. League.