

Strictly Confidential.

Not to be reproduced without
permission of the Secretary.

News and Notes

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

Series XI

No. 11

November, 1923.

1st November = 21st Rabi'ul Awwal (3rd mo.), 1342, A.H.

Christian Literature for Moslems.

(In India.)

THE Executive Committee on Christian Literature for Moslems connected with the Central Indian Literature Fund Committee held its second meeting in the Ewing Hall, Lahore, on 14th September. The following members were present: Rev. Dr. Griswold (Chairman), Rev. Canon Ali Bakhsh, Prof. Md. Ismail, and the Rev. M. T. Titus, (Convener and Secy.). The Committee co-opted Prof. Barakat Ullah and F. D. Warris, Esq.

The following matters received their attention among others:—

Revision and Reprinting of Urdu Literature. A special committee is scrutinizing existing literature in this vernacular and is being guided by the wise principle that it will only recommend for revision such books as, in its judgment, are of a distinctly high character and of real value.

It was agreed to reprint, with such revision as may be necessary, the following books:—

Kash-ul-Quran, Sell.

Tariq-ul-Hayat and Yanabi-ul-Islam, St. Clair Tisdall.

Mizan-ul-Haqq, Pfander.

New Publications in Urdu. Three tracts have been approved for publication: "Khilafat", by Canon Ali Bakhsh; "The Unchanging Word of God," and "Najat," by Mr. K. Feroze Khan, B.A.

(The tracts by Mr. Feroze Khan have already been printed, free of cost, by the Methodist Publishing House, Lucknow, and are now available for free distribution.)

Translation from existing English Books. The publications of the C.L.S., Madras, have been scrutinized and the Committee have agreed that eleven of these should be translated and published in Urdu, as soon as possible. Members will be interested to know which these are:—

At Tariqat, (The Inward Way), Takle.

The Traditions in Islam; Muhammad in Islam; The Bible in Islam, Goldsack.

The Holy Spirit in Quran and Bible, Mylrea.

Quranic Doctrine of Salvation; Quranic Doctrine of Man; Quranic Doctrine of Sin, Gardner.

Aspects of the Redemptive Act of Christ, Gairdner.

A Moslem Seeker after God, Zwemer.

The Moslem Fast, Anwarul-Haqq.

New Literature. It was reported that new literature was under preparation as follows:—

The Reference Quran, by Miss Wakefield, M.D.

A Life of Christ for Village Moslems, by Rev. L. Bevan Jones; and a sort of Primer of Islam entitled, "Our Moslem Neighbours," by Rev. M. T. Titus. Good progress is being made with all these projects.

Descriptive Catalogue. It is proposed to publish a descriptive catalogue covering publications for Moslems *in all the languages of India* for the benefit of workers among Moslems, and Mr. Titus has agreed to prepare this. What a boon this should prove to be!

A Literature Worker. The I. L. Fund Committee have agreed to grant Rs. 1,000 for the ensuing year for a whole-time literature worker for Moslems. Rev. Canon Aji Bakhsh has been appointed to this position. He is to devote his time to writing, translating, or carrying out other instructions of the Executive Committee.

Subsidies Granted. The I. L. Fund Committee further made handsome grants towards the publication of the tract on the Khilafat and several of the books selected for translation from English into Urdu.

Apparently, apart from the above-mentioned publications, applications from other language areas for subsidies were confined to a modest request for help to publish three books in Mussalmani-Bengali, viz:—Mr. Goldsack's *God in Islam*, *Christ in Islam*, and *The Traditions in Islam*. The Committee generously allotted Rs. 500 for this latter purpose, making a total of Rs. 2,882. Not a bad beginning!

But why was it that Urdu and Bengali were the only areas asking for grants for Literature for Moslems? We ourselves notified League Members in India in our issue for July that money was available.

Will those in Oriya, Gujerati, Tamil and other language areas where Moslems are present in considerable numbers, kindly make a note of the fact that a new era has dawned, and that money is available to assist Provincial Literature Committees to publish suitable literature, granted the claim be well-supported. Another opportunity will offer *next year!*

The Break-up of the Pact between Hindus and Moslems.

WE devoted a good deal of space in our June and July issues to the present friction between Hindus and Moslems. In the eyes of the Moslems, the arch-offender has hitherto been the Swami Shradhanand with his *Suddhi* movement for the reclamation of the Moslem Rajputs to Hinduism.

Moslems throughout India have become thoroughly roused by this *Suddhi* movement. As one of their papers said recently: "It is the evident intention of the Swamiji to convert the great majority of the Muslim community, if not the whole, to Hinduism and thus pave the way for the establishment of an out-and-out Hindu Swaraj."

More recently fresh fuel has been added to the blaze of resentment by another notable Hindu leader, Pandit Madan Mohan Malaviya by his presidential address at the Hindu Mahasabha (general assembly). Judging from Moslem press articles, the offence of the Swami is mild in comparison with the affront shown by the Pandit. There is no need here to reproduce portions of the Pandit's speech, the drift of his remarks will be apparent from the comments made on it in a leading article which recently appeared in 'The Mussalman Weekly,' Calcutta, one of the organs of the party of progress and reform.

"The address which Pandit Madan Mohan Malaviya has delivered as president of the last session of the Hindu Mahasabha has completely revealed him in his true colour, and the Mussalmans will no longer be under any delusion as to his attitude towards their community. The Hindu Mahasabha propaganda is an anti-Muslim movement of much greater potency than the 'Suddhi' movement of Swami Shradhanand. The resolutions passed in the session and the speeches made conclusively lead to the only conclusion which we have arrived at. The speech which Pandit Malaviya made is highly inflammatory—is certain to rouse the passions and prejudices of the Hindus against the Mussalmans. How a gentleman who poses as a patriot and a Nationalist should have made such a speech, passes our comprehension. He depicts the Hindus as mere lambs, always at the mercy of Muslim lions. At many places in India Hindu ladies, as he says, cannot come out of their houses for fear of the Mussalmans. According to him, Hindu temples and Hindu sacred places are always in danger of being desecrated by Mussalmans. We are not those who support anything and everything done by Mussalmans. Whenever any Mussalman rowdies committed any outrages on Hindu sentiments, we have never failed to condemn the conduct of the perpetrators of those outrages. The excesses of the Moplahs were not more strongly condemned by any public bodies than by the Mussalmans of India and the Central Khilafat Committee. While Pandit Malaviya has depicted the excesses committed by Mussalmans and has tried to show to the world

that those excesses were not sporadic but were the order of the day, he very conveniently forgot to make any mention of Arrah and Katarpur where untold atrocities were perpetrated by Hindu mobs on the Muslim population. Houses were burnt, villages were practically depopulated, women were violated. But these outrages committed by Pandit Malaviya's *meek* co-religionists could not and cannot attract his attention. Could partiality go further?

'While speaking on the 'Suddhi' movement, Pandit Malaviya says that there are seven crores of Mussalmans in India of whom only about 50,000 came from Afghanistan and elsewhere and the rest are Hindu converts. We do not desire to discuss here as to whether this statement is based on fact or not. That discussion would be immaterial. The idea underlying the statement is that 6,99,50,000 Mussalmans who, according to the Panditji, are Hindu converts must be reclaimed and brought back to the fold of Hinduism. Thus Pandit Malaviya has declared an open war against Islam, and Mussalmans have no alternative but to take up the challenge. We are aware of some of the tactics—we should say mean and abominable tactics—which some of the Suddhi-wallas have adopted in reclaiming Malkana Rajputs. Those tactics may be had recourse to in every part of India. Mussalmans must be on their guard; they should take every possible measure to protect their community from the onslaughts of the anti-Muslim organisation that has been brought into existence, they must not however do anything aggressive: whatever they do must be in self-defence and we are confident that they would be able to hold their own if they religiously refrain from doing anything that may bring discredit to them.'

Even a Hindu correspondent to the 'Statesman' (Calcutta) while welcoming the social reforms proposed by the Mahasabha, expresses very grave doubts in the matter of this attempt to reclaim Hindu converts to the Moslem faith. He believes, and not unreasonably, that 'the movement is fraught with great possibilities of mischief in the country, and to my mind it can do but little good to Hindu society. It is true that a large percentage of the present-day Mahomedans are descendants of Hindu converts. But to try to reconvert them to Hinduism is a hopeless task. You may succeed with recent converts or those who like the Malkana Rajputs are neither Hindu nor Mahomedan, but are rather a combination of both. The case is different with those whose ancestors were Hindus probably two or three hundred years ago. Such reconversion is not possible except in individuals. The likelihood of this reconversion from the Moslem faith on any large scale is a thing next to impossible.

'The attempt, therefore, of the Hindu Mahasabha to reconvert Hindu converts is foredoomed to failure. On the other hand there is considerable danger in the attempt. It will create an unthinkable amount of bad blood amongst the two communities and put off their political fusion till the Greek Kalends. We find a considerable lack of

national feeling, a sense of territorial patriotism, amongst the Mussalmans. This *Shuddhi* movement will serve to intensify it. Already there are signs of a growing estrangement between the Hindu and the Mahomedan. We should be on our guard against taking any step which will further this estrangement.'

Articles in the Moslem papers such as the one quoted above have called forth indignant protests from other sections of the Hindu press. There is here more than enough to upset what little equilibrium had been achieved, under the title of 'Hindu-Muslim unity.'

The latest Moslem rejoinder is unrelenting. The leading article in the Mussulman Weekly in a recent issue blames both the Swami and the Pandit for being pseudo-Nationalists. 'As their idea of Nationalism is that of Hindu Nationalism and their conception of India is that of Hindu India they want to reduce the Muslim community to nullity and establish an out-and-out Hindu Swaraj. They have not, of course, said it in so many words but this is abundantly clear from their conduct and attitude. It is further to be noted that if their intention is solely to put their own house in order the word 'Hindu' would not have, according to them, included Buddhists, Jains, Sikhs and Brahmos, and the Hindu Mahasabha would not have welcomed all these communities and excluded Mussalmans only and a handful of Indian Christians. This leads to the inference that the promoters of the Hindu Mahasabha want to combine all these communities against Mussalmans—to secure the sympathy and help of Buddhistic China and Japan and of a martial race (the Sikhs) of the Panjab, to crush the Muslim community. Otherwise, the inclusion of all these communities in the term 'Hindu' is, in our opinion, absolutely inexplicable. In addition to all this we have had instances of force, pressure, and other unfair means which have been used in some cases in the 'reclamation' of the Malkanas. Under the circumstances, it would, we think, be culpable on our part if we, Mussalmans, remain absolutely indifferent, unconcerned and inactive. Hence there has been some perturbation in the Muslim community and we hope all fair-minded people will consider it quite natural and legitimate. It is, of course, apparent that the Hindu Mahasabha will not succeed in the attainment of its object so far as its aggressive aspect is concerned but still it is necessary for Mussalmans to adopt precautionary measures—measures to protect the community from the onslaughts of others. What the Mussalmans desire—and we believe every other community so desires—is to keep intact their communal individuality and distinctiveness while forming a component part of the Indian Nation. They do not want to be swallowed up and lost in the Hindu majority by giving up their religion and turning apostates. Hence they have set their face against the Shuddhi and the Hindu Mahasabha movements.'

The 'Republic of Turkey'

An Indian Moslem View.

'T' is a matter of gratification to us that the 'People's Party' in Angora has agreed to the adoption of the style of the 'Republic of Turkey.' According to the Constantinople correspondent of the "Times," Mustafa Kamal Pasha also is reported to have made a statement saying that Turkey is developing in the direction of a democratic republic on Western lines, and this statement is causing excitement. We for ourselves do not quite understand why it should cause any excitement. 'The people are reported to be asking: 'Does Kamal aspire to be the first President?' Evidently, the correspondent of the 'Times' does not like that Turkey should be a republic and Mustafa Kamal Pasha its first President. If Turkey adopts a republican form of government and elects Mustafa Kamal Pasha, her most competent citizen, as its first President, why should there be any heart-burning in European countries? Evidently because Mustafa Kamal would manage the affairs of the Government most efficiently and satisfactorily. If Mustafa Kamal wanted to be a Dictator as long as he lived, he would by this time have showed a different temperament—he would not have been the most popular man at the present moment in the whole of Turkey. If he at all aspires to be the President of the contemplated Republic, that must be in the best interests of his country and not for self-aggrandisement. The first four Khalifas of Islam were the Presidents of a Republic and they ruled in accordance with the democratic principles of Islam. In fact, they were ideal rulers, and Mustafa Kamal Pasha and the citizens of the new Turkey will be rendering a great service not only to Turkey but to humanity at large if they revive the old republican as well as democratic system, with such changes and modifications as the exigencies of the modern times may require.'

'CHRISTIAN LITERATURE IN MOSLEM LANDS. A study of the activities of the Moslem and Christian Press in all Mohammedan Countries.'

Such is the comprehensive title of the Report prepared and now issued to the public, by the Joint Committee on the Survey of Christian Literature for Moslems. The Report is a handsome volume of 306 pages, well-illustrated with photographs and diagrams. This survey is going to prove a valuable asset in the great campaign in which we are engaged. Not the least of its achievements will be a strengthening of the bond that unites 'missionaries to Moslems' throughout the Moslem World.

We hope to give an extended notice of the Report in our next issue.

The Crown Rights of Christ.

Under this striking title Dr. Samuel M. Zwemer, the editor of The Moslem World, introduces the current number of his publication (October, 1923) now completing its thirteenth year.

A remarkable series of articles by eminent authorities indicates how these Crown Rights have been invaded or disregarded and trampled upon in the World of Islam, but also how, through hospitals, the press, and the

ministry of friendship, His followers in the Near East are seeking to re-establish Christ's right to rule over men's hearts and lives, and to crown Him King.

The Review of current events, literature and thought among Mohammedans and the progress of Christian Missions in Moslem lands keep readers of the Quarterly in touch with the situation all over the Mohammedan world. This number alone includes in its horizon Turkey, Persia, Southern India and Morocco.

The leading article by Professor Duncan B. Macdonald of Hartford, Connecticut, ably reviews the recent survey of Christian Literature for Moslems prepared by a committee of missionaries and students, and contains valuable suggestions for all concerned in the production and distribution of such literature.

Shi'ah Mysticism is described from the inside by the Rev. Wm. Mc E. Miller, of Persia. This is a subject concerning which there has heretofore been little information. The present opportunity in the Near East as affected by the Mandate, is sketched by S. Ralph Harlow, of Smyrna.

Three very illuminating articles discuss the right approach in carrying the Gospel to Moslems. One of the most interesting deals with "Islam and the New Psychology" by Herbert E. E. Hayes. We also have a full and accurate description of old Islam in its attitude towards Hindus and Hinduism in South India during 'The Moplah Rebellion of 1921.'

The carefully prepared 'Book Reviews' and the 'Survey of Periodicals' afford an index to current thought on Islam and Moslem lands, while many readers will find in the "Current Topics" the trend of events among Mohammedans everywhere.

The yearly index makes easily accessible the vast wealth of material contained in this volume.

Published by the Missionary Review Publishing Co.

156 Fifth Avenue, New York City. 50 cents per copy,
2 Dollars a year.

In India the Christian Literature Society, Post Box 501, Madras, act as agents for the *The Moslem World* magazine, and will be glad to receive orders from intending subscribers for 1924. The price in Indian currency is Rs. 6-10-0. Please send orders direct to Madras.

OUR FILE.

A member writes:—'I am glad that the membership has so increased. It is a great strength to one to realize the unity and prayerful desire of so many in the work among Moslems.'

* * * * *

A member compelled to leave the field on health grounds writes to us:—'It is a terrible blow to have to give up the work here and especially with the unlimited opportunities that offer for work among Moslems. But God's ways are different from our ways, and may be I can stir up the young men whose lives are before them to come out to this great and needy field.'

For Praise and Prayer.

PRAISE for the baptism of a young Moslem convert in East Bengal—he has been faithful through a long period of waiting and now has had to flee to another district because of persecution.

PRAY for a Moslem woman and her boy in Bengal who have come to receive instruction in the Christian Faith, that God's Holy Spirit may lead them to the truth.

NEW MEMBER.

342 Rev. L. E. Browne Bishop's College Calcutta.

The last figure indicates the number now in membership.

The annual subscription to the League is only Rs. 2-0-0 (English about 3s.) 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