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News and Notes

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

Series XXI

December, 1933.

1st December = 12th Sha'ban (8th mo.), 1352, A.H.

Twenty-Five Years Ago.

(From News and Notes, December, 1912.)

IN view of the far-reaching social, political and even religious changes that have taken place in Turkey in recent times it is interesting to be reminded of the fact that twenty-one years ago that empire was engaged in a bitter war with the Balkan States. The Shaikh-ul-Islam of the day actually sent out mullas from Constantinople to the battle-front to urge the soldiers to die, if need be, in the cause of Islam.

Repercussions of the conflict were quickly felt in India and articles appeared in the press of those days inciting the people to *jihād*. Thus: 'There is a conspiracy of Christian powers to rob Muslim kingdoms. . . . The followers of the Bible are the enemies of the followers of the Quran' . . . (An Italian youth was reported to have declared that he was going to the war "to wipe the Quran out of the world"). 'Are there no Muslims left amongst us to defend the Quran? . . . Every Muslim killed fighting in the Balkan States goes to Paradise. Our faith teaches us that Paradise is under the shadow of the sword' (We have been constantly told of late that on the contrary, 'Paradise lies at the feet of mothers').

Seeing that Muslims were looking upon the hostility of the Christians as another 'crusade,' the editor did well to quote the words of Raymond Lull (c. 1300, A.D.): "The conquest of the Holy Land ought not to be attempted except in the way in which Thou, O Lord, and Thine apostles acquired it, namely, by love and prayer and the pouring out of tears and blood."

Reference was made in the same issue to Pierre Loti's book *Disenchanted*, dealing as it does with the culture *and* the suffering in Turkish harems—a book then proscribed by the Turkish government; and the hope was expressed that the book would do for the emancipation of Muslim women what *Uncle Tom's Cabin* did for the negroes of the United States.

Truly Turkey has made great progress in the interval.

A Miscellany

From the Press in India.

Pan-Islamism—a bogey of French Journalists.—Recently Dr. Sir Muhammad Iqbal, of Lahore, has been seeking to remove misconceptions which he feels exists in the minds of certain people on the subject of Pan-Islamism. The language he uses is curiously reminiscent of that employed twenty-one years ago by Muslims in India in regard to Turkey's conflict with the Balkan States (see our front page). The expression "Pan-Islamism" (he explained to a representative of the press) "was manufactured by French journalists in order to suggest the existence of a conspiracy among Muslim States against non-Muslim countries of the world, particularly of Europe. The centre of this conspiracy was supposed to be Constantinople. It was clearly established after a searching inquiry, by the late professor Browne of Cambridge and others, that the story was a pure concoction In certain quarters this term has been confused with the Islamic ideal of a world state or world brotherhood. It is necessary to point out that the two are wholly different. Islam does look forward to a world state which will not tolerate barriers of race and will recognise neither absolute, hereditary monarchy and the "divine right" of kings as political institutions, nor large capitalism as an economic institution. The world process, as understood by Islam, will lead to the formation of this universal state and its form will depend on the political and economic experience through which the world of Islam and the rest of mankind will pass" In India, though Hindus may wrongly think that the Muslims are aiming at consolidating themselves "as a cultural entity" to protect themselves as an Indian minority, yet the truth is they "regard themselves as an Indian nation among other Indian nations and desire to live as such" "This is not communalism, but the only way of serving India as a whole."

* * * * *

Muslim regard for Jesus Christ. In view of the fact that a grossly obscene tract has recently appeared from a Muslim press in North India and that it touches the lowest depth of indecency in speaking of Jesus, we welcome the insistence (made, so far as we know, without any reference to the dirty thing we have mentioned) that no true Muslim can bring himself to revile Jesus. The editor of *The Light* (Sept. 16), in the course of a reply, to which we refer in more detail below, used these words: 'No Mussalman can for a moment think of reviling Jesus. The moment he does so, nay, the moment he ceases to revere him as a chosen messenger of God, he ceases to be a Muslim. . . .'

But we fear we cannot bring ourselves to agree with him when he goes on to add: "We Muslims yield to no Christian in our love of Jesus and our deep respect for him. . . . He is as much ours and as dear to us as to Christians." No! this is too much in the

vein of that accommodating spirit which led a writer in this same paper (was it this same writer?) to say some time ago: "Krishna and other heroes of Hindustan are as dear to a Muslim as to a Hindu." (cp. *The People of the Mosque*, p. 238 Indian ed.).

* * * * *

The Light, The Guardian and The Epiphany. In *The Light* for 16th August there appeared an article entitled "So-called self-sacrifice of Jesus," which so vexed the soul of the editor of *The Guardian* (Madras) that he spoke of it as "Reviling Christ." We ourselves should hardly have so characterised it, and in the sequel it appears that it would have been wiser had the editor of the Christian paper seized the opportunity to inform such of its readers as are Muslims what exactly Christ's death does effect. The main purpose of the Muslim's article had been to demonstrate that Jesus tried to elude arrest; that he did *not* come to die for others—so that (if for the moment his crucifixion be admitted) he was "murdered." Then, after holding up to ridicule (on the basis of the crudest doctrine of atonement one has ever heard) the idea that the Christian 'thief'—*in spite of Christ's death for him*—"gets the same punishment as a Hindu thief who probably abuses Christ," the writer went on to remark: 'But what effect can belief in Christ's death have on character passes understanding. Christ dying for the sake of Truth may inspire us with a noble courage to stand up for Truth even at the risk of our lives, but Christ dying to save others from the results of their transgressions is a mystery, which even the acute intellect of Europe has not been able to clear.'

How pathetic that still, in spite of all these years of Gospel-preaching, the Muslim sets up a travesty of the atonement as the authentic belief of Christians, and tilts against it with thinly veiled scorn!

It was in reply to *The Guardian* that the Muslim paper used the language we have quoted in the paragraph above, about the respect in which all Muslims are said to hold Jesus. And then with renewed emphasis on the main purpose of the original article the editor puts three questions in the hope that *The Guardian* will frankly meet them:

1. In view of the fact that Jesus prayed to be spared the cup, how can it be said that he died purposely in order to become an atonement for the sins of humanity? (We reproduce the question as it stands).
2. What is the value of such 'atonement' when we see that according to the law of the land an offending Christian is punished, *i.e.*, is not saved from the consequences of his act because Jesus died?
3. How does the death of Jesus re-act on the character of the Christian?

What an opportunity! *The Epiphany* (30th September), we are glad to say, promptly set itself to answer these questions. The acting-editor, in respect of No. 1, points out that the Muslim writer has "isolated and misunderstood one verse, and ignored all the rest." He asks, in effect, why Jesus "set His face to go to Jerusalem" if indeed He were seeking to evade death. And, then, with a directness that could not, we think, have been lost upon the editor of *The Light*, he asks: *Do not you know the truth, or are you deliberately concealing it?*

As to Quest. 2, he says: "Where did Christ ever promise anything of the sort? Certainly no Christian ever expects it." And as to the effect on man of that death, he says: "(1) The life and death of Christ makes men truly sorry and so able to receive forgiveness. (2) God has shown once for all how utterly He hates sin and yet still loves us so that now He can forgive us without seeming just not to mind. *The question of punishment is quite separate*"

As to Quest. 3, he says briefly but decisively: "This is the most important thing of all. Once a Christian is convinced that Christ died on the Cross for him, *nothing he can ever do in return can be enough.*"

The Guardian also at once addressed itself to these questions.

The Light for 16th November publishes the replies of both. They are set out prominently as the leading article, with the briefest preparatory note on them by the editor who ventures to "leave it to the readers to judge for themselves how far they (the Christian writers) have succeeded in meeting the criticism that Jesus never meant to offer himself as a sacrifice; that crucifixion was actually forced on him; and that, in view of these facts, it could not be called an act of intentional, voluntary sacrifice, and, for the matter of that, cannot serve as an atonement for the sins of mankind."

We welcome this open forum and hope that much good may come of it. *The Guardian*, firmly yet in kindly fashion, insists that there is here "a blind distortion of the records," and "a complete misunderstanding of the Christian doctrine of forgiveness" "The crude and magical notion (of salvation) implicit in this question (No. 2) has no place in recognised Christian thought" "The power of the Cross, if it is to be explained, must be explained as bringing home to men as nothing else could the love of God." In such phrases *The Guardian* makes the most of the opportunity offered it a second time.

TWO NEW TRACTS.

Two new tracts (Nos. 7 and 8 in *The Henry Martyn School Papers Series*) will be published by the C.L.S., Madras, in English, about the middle of this month: 7. *How can man know God?* 8. *Divine Forgiveness*. The latter will, we trust, prove an effective reply to such crude notions of the significance of Christ's death as revealed by the articles in *The Light*, quoted above.

Correspondence.

DEAR Mr. EDITOR,

Before getting the current number of *News and Notes* (see November p. 84) I had decided to tell you of a meeting I had to-day week with an educated Muslim gentleman whose women-folk I was visiting. I hadn't intended going out that day but the Bible-woman said she particularly wanted me to see some of the people due to be visited that day, and having just returned from a week-end retreat where we had all realised the guidance of God and the need for being more open to it daily, and being ready to leave one's plans upon occasion, I went with her. The first house we entered made me feel that we had been guided, for the man of the house was in, and anxious to meet the "new Miss Sahiba" who had succeeded the one who had visited his women-folk for years. I don't remember now how we got on to the subject of religion, for I expected him to go out after salutations, as the men usually do and leave us to talk to the women, but before I knew where I was we were launched on the subject of experience of God, and he was speaking of "the Lord Christ" with such real adoration that I was led to ask him why he called himself a Muslim if he regarded Jesus Christ as the supreme revelation of God. He replied that for him Islam meant perfect surrender to Almighty Love!—curious doctrine for a Muslim? His thinking is a strange mixture of Islam, Christianity, and Hindu philosophy, but in his emphasis upon fellowship with a living Christ it seems to me that he is not far from the Kingdom. If only he could be brought to see the need for open confession, and clearer thinking out of the logical implications of such a view of, or rather experience of, Christ! He has been in touch with our people for years, I discovered to-day. Without any names may he go into *N. and N.* for prayer please, that all who come into touch with him may have wisdom given them to lead him on to the last step?

A member in India.

* * * * *

Rev. John Takle, the founder of this League and first editor of *News and Notes*, writing to us some time ago in connection with a revision he was making of his booklet *Sirat-ul-Mustaqim* (The Straight Path), now out of print, intimated that he had been asked by the editor of *The New Zealand Journal of Theology* to write an article on "The Sufi Quest." He says: 'The subject pleases me; but there is a great deal about Sufism that is ambiguous—it is too Vedantic, although its form of Pantheism is not that of the Vedantist. And what is it that separates the Soul from the Soul? Veils of light and darkness? What an effort for the aspiring Soul! The ordinary, orthodox Muslim has some conception of grace that Allah supplies, but how can that grace be given to the Sufi, who has 70,000 veils between him and Allah! Alas! his hope is in practices, prayers, exercises, remembering God in His Beauty, singing, howling, dancing, music, dreaming, etc. I feel like singing the old hymn—"Cast thy deadly doing down."

'I wonder whether we realise as we should the importance of Sufism for Christian evangelism—I am glad that I wrote *At-Tariqat* (The Inward Way—this is another excellent essay of Mr. Takle's that has been much used in English, Arabic and Urdu. Like *The Straight Path* it is now being done into Bengali). 'Macdonald says in his *Aspects of Islam* (p. 149): "With us (Christians) what is called the Inner Light has appeared here and there, in one form and another, at one time and another; but it has never, for the general body of Christendom, been the dominant element in the basis of the faith. *In Islam that position has been reached.*"'

I have been wondering whether you could not work up a small booklet on Rumi's poetry in the *Mathnawi* concerning Christ—sections only, giving the original language and translation. For instance, the lines which show Jesus to be the Divine Physician healing bodies with *His Breath*, and His influence over man's moral nature by *His Breath*. Has any commentary given a clear understanding of what is meant by *Breath*? In my *Inward Way*, I tried to say a very little (pp. 50-52), but I feel that more could be done, and if the Christian explanations and additions were put into the same kind of poetry, people might be inclined to read. But there is much in what Garvie says (*The Moslem World*, Vol. II, p. 234), speaking of the Shiah heresy:

'Persian Islam holds a belief in the Incarnation, the atonement, and the intercession of saints; but close observers of this type of piety maintain that the form in which these ideas are held, is such as to afford only that measure of satisfaction of a real need of the Soul, as will prevent satisfaction being sought as it is offered in Christianity. . . . Persian Mysticism, which testifies to the Soul's aspiration for closer communion with God, tends nevertheless to Pantheism; and so is not likely to predispose to a religion, historical, ethical, personal, as Christianity is.'

Mr. Takle concludes: "I wish I were nearer Lahore that I might discuss many things with you. . . .! So glad that your School is advancing."

It will interest Mr. Takle and others to know that we have with us in Lahore just now an advanced student, a missionary who is making a special study of just this aspect of the question, and he is using for his purpose the new edition of the *Mathnawi*, edited by Professor Nicholson of Cambridge in the *Gibb Memorial Series*. Perhaps he'll oblige us!

The People of the Mosque.

AS we go to press the Urdu version of this manual is nearing completion—442 pp. in stiff covers for the low price of One Rupee. This has been made possible in the interests of Indian clergy and evangelists, by a generous subsidy from the funds of the C.L.M.C. We make bold to commend it as a suitable Christmas present for one's Indian colleagues. Apply P.R.B.S., Anarkali, Lahore.

The first review that we have so far seen from the Muslim side of *The People of the Mosque*, is a 1,500 word article in the June issue of the new Ahmadiyya (Lahore section) quarterly called *The Muslim Revival*. It is unsigned but we suspect it to be from the pen of the editor of *The Light*, Maulvi Md. Yaqub Khan. Naturally one could not expect him to take 'lying down' all that we said of Muhammad or the teaching of Islam, nevertheless it is gratifying to find a reciprocation of the friendly spirit which we ourselves strove to exhibit in the book itself. The title of the book receives comment: 'The Quran calls the Christians' "People of the Book" . . . an epithet expressive of a spirit of friendliness towards the Christians . . . 'The People of the Mosque' also marks a change in the traditional Christian attitude towards Islam and Muslims. Though here and there some of the old long-exploded flings against Islam and its founder have been repeated, the book is on the whole conceived in a spirit of friendliness,

understanding, even appreciation. A whole chapter has been devoted to the "sources of strength in Islam" . . . a thing really remarkable and perhaps the first of its kind from the pen of a Christian missionary. [Needless to say this is incorrect, others have written in similar strain. Ed. *N. and N.*]

"Concerning 'The Inadequacy of Islam,' the author, notwithstanding his sympathetic, appreciative view-point has not been able to shake himself free of some of the common obsessions against Islam. With regard to the Prophet's character it is observed that there are things in old records which "could not be read in public." One need not quarrel with him so far as these old records are concerned. When however he flatly rejects the reputation of these stories about the Prophet's character, it seems that he does not want to understand" . . . "It should not have been difficult for him to see that all things recorded by Muslim writers need not necessarily be true, that, in fact, Bukhari had to reject thousands of traditions when preparing his selection." [We ourselves have referred to this fact about Bukhari on p. 83, Indian ed.] . . . "One wonders how the author could reconcile his sense of fairness to judging Islam according to its deformed picture among the masses, knowing of the existence of one beyond blemish (!) among the educated classes who alone may rightly be considered the true spokesmen of a religion . . . On the whole the book displays a commendable spirit of sympathetic approach to another religion and as such it should decidedly constitute a land mark in Christian missionary literature on Islam."

Concerning some New Books in Urdu.

WE owe it to our readers to make mention, in greater detail, of some items of literature that have recently issued from the press. These may be procured from The Punjab Religious Book Society, Anarkali, Lahore.

Sihat-i-Kutub-i-Maqaddasa, by Padri Barakat Ullah, C.M.S., Punjab, 190 pp., 8 as. The author proceeds to demonstrate the truth of a statement he makes in the preface, that the Quran is not needed to prove the truth of the Bible; the Bible has its own independent witnesses. He points out how "copyists' errors" originated, and humorously illustrates the occurrence in present-day Urdu journals, and even in editions of the Quran. He then reviews the numerous available manuscripts in Hebrew and Greek etc., pointing out the relative value of these, and the remarkable agreement between them. The preservation of these MSS.—the reverent burial given to discarded ones by the Jews—the absence in the oldest authorities of any charge of wilful corruption of the text—the preparation of the Septuagint, Vulgate and other versions—the work of the Massorettes in pointing the Hebrew text and how they counted the very words and letters of the Book—the parchments used for writing—the condition and relative value of the extant MSS. of the New Testament—the incidence and value (for determining the correct text) of variant readings—the introduction and use of papyrus leaves—the romance of the recent recovery of old MSS.—the evidence from the works of early Christian writers—all these aspects receive separate and adequate treatment, and the study concludes with (1) a consideration of the comparative integrity of the Quran and the Bible; (2) a consideration of the successive Urdu translations of the Bible; and (3) the authenticity of the Bible in the light of the Quran. While being therefore

a most valuable exposition of the integrity of the Bible as such, it is also a most effective reply to Muslim accusations about the Book. *Padri Barakat Ullah* is well-qualified for the task and he has given to the Indian Church a manual for which many to-day, and many more in the future, will be profoundly grateful. There is nothing like it available in Urdu. Give a copy to your Indian colleagues this Christmas!

* * * * *

Ek Khushi Ki Kahani (A Glad Story), from the original by Miss C. Williams of East Bengal: 24 pp., one pice, with seven illustrations. This is a simple Life of Christ told in easy language for women readers in zannas and others in the villages. Contents:—Birth of Jesus—The Teaching of Jesus (Faith in God, Prayer and Almsgiving, Haram and Halal, Fasting, Forgiveness of Sins, Love your Enemies)—The Kindness of Jesus (Healing the leper, the blind man, Peter's mother-in-law, the widow's son, the centurion's daughter, Jesus blessing the children)—The Death, Resurrection and Ascension of Jesus, and the coming of the Holy Spirit.

In Bengali this has had a great vogue.

* * * * *

The *H.M.S. Series of Tracts for Women, in Urdu*, are now, all six of them, available at the low price of 4 as. per 100; 2 Rs. per 1,000, postage extra. These have been written by a group of women workers among Muslims, and are all in the form of a dialogue between a Christian and a Muslim woman. 1. *Kalima* (Creed) is a discussion of the words, "There is no god but God; Muhammad is the Apostle of God." 2. *Rosa* (Fasting) deals with the inner significance of fasting. 3. *Khuda La Sharik* (God has no Partner) discusses the Christian use of the term "Son of God" and will be found useful when the subject comes up for discussion. 4. *Bagy Id* (Sacrifice) "It is not sufficient to offer animal sacrifices, we must offer ourselves." 5. *Zakat* (Almsgiving). The discussion leads to the recital of the story of the widow's mite—we should give gladly because we have received freely. 6. *Namaz* (Prayer), leads on to an exposition of the Christian view of prayer.

These are all eight-page tracts, with a decorative title block; the language is simple, and the *katib's* work very clear.

* * * * *

Shan-i-Salib (The Glory of the Cross). This is a translation of Dr. Zwemer's well-known study on the Passion and Death of Christ. 168 pp., 6 as, with 3 illustrations. The plan followed is to expound and illustrate graphic phrases in the Gospel narratives,—such as, "They blind-folded Him"; "They spat on Him," "They parted His garments among them"; . . . "He showed them His Hands"—the translation is accurate, but, for that reason, the style is, in places, somewhat rigid.

GRANTS FOR LITERATURE FOR MUSLIMS.

The annual meeting of the C.L.M.C. (Committee on Literature for Muslims) took place in Lahore on 15th November. The Committee has now functioned for ten years under the able leadership of Dr. M. T. Titus, and the most gratifying progress has been made both in the production and distribution of literature in a dozen of the languages of India. His report, together with the Committee's recommendations in respect of grants-in-aid of publications, will appear in our next issue.

The Henry Martyn School, Lahore

Extension Courses, 1934.

Preliminary Notice.

It seems probable that arrangements for Extension Courses in Islamic studies for missionaries and others will result in a programme as follows:—

AGRA: 2—6 April,
ALLAHABAD: 9—20 April,
DELHI: 23—27 April.

Subsequently the members of the Staff will move up to Simla, there to conduct a one month's course at the Y.M.C.A. Rooms, the dates for which will be, 21st May to 15th June.

To Students requiring accommodation apply to

The Principal,
5, Egerton Road,
Lahore.

THE HENRY MARTYN SCHOOL LIBRARY.

Through the kindness of several friends we have been enabled to complete our file of *The Moslem World Quarterly*, with the exception of 3 numbers, *viz*: 1915, April; 1919, January; and 1923, April. If anyone can spare us these copies we shall be most grateful.

* * * * *

WANTED for forming a Reference Library in Bengal on Muslim subjects:

1. Back numbers of *The Moslem World Quarterly*, from (and including, 1929, backwards—also the issues for January, 1931, and April and October, 1930.
2. Books on Muslim subjects, offered by retiring missionaries and others by deed of gift or sale.

Details should be sent first by post to: Rev. G. Hawker, Oxford Mission House, 42 Cornwallis St., Calcutta.

Carriage will be paid on all such offers, and, when requested, small payments for purchase.

For Praise and Prayer.

PRAISE for quickened interest and increased activity in the effort to carry the Gospel to Muslims in all lands since this League was started.

PRAISE for the greater use being made of the printed page than ever before—for this answer to the prayers of pioneers in this field.

PRAY that some Muslim readers may be definitely guided by the Holy Spirit to realise how indeed the death of Christ re-acts on human character—especially remembering in this connection the Editor of *The Epiphany*, Calcutta.

PRAY for the man (mentioned in this issue) who regards Jesus 'as the supreme revelation of God'—that to the assent of the mind he may bring his heart's devotion and receive Christ into his life.

PRAY for guidance in making final plans for H.M.S. Extension Courses in the Summer of 1934.

NEW MEMBERS.

Dr. M. A. Sadique,
Rev. J. B. Cummings,

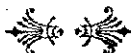
Amer. U. P. Mission,
Gordon College,

Campbellpur, Punjab,
Rawalpindi, Punjab.

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. 6d.).

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,
Panjab, India.*



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