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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 XVIII

No. 8

August, 1930.

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1st August = 5th Rabi'ul Awwal (3rd mo.) 1349 A.H.

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### Judaism and Islam.

NEARLY a hundred years ago a learned German Jew named Abraham Geiger, Rabbi at Wiesbaden, wrote a prize essay entitled "Judaism and Islam." The work was translated into English in 1896 by E. M. Young, a member of the Ladies' League in aid of the Cambridge Mission, Delhi, at the request of the then Head of the Mission, the late Bishop Lefroy, who felt that the book would help him in his work among Muslims. The Hebrew and Arabic citations were supplied to the translator by Dr. Griswold of Lahore. Copies of this interesting and valuable work, in its English form, are still available to-day. The S. P. C. K. Depository, Vepery, Madras, are selling the remainder stock at the low figure of eight annas per copy—170 pp. paper covers. Get a copy while you may!

We have thought our readers might be glad to read part of a short appendix from this book on,

#### Statements in the Quran hostile to Judaism.

Just as we tried before to shew from the personality of Muhammad and from the spirit of his time that borrowing from Judaism had taken place, even so we wish here to shew that statements hostile to Judaism are to be found in the Quran. Muhammad's aim was to bring about a union of all creeds, and no religious community stood more in the way of the attainment to this end than the Jews with their many cumbersome laws, unknown to other religions. Further, Muhammad's aim was to establish in and through this union such religious doctrines only as were in his opinion purified. The observance of individual laws did not seem to him of great importance except in so far as such laws resulted immediately from those special doctrines; moreover he loved the old Arabian customs and kept to them. The Jews on the contrary laid the greatest stress upon the

punctilious fulfilment of the revealed law, and shewed not the slightest desire to depart from it. While these two causes of mutual separation were founded upon the difference in the fundamental opinions of Muhammad and the Jews, another may be added which arose more from an external difference. As we have already remarked, the Jews pressed Muhammad very hard, and often annoyed him with repartee and evasions, thus rousing in him an inextinguishable hatred. Governed by this he misunderstood their religious doctrines, putting false constructions upon them, and so justifying his own deviation from them. He wished therefore to make a final separation from these hateful Jews, and to this end he established entirely different customs. Later Arabians confess that he made changes from the necessity of abolishing resemblances to the Jews. Thus Muhammad asserts that the Jews are the enemies of the Muslims,<sup>1</sup> that they slew the prophets,<sup>2</sup> a probable reference to Jesus; further that they in common with Christians thought themselves specially favoured by God,<sup>3</sup> that they believed that they alone should possess Paradise,<sup>4</sup> that they held Ezra to be the Son of God,<sup>5</sup> that they trusted in the intercession of their self-pious predecessors,<sup>6</sup> that they had perverted the Bible<sup>7</sup> because in its existing form that Book contains no allusions to him, and that the Jews built temples on the graves of the prophets. Such accusations and the reasons given earlier supplied Muhammad with grounds on which to justify his departure from Jewish laws.

A. *Prayer*.—Supper precedes prayer. This is in direct opposition to the Talmud, which lays down exactly how long before prayer one may eat that the hour of prayer may not be let slip. Truly in this Muhammad wished to live so as to please his Arabs.

B. *Laws about Women*.—Muhammad says:<sup>8</sup> "It is lawful for you on the night of the fast to go in unto your wives." This is clearly prescribed in opposition to the directly contrary ruling in the Talmudic law prohibiting co-habitation on the night before the fast day in Abh, that being counted as part of the fast day itself.

The laws of divorce<sup>9</sup> are probably identical with those of the ancient Arabs. There is a remarkable passage in the Quran<sup>10</sup>, which says that the man after he has put away his wife for the second time cannot marry her again until she has married another man, and been divorced by him too. This is directly contrary to the teaching of the Bible<sup>11</sup>.

The Muslims assert that the Jews of that period laid down that co-habitation was to take place in the usual way. On this, Muhammad to please himself and his Arabs says:<sup>12</sup> "Your wives are your tillage, go in therefore unto your tillage in what manner soever ye will etc."

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1. Sura V, 85. 2. Suras II, 58, V, 74. 3. Sura V, 21. 4. Suras II, 88, LXII, 6. 5. Sura IX, 30. 6. Sura II, 128, 135. 7. Sura II, 73, et al. 8. Sura II, 183. 9. Sura II, 229 ff. 10. Sura II, 230. 11. Deut. XXIV, iff. 12. Sura II, 223.

C. The most important and prominent change to be considered in this connection is the removal of the prohibition about food, concerning which Muhammad asserts that it was imposed upon the Jews only on account of their iniquity.<sup>13</sup> (It is interesting that Jesus states just the converse when he speaks of the abolition of divorce.<sup>14</sup>) Muhammad abolishes the law about meat in several passages,<sup>15</sup> but holds to part of it in others,<sup>16</sup> following it would seem the precedent of the apostles, to whom the same utterance is attributed in the New Testament.<sup>17</sup> Thus he forbids carrion, blood, swine's flesh, and that which has been slain for an idol; to which he adds in the first passage, that which is not properly killed, *viz.*, that slain by strangling, or by a blow from an axe, that killed by a fall from a mountain, that which is gored, and that torn by wild beasts. These last rules, considering the total silence about them in other latter passages, may be regarded as *mansukh* (abolished). In another passage<sup>18</sup> Muhammad mentions particular meats which were forbidden to the Jews.<sup>19</sup>

D. Lastly, the following utterance of Muhammad is decidedly combative: "We have therein commanded them that they should give life for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth; and that wounds should also be punished by retaliation; but whoever should remit it as alms it should be accepted as an atonement for him. And whoso judgeth not according to what God hath revealed they are unjust." The passage of scripture which Muhammad here has in mind is in Exodus<sup>21</sup>; and those who do not observe it are the Jews, in that they extend to all cases the permission to make atonement with money, which is given only when the injured party agrees to it. The Mishna<sup>22</sup> runs as follows: "If a man has blinded another, or cut off his hand, or broken his foot, one must regard the injured person as though he were a slave sold in the market, and put a price upon him and reckon how much he was worth before the injury and how much now, etc."

These are about all the chief points showing a consideration of Judaism and the collecting of them gives us another proof that Muhammad had a personal knowledge of Judaism through acquaintance with the Jewish manner of life and through intercourse with the Jews.

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13. Sura IV, 158. 14. St. Matt. XIX, 8. 15. Suras III, 44, 87; IV, 158; V, 89, 90. 16. Suras V, 4; VI, 146; XVI, 116. 17. Acts XV, 19-28. 18. Sura VI, 147. 19. Lev. XI, 3, 7, 27 ff. and 39 ff. 20. Sura V, 49. 21. Exodus XXI, 23 ff. 22. Mishna Baba, Ramma. VIII, 1.

## Uncared-for Muslim Boys.

HERE appeared in a recent *Bulletin* of the American C.L.S. for Muslims a moving statement from the pen of the late Miss Lilius Trotter on the fate of Muslim lads the world over who are, all too often, left to drift. She wrote:

'In the one land of Algeria there are well over half a million boys between the ages of five and fourteen—all shepherdless, all starving in soul, but for the inappreciable number in touch with the Mission Stations; and that is only one country's tally.

'They are the very same as those of Christendom, as troublesome, as erratic, as affectionate, as delightful to do with as the most ardent boy-lover at home ever found them; bubbling with energy and mischief, keen to see and learn anything you have time to show them; only tainted already with evil in its deadliest forms, that will have them in its grip long before they are men.

'What is to be done for them, these our little brothers, for whom Christ died? How can we obey His command, "Give ye them to eat?" It is not even as if they were massed in the great towns; it is the few comparatively, that are to be found there, and the worst representatives, as we town missionaries know to our cost. The bulk of them are scattered in villages and hamlets, and roving tent-settlements, far and wide.

'Yet even away in those inland districts, the ploughshare of civilization is driving, and we may follow, if we will, with the seed basket. The lads are learning to read, now, by the hundred thousand, throughout the Muslim world, and the provision for their awakening powers, as far as Christianity goes, is very nearly *nil*. In England and America every stage from babyhood to adolescence, is catered for; in the house of Islam, for minds as eager, "nothing is prepared"; and these impressionable years run out to waste as far as we are concerned, not wasted however, by the Muslim teacher. *Is this good strategy? Are we doing our best for the Kingdom of Christ when we are letting boy-lives drift past us, with their precious chances, into tough Muslim manhood, unchallenged for Him?*

*'The greatest hope of winning them for that Kingdom is through the printing-press and its distributors.'*

## Summer Schools in Islamics, India.

THE N. C. C. Secretary for Work among Muslims, Dr. M. T. Titus, has been able in two centres to conduct courses of study in Islamics for the benefit of a considerable number of Christian workers.

First, at the Sat Tal Ashram organized by Dr. Stanley Jones in the beautiful lake district of the Kumaun hills, North India. 'For two weeks Muhammad took his place beside Krishna and Christ, and the twelve periods of an hour each went all too quickly in study of the Quran and Islam in their relation to Christianity.' A very representative group of people—Indians and Europeans—drawn from seven or eight churches and Missions, and coming from widely scattered areas attended in numbers varying from twenty to forty.

And later, during the sessions of the Landour Conference of missionaries, 'about forty-five people attended the Islamic Study Group each day for two hours.....The Quran was taken as the basis of study, and so

Islam was approached by the inductive method'..... The group was led to 'consider the theory of revelation in Islam, and to compare this with the Christian conception.' Other topics so scrutinized were prayer, ethics, canon law, prophecy, etc. The method followed produced a lively interest in the reading of the Quran and the development of Islam as a world religion. Dr. Titus secured ten new members for the League.

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#### A COURSE IN JUBBULPORE DURING AUGUST.

A course of Islamic Studies will be given in Jubbulpore, 13-22 August inclusive. During the past few years many have asked for such a course but this is the first time it has been possible to arrange for it. It is hoped that many will take advantage of this opportunity as it may be a long time before another such course can be given in the Mid-India area. The course will be of special value to new missionaries, Indian workers both men and women, and older missionaries who are interested in work among Muslims.

The chief lecturer will be Mr. John A. Subhan of The Henry Martyn School of Islamics, Lahore. Others also will help. There will be lectures, discussion groups, talks by Muslims and visits to Muslim places and institutions in Jubbulpore.

It is hoped that each mission in this area will send some students for the course, both missionary and Indian. The arrangements are in the hands of Rev. F. E. Livengood, Damoh, C.P.

### Sir Thomas Arnold.

ISLAMIC scholarship has sustained a great loss in the death at the age of 66 of Sir Thomas Walker Arnold on June 9th, 1930. His work on Islam began when he joined what is now the Muslim University of Aligarh. After ten years work there he became Professor of Philosophy at the Government College, Lahore, and afterwards Dean of the Oriental Faculty of the Punjab University. In 1904 he was appointed Assistant Librarian at the India Office, and for a number of years was Educational Adviser for Indian students in England. From 1921 till his death he held the chair of Arabic at the School of Oriental Studies in London. His earliest work, published 36 years ago, was *The Preaching of Islam* which emphasized, perhaps too strongly, a side of Islam which had been unduly neglected. In 1924 he published a most valuable study entitled *The Caliphate*. He also wrote a number of books on Islamic art. As joint editor he took part in a work which will stand as his most enduring monument—the great *Encyclopaedia of Islam*.

### Notes.

*The Ahmadiyyu Press.*—*The Sunrise* is an English fortnightly paper issued by the Qadiani section of the Ahmadiyyas. Like its contemporary, *The Light* (Lahore), it has its page for questions and answers. We cannot resist the inclination to share with our readers the fun we have derived from reading the following answer given apparently in all seriousness, in a recent issue to a correspondent who desired information on the growth of the soul.

(The soul) 'grows in the body as it develops in the womb. It is an essence which is distilled from the body in the course of a long process, as beer is distilled from barley . . . As soon as the relationship between the soul and the body is completely adjusted, the heart begins to function and the body becomes alive.'

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*Muhammad's raids.*—The same paper discussing the purpose of Muhammad's 'expeditions' gives seven reasons in justification thereof. We quote from the second of them, which in itself is a significant admission:

'To loot the trading caravans of the Meccans going to and coming back from Syria to Mecca. This was done to compel the Meccans to cease persecution of the Muslims and to come to terms with them.' (The statement goes on to say that these 'raids' were made after a proper declaration of war and after the Meccans had made such raids upon the Muslims.)

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*Progress in Orissa, India.*—A member writes: 'Three more tracts for Muslims in Oriya are in the press now:—Dr. Lucas' tract on *The Death of Christ* and two others prepared by Babu H. N. Sahu, the Librarian of our Reading Room (Balasore). Through his great interest and effort Muslims in all parts of Orissa have been challenged by the Gospel. Muslims come to him frequently and he has many interesting and fruitful conversations with them. We should be glad if members will pray for him.'

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*Another tract in Pushtu.*—We are glad to see that the friends on the Frontier have translated the autobiography of Maulvi Sultan Md. Khan into Pushtu. Like the Pushtu version of *The Best Friend*, it has all the appearance of a Muslim book such as we may see any day by the hundred in a Muslim bookshop. May the wonderful story of this convert be blessed to many in that area. Copies of both booklets may be had by applying to Rev. Jens Christensen, Danish Mission, Mardan, N. W. F. Province.

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## Book Review.

INSPIRATION. Canon Sell: S. P. C. K. Madras. Price One Rupee.

In this little book of 68 pages Canon Sell gives a clear account of what the inspiration of the Bible is, based not on preconceived notions of what inspiration ought to be, but on the actual study of the Bible itself. It is interesting to find that the view of inspiration here set forth, which many people imagine is very modern, or even Modernist, is as old as some of the early Christian Fathers. It is in fact the theory that the Holy Spirit works in the souls of men, and does not merely use the hand of the prophet as a passive instrument. Over against this spiritual theory of inspiration is the mechanical or verbal theory of the Pharisees, of Islam, of the Papal Encyclical of 1893, and, we might add, of some Protestant circles. The difficulty of dealing with those, whether Muhammadan or Christian, who hold this latter view, is that they hold it as an axiom, and therefore they are not likely to be convinced by argument, or by the absurd conclusions which may logically be drawn from their theory. We feel however that such people, even if not convinced by the arguments here set forth for the spiritual view of inspiration, will at any rate admit that it is put forward by men who are true believers in Christ, and men who are

fully convinced that by their way of regarding the Bible they have learnt from it greater treasures of truth than it will yield to those who approach it as a mechanically dictated revelation from God. The book contains a careful statement and criticism of the Muslim view of inspiration. It is most important that workers amongst Muslims should think out for themselves the question of inspiration. An older generation of missionaries spoke as if the Bible occupies for us the same place as the Quran does for Muslims. Is it possible to say that to-day? Have we not rather something far better than a book to give them as a substitute for the Quran, namely the living Word of God Incarnate?

L. E. B.

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### **The Moslem World Quarterly, July, 1930.**

**T**HE **P**ersia is to the front in this issue. Astonishing advance is indicated by the progress of the mission schools as shown in an article by C. B. Fisher, while Mrs. Annie Stocking Boyce tells of the Feminist Movement in the capital of Persia.

That the whole world of Islam is changing, is evident from the important paper written by Professor D. S. Margoliouth of Oxford for the Central Asian Society, which finds a place in this number. He writes with critical judgment of the ideas and ideals in Islam to-day, showing the sharp contrast with conditions that obtained less than two decades ago.

The Editorial in this number is on The Holy Spirit and Islam. Dr. Zwemer reminds us of the confused teaching in the Quran regarding the Spirit and at the same time tells of the evident working of that Spirit in preparing Muslim hearts for the message of the Gospel.

Professor Arthur Jeffery, of the American University in Cairo, raises the question propounded by later Muslim tradition whether Mohammad was a prophet from his infancy. An appeal to the oldest and most reliable traditions answers the question in the negative.

There is a lengthy article on the obscure sect of the Druzes of the Lebanon, by the Rev. O. H. Thompson. This is a most interesting study. A brief translation of one of the parables of a Turkish mystic and a dialogue between a Christian and a Muslim reveal the psychology of Islam.

The Right Reverend Bishop G. Ferguson-Davie answers a common Mohammedan objection to the crucifixion and a shorter article tells of some Bedawin of Palestine. Many readers will turn first to the Book Reviews or to the translations from the Muslim Press found in Current Topics. The Survey of Periodicals is as full as usual.

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### **For Praise and Prayer.**

**PRAISE** for the work done through the courses in Islamics at Sat Tal Ashram and Landour, and prayer for God's blessing to rest on all who take part this month in the course at Jubbulpore.

**PRAY** for the work among Muslims in Orissa centring round the Reading Room in Balasore, India, and for the librarian who supervises it.

**PRAY** that the appeal in this issue on behalf of Muslim boys may be answered in the call of God to some in all lands to make this cause their own.

**New Members.**

Rev. W. T. T. Small, W. M. S., Union Theol. Coll. Bangalore.  
 Miss J. Hecksher, Rahbecksalle, 2 B. Copenhagen.

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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,  
*Address till 15th September,*  
*Norwood, Dalhousie,*  
*Punjab, India.*

