

News and Notes

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Members of the Missionaries to Muslims League.

Series XX

January, 1932.

1st January = 22 Sha'bân (8th mo.), 1350, A.H.

A New Year's Message to our Readers.

② UR Secretary has asked me to write a Message for the New Year.

First of all I suggest a Text ; Luke xii : 32, "Fear not, little flock ; for it is your Father's good pleasure to give you the Kingdom."

At a time when the Round Table Conference is exercised about the protection of "Minorities," our "Missionaries to Muslims League" is an undoubted minority, but the Lord tells us to "Fear not." We do not therefore ask for political protection or preference. A good Bishop has discovered that there are 365 "Fear Nots" in the Bible, *i.e.*, one for each day of the year, so let Luke xii : 32, be for 1st January, 1932. And let us not worry about being a "minority." Daniel and his three fellow-captives were a "minority" in Babylon, but did not really suffer for it. Paul and Silas were a minority in Europe when they were thrown into the inner prison in Philippi.

It has been said that faith is a kind of courage. Its opposite is not intellectual scepticism, but worry, cowardice and despair.

Faith makes all things possible, while Love makes all things easy. (D. L. Moody).

Faith gets most, Hope keeps most, Love works most. (D. L. Moody).

Faith and Hope are sisters: Faith opens the door for Hope, her sister, to enter.

Patience is Hope lengthened: Confidence is Hope strengthened. (D. L. Moody).

Peace is Joy resting. Joy is Peace dancing. (D. L. Moody).

Work without prayer is impiety: Prayer without work is mockery: Praying and working is wisdom.

We have (Rom. v : 1.) Peace for the Past: Grace for the Present: Glory for the Future. (D. L. Moody).

Faith looks upward, accepts, appropriates—is concerned with present promising—past and present.

Hope looks forward, expects, anticipates—is concerned with the thing promised—future. (W. H. Griffith Thomas).

M. G. GOLDSMITH.

Aurangzib,

Some aspects of his character.

AURANGZIB was before all else a strict Muslim of the Sunni sect. His predecessors had exhibited no such scruples and, in fact, from Akbar onwards had owed much of their popularity and success to the tolerance they displayed towards the followers of other faiths. But with Aurangzib religion was a passion, and government according to the standards of Islam a guiding principle.

In his more private life Aurangzib was almost the *fagir* he had once sought to be in his youth. He ate no meat and drank only water. He was a *hafiz*, and twice copied out the entire Qur'an in his neat handwriting, sending the ornate manuscripts to Mecca and Madina. The one Islamic duty he did not (and dare not) perform was to leave his throne in order to make the pilgrimage to Mecca.

The story of his reign would have been very different had he followed the policy deemed wise by his fathers. He was now forty years of age and knew full well that the course he marked out for himself would alienate friends and foment opposition. But he was the bravest of the brave, and possessed a most resolute will. The one thing he could not and would not do was to be false to his faith. Yet he looked upon it as his supreme duty to further the welfare of his numerous subjects, and no detractor of Aurangzib has been able to prove against him any act of injustice when judged *in the light of the law of Islam*. This stern Muslim was a mild ruler and readily accessible to all, at least in the early part of his reign. But he kept his hands on the reins, for he was by nature inordinately suspicious. He, like others of his line, lived in dread of being poisoned. And this much must be said against the praise of Muslims for this first of Muslims, that his courtiers and officers lived in fear of him, and that while all respected him none loved him. Made wise from personal experience he imprisoned his own sons, one for life and another for six years, because he suspected them of disloyalty.

But when twenty years of his reign had passed by, Aurangzib seemed to rouse himself from the tolerance he never felt and only half concealed. Provoked by the Brahmans of Benares he destroyed their temple of Vishnu and then razed to the ground a shrine at Mathura and on its site built a mosque. He had the idols brought to Agra where they were buried under the steps of a mosque, so that Muslims might feel they were trampling them underfoot! The Hindus were furious and at length rose in revolt but were crushed with great slaughter. And then, nothing daunted, the Emperor committed, *and deliberately*, the incredible folly of re-imposing the *jizya* (poll-tax). It was a gratuitous insult to all Hindus, including the Rajputs. These last he doubly offended by demanding that the proud chief Jaswant Singh should send his two sons to Delhi to be 'educated' under the Emperor's supervision! Jaswant's indignant refusal brought Aurangzib

into the field. The Rajputs were defeated but not dispirited. The war with them was prolonged and indecisive, but little did the Emperor realise that with every day he was alienating for ever the sympathies of these, his best allies.

The last view we have of the now aged Emperor is that of a gloomy and lonely soul. He returned to Ahmadnagar to die. But all his zealous faith could not save him from the dread of approaching death. In his last letters to his sons, whom though suspecting he still loved, there was wrung from him a confession of his own failure. But in this at least he did not fail—to the end he remained true to Islam.

(Portion of a chapter in the forthcoming new manual on Islam.)

An English Convert's Testimony to Islam.

IN my youth I lived amongst Arabs and learnt to love them. When I made request to be received as a Muslim, my Muslim teacher sent me home saying, "That is how I should wish a Christian teacher to treat my sons if they were studying in England.The Christians say God is three in one. We say God is one. See, here is a lamp. The flame gives out light and if put my hand to it, I can feel heat. But it is all one." It was the romance of it that was pulling in those days, and I was afterwards thankful that I had not been allowed to take the step.

'I had a great love and admiration for the Muslims, and felt bitterly the campaign against the Turks and the language used about them. I *had* to take my stand with my *friends* and not with the Christians.....My conversion dates from before the war.....Islam gave such compensations that I would not for any thing go back. *It is a great thing to be rid of colour bars, etc., and to enter into a great brotherhood.*

* * * * *

'Once when an Anglo-Indian was converted there were present a Negro, a Javanese, myself and some Arabs; all embraced him immediately on his being received. *It is a wonderful brotherhood.*

* * * * *

'In all the economic changes that have taken place—and these have been great—the vital force of brotherhood still remains in Islam. This can make it what it once was, the greatest force for good in the world, an active fighting force for good.

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'It is wrong to say that early conversions were generally forced—in cases where they were so the nations perished. Real conversions were due to invasions of peoples who had never seen justice, who had never been justly treated.

'The majority of Muslims would be ready to lay down their lives for *jihad*. *Jihad* means 'effort' 'striving.' If includes the whole

activity of Muslims, but they take it to mean only one thing. Therefore they should be taught what the true *jihad* in Islam is—the fight against wrong. It begins not on the battle field, but in the heart. “The greatest *jihad* is that of the conquest of man’s own lust.” (Muhammad)

The Christian Message and Islam.

A SUMMARY of the discussion in Cairo on the subject “How can we best present to Muslims the subject of ‘*The Trinity*’?”

1. The Group agreed that the only source of our knowledge of the Trinity is the Bible. In the Old Testament there are passages that indicate not only the Unity of God, but also that God is more than one Person. But it is in the New Testament alone that we find clear teaching implying both the Unity of God and the Trinity.*

2. For this reason it is generally better to induce a Muslim to read the New Testament, so that the fact of the Trinity will gradually dawn upon his consciousness rather than to attempt at the outset to argue about the subject. Jesus Himself did not establish the proofs of His Divinity by argument. His life was His challenge to Jewish thought.

3. At the same time, we may be able to remove from the mind of a Muslim certain misconceptions as to the nature of the Trinity, *e.g.*, that Mary is one of the Persons of the Deity, or the belief of certain theologians that the Trinity comprises the facts of “Existence, Knowledge and Life,” and that the fact of knowledge was communicated to the body of Jesus.

4. We must also bear in mind that arguments and analogies have proved useful with certain people. It is possible to point out:—

- (a) that Islam, like Christianity, admits that the human finite mind cannot grasp the nature of an Infinite God ;
- (b) that Islam, like Christianity, holds that what we really know about God has come by way of revelation ;
- (c) that Islamic theology has experienced much difficulty in deciding firstly as to the relationship between the Divine essence and the Divine attributes ; secondly, as to the relationship between these attributes and the created Universe ;
- (d) that God, Who is Love, must have loved from eternity and this implies the eternal existence of Someone who is loved, and of a relationship of loving ;
- (e) that there are passages in the Qur’an which point the way towards the Trinity, more particularly those referring to the Divine Word and Command ;
- (f) that “Nature” has many “Secrets,” which we only partially understand, so that we need not be surprised to find similar secrets in the realm of the Spirit ;

* (This statement requires considerable modification, and we hope to turn to it in a future issue. Ed.—N. & N.)

- (g) that the act of Creating seems to some to postulate more than one Person in the Godhead ;
- (h) that there are many analogies in nature and in human life to the fact of the Trinity.

5. There are a number of books which may be found helpful in dealing with the subject, e.g.

- (a) Tisdall's "Mubammadan Objections to Christianity."
- (b) Rice's "Crusaders of the Twentieth Century."
- (c) Gairdner's "God as Triune, Creator, Incarnate, Redeemer."
- (d) Mizan-ul-Haqq.

6. We must be careful to make it clear that we believe not in Three Gods, but in Three Persons and one God. Many of our arguments are often tritheistic.

Theological Studies for Muslims in India.

A PROMINENT place was given recently in the *Civil and Military Gazette*, Lahore, to an article by an educated Muslim writing under the name 'But-Shikan.' In a review of the Muslim world he mentioned the founding of ten scholarships at Aligarh to enable students to study Theology.

He says: 'The Muslims of India, as compared with other communities, are not a wealthy race, but they yield to none in the degree of their public-spiritedness. Although not comparable to the gigantic endowments of Sir Rash Behari Ghose and Sir Ganga Ram, the foundation by two Muslim merchants of Delhi, who with characteristic modesty desire to remain anonymous, of ten theological scholarships at Aligarh, is a notable offering to the cause of education. The scholarships are to enable Muslim students to take the divinity courses leading to the degree of Bachelor of Theology, and the foundation was inspired by "the necessity of producing a large number of Mussalmans who, whilst aware of the intrinsic beauty of their own religion, possess as good a knowledge of the English language as possessed by the graduates in other subjects."

'That such a necessity exists no one acquainted with Muslim institutions can doubt. The community possesses many theologians as brilliant and learned as they are pious; but with the honourable exception of the missionaries of the Ahmaddiyya sects, there are few who combine with their knowledge of Muslim canon law an acquaintance with Western culture and Western languages. It has long been felt that if Muslim culture and religion are to receive their due share of recognition in the Western world, the Muslim community should have a certain number of Western-educated theologians.'

A Course of Studies in Islamics.

THE members of the Staff at The Henry Martyn School, Lahore, have drawn up the following list of books as likely to prove most suitable to those desiring to make a private study of Islam. This list will be found to be more up-to-date as well as more comprehensive than the one previously issued under the auspices of the N.C.C. (India). The books should be read in the order indicated under each section.

1. *Muhammad.*

- a. Sell: Life of Muhammad (C.L.S. Madras, 232 pp., Rs. 1-6)
- b. Margoliouth: Muhammad ('Heroes of Nations', Putnam: 507 pp., 7s. 6d.)
- c. Muir: Life of Muhammad (Revised by Weir. Grant. 675 pp., 15s. 0d.)

2. *The Qur'an.*

- a. Rodwell's translation, "The Koran" (chapters arranged chronologically: Everyman's Library, Rs. 1-8)
- b. E. H. Palmer's translation (the best in English, Oxford University Press. 'The World's Classics' 570 pp., 2s. 0d.)
- c. Sell: Historical Development of the Qur'an (S.P.C.K. Madras, 214 pp., Rs. 4.)
- d. Stanton: Teaching of the Qur'an (S.P.C.K. 136 pp., 7s. 0d.)

3. *Beliefs and Institutions.*

- a. Bevan Jones: 'The People of the Mosque,' Sect. iii, S.C.M.
- b. Lammens: Islam (Methuen, 263 pp., 8s. 6d.)
- c. Sell: Faith of Islam (4th edition, 478 pp., S.P.C.K. Rs. 6.)
- d. Macdonald: Religious Life and Attitude in Islam (University Chicago Press, 334 pp., 7s. 6d.)
- e. Margoliouth: Early Development of Muhammadanism (Williams and Norgate, 272 pp., O.P.)

4. *Islam in India.*

- a. Bevan Jones: 'The People of the Mosque,' Section iv, S.C.M.
- b. Titus: Indian Islam, (Oxford University Press, 306 pp., 12s. 6d.)
- c. Herklot's 'Islam in India' a hundred years' old description of manners and customs, re-edited by Crooke, Oxford University Press. 17s. 6d.

5. *Christianity and Islam.*

- a. Bevan Jones: 'The People of the Mosque,' Sec. v, S.C.M.
- b. Vital Forces of Christianity and Islam, Oxford University Press, 250 pp., 3s. 6d.

- c. Presentation of Christianity to Moslems (Board of Missionary Preparation, New York, 142 pp., Rs. 1-8.)
- d. Tisdall: Muhammadan Objections to Christianity, S.P.C.K. 239 pp., 3s. 6d.
- e. Macdonald: Aspects of Islam (Macmillan, 375 pp., O.P.)

(Copies of this Course of Study have been printed off separately and may be had on application to the Principal, The Henry Martyn School, 5 Egerton Road, Lahore, India.)

A New Life of Muhammad. (in Urdu)

THE Rev. Barakatullah, M.A., author of "Mystery Religions and Christianity" (Urdu), an answer to "Sources of Christianity," by Khwaja Kamal-ud-Din, of Woking, England, has completed and intends soon to publish a new Life of Muhammad in Urdu. Both Revs. S. M. Paul and J. A. Subhan have read the MS. and speak highly of it. The book is attractively written in simple Urdu, and is free from remarks likely to give offence to Muslims. It is based on original authoritative sources, and its tone throughout is Christian.

But in view of the present temper of Muslims and the prevalence of tense communal feeling in India it is proposed to print *only* the number of copies ordered by various organisations and individuals. The book will not be put up for sale in any shop and only the limited number of copies ordered will be printed and *these only will be available*.

The book will consist of about 300 pages, and as no profits are to be made it will be sold at cost price. Obviously the cost of the book will be proportionate to the number of copies printed. If we assume that orders for 500 copies will be received the price of one copy will be Re. 1, excluding postage. Those who order more copies will be charged the following prices:—

Price of one copy will be	1 0 0	including postage	1 5 0
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Ten and twenty copies can be sent by railway parcel also in the Punjab. In that case their prices will be Rs. 9 and Rs. 17 respectively. The purchasers will have to pay all railway charges.

As the number of copies printed will be limited to those which are ordered, in order to avoid disappointment please inquire from your pastors, missions workers and other Christians and friends as to the number of copies required by them and fill the form given below and send it to Rev. Barakat Ullah as soon as possible.

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Kindly send me $\frac{\text{copy}}{\text{copies}}$ of the Life of Muhammad compiled by you in Urdu. I am sending Rs. _____ As. _____ per $\frac{\text{cheque}}{\text{money order}}$. (In case of cheques kindly add As. 4 for commission.)

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For Prayer.

LET US PRAY that, in the New Year, new light may break forth for us from familiar passages of Scripture, proving a very lamp to our feet in dark places.

LET US PRAY that very definite blessing may precede and accompany Dr. Zwemer in his projected visit to Great Britain to take part in the forthcoming May meetings.

LET US PRAY for the Muslims of India at this critical time, that they may exercise great patience to deal justly, love mercy, and walk humbly with God.

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

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

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