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News and Notes

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Muhammad, Allah and the Semitic Mind.

STANLEY Lane. Poole, whom we quoted recently in connection with the subject of the status of women in Arabia before Islam makes some shrewd observations in that same work on the questionable benefits to human society of Muhammad's social legislation. The author is thus led on to attempt an analysis of the Semitic conception of the Supreme Being. He says :

"When Muhammad turned abroad the current of Arab life, he changed the character of the people He in part destroyed the Arab when he created the Muslim. The last is no amends for the first. The modern Bedawy is neither the one nor the other ; He has lost the greatness of the old type without gaining that of the new. As far as the Arabs alone are concerned, Muhammad effected a temporary good and lasting harm."

Speaking of Muhammad's procedure in Medina, he says :

"He governed the nation as a prophet and not as a king, and as a prophet his ordinances must be endorsed with the divine afflatus. He found he must regulate the meanest details of the people's life, and he believed he could only do this by using God's name for his decrees. He doubtless argued himself into the belief that even these petty, and to us sometime immoral, regulations, being for the good of the people, as he conceived the good, were really God's ordinances ; but even thus he had lowered the standard of his teaching, and alloyed with base metal the pure gold of his early ideal. It was a temptation that few men have withstood, but it was, nevertheless, a falling off from the Muhammad we loved at Mekka, the simple truth-loving bearer of good tidings to the Arabs."

"There is more in Islam of the potter who shapes the clay than of the father pitying his children. Muhammad conceived God as the Semitic mind has always preferred to think of Him : his God is the All-Mighty, the All-Knowing, the All-Just. Irresistible Power is the

first attribute he thinks of. . . .” “The fear rather than the love of God is the spur of Islam. There can be no question which is the higher incentive to good; but it is nearly certain that the love of God is an idea foreign to most of the races that have accepted Islam, and to preach such a doctrine would have been to mistake the character of the Semitic mind.” (Stanley Lane Poole. *Studies in a Mosque*, 2nd. ed. 1892.

This general view finds interesting support in the writings of Meredith Townsend (*Asia and Europe*, p. 69f) who, speaking of the obstacles to the spread of Christianity in India, says: “The character of Christ is not, I am convinced, as acceptable to Indians as it is to the northern races. It is not so visibly supernatural, so completely beyond any point which they can, unassisted by Divine Grace, hope to attain. . . . I have never talked frankly to a Hindoo in whom I did not detect this feeling to be one inner cause of his rejection of Christianity. He did not want that particular sublimity of character, but another, something more of the sovereign and legislator.”

Christian Literature and the Character of Muhammad.

A CHRISTIAN preacher and writer cannot always avoid dealing with the life of Muhammad, the Prophet of Islam, but he must be very careful in making references to his character, especially pertaining to his home-life. The old days of Maulavi Imad-ud-din, Rev. G. L. Thakur Das and Mr. Ram Chander have passed when one could write freely a book on the domestic life of the Prophet of Arabia. The mentality of Muslim India both in pulpit and press, has changed now and it is wise for every preacher and teacher to keep the full face of Islam continually before his eyes. To illustrate the present attitude of the Muslims towards persons speaking or writing against the character of Muhammad, as well as that of the Government, I put down some hard facts which have taken place in India in recent times.

In the last seven years, a dozen Aryas (Hindus) have been put to death for speaking, writing or publishing articles or books against the character of Muhammad.

1. Rajpal, an Arya bookseller of Lahore, published a book “Rangila Rasul” (The prophet addicted to pleasure) in Urdu in 1926. The whole Moslem population raised a voice of protest, and asked the Government to proscribe the book and punish the printer and publisher of it. The Government took the action demanded. While Rajpal was being tried in the High Court, he was twice attacked with the intention of taking his life. After two Muslims had been sentenced to imprisonment of 10 years each, a third Muslim succeeded in murdering him.

2. Swami Shardhanand, who started the Shuddhi Movement (Conversion to Hinduism) in 1927, was murdered in Delhi by an aged Muslim. During the Movement a number of tracts and books had been published and speeches made by Shuddhi workers against the character of Muhammad.

3. A Hindu publisher in Calcutta published a book of Indian History with a portrait of Muhammad in it to which the Muslims objected but the publisher did not comply with their wishes. Two Muslim youths went from Amritsar to Calcutta, a distance of 1220 miles and stabbed him. The picture was proved to have been from the original of a Mughal painter!

4. Only recently Nathu Ram, an Arya of Karachi, wrote a book called "Life of Muhammad" in the Sindi language. The Islamic press and pulpit having protested, the Government proscribed the book and sued Nathu Ram for insulting the founder of Islam. One day, when his case was being heard, Abdul Qaiyum, a young Muhammadan, who had travelled from Hazara near Peshawar to Karachi, entered the Court and killed Nathu Ram under the very eye of the Judge. Abdul Qaiyum was arrested and presented before a Magistrate where he stated that he had seen the Prophet in a dream who directed him to kill his insulter, which he wilfully did and was ready to suffer the consequences.

During the trial of Nathu Ram's case, the Aryas said that he did not write any new book but simply published in Sindi a Christian book of the same name in Urdu by Rev. Imád-Uddin, D.D.!

5. Only a month after that, Muhammad Sidiq killed one Pala Shah, a Hindu of Kasur, District Lahore. It was said that Pala Shah insulted Muhammad in a speech. A Crown case was instituted against him in the Lower Court which sentenced him to undergo 2 years rigorous confinement. Pala Shah filed an appeal in the Sessions Court and was let out on bail, whereupon Muhammad Sidiq killed him in broad daylight. He also stated in the Court that Muhammad appeared to him in a dream and had commanded him to put an end to the existence of the insulter.

6. The whole stock of Rev. Ghulam Masih's voluminous book "Tahqiqul-Islam" containing 3 parts was seized some years ago by the Deputy Commissioner of Lahore, a European, and was burnt in the Court compound for *only one sentence* dealing with the burial of Muhammad, a fact that was taken from Muslim books. Imagine the loss! The author himself had paid all the expenses of printing.

7. In this year, trouble of the same kind arose in the South. A Roman Catholic wrote in Tamil "A Short History of Catholicism," the Muslims objected to some references to the character of Muhammad. The protest created such a critical position that the Vicar General of the Diocese had to give written assurance to the Muslims that in the next edition the passages complained of would be expunged. In spite of this the Government has now proscribed the book. Commenting on

this case. *The Guardian*, a leading Christian Journal of Madras, in its issue of September 7th, 1934 says (and how wisely does it speak!) "To convert a Muslim into a Christian or a Christian into a Muslim it is not necessary to besmirch the reputation of Muhammad or Christ. Those who seek license to abuse others have no reason to complain of the hypersensitiveness of the victims."

8. All the Muslim murderers mentioned above stated in defence that they preferred dying to save the character of their Prophet to living to see it reviled.

9. Whenever a Non-Muslim speaks or writes against the character of Muhammad in one corner, the whole machinery of the Islamic press, pulpit and platform unites to raise a cry of protest and threat.

10. Muslim editors and leaders of position and fame have again and again said in plain language that a Muslim can bear an insult to his mother but not a word against the character of Muhammad.

11. Kanwar Duleep Singh, Judge of the Lahore High Court who heard the appeal in the "Rangila Rasul" case, held that a man who created hatred between two communities could be punished but there was no provision in the Indian Penal Code to punish him for insulting the founder of a religion now dead. The Government hastened to postpone the hearing of the case and put a bill of amendment No. 35 of 1927 in the Legislative Assembly and had it passed, the text of which runs as follows:—

"Whoever with deliberate and malicious intention of outraging the religious feelings of any class of His Majesty's subjects, by words, either spoken or written or by visible representation, insults or attempts to insult the religion and the religious beliefs of that class, shall be punished with imprisonment of either description for a term which may extend to two years, or with fine or with both. (Section 295A of I.P. Code).

Muslims are carrying on a vigorous propaganda to move the legislature to enhance the punishment to *death* and are planning an All-India representative delegation to wait on the Viceroy in this connection.

Now the question before us is this: To what extent should references be made to the character of Muhammad in our literature for Moslems when trying to bring them to Christ?

M. K. KHAN,
Editor "*Al Maida*"
Lahore.

(This memorandum was presented at the Annual Meeting of the Christian Literature for Muslims Committee held at Lahore on 30th October last and it was agreed to publish it in *News and Notes*. Ed.)

Notes from Muslim Press in Palestine.

AMONG interesting items in the Muslim Press of Palestine are the following :—

1. **Education.** Of 42,000 girls in Palestine between the ages of 7 and 12, 3,000 are in Government Schools and 4,000 in other schools. This leaves 35,000 who are without teaching. The blind Azhar Sheikh Al Faruqi supports a letter protesting against co-education. "Islam is full of traditions, sanctified by religion and rooted in our hearts. It is harmful to fight against them; it is vain to try to uproot them. Among them is the natural division of mankind into male and female, each with rights and duties. Islam does not allow co-education." There is according to him a great gulf between Arab women and Western women but Muslim women have preserved what religion has bestowed upon them—character, purity and modesty.

With regard to the case of a party of students who were refused entrance to Al-Azhar and went to the American University it is declared that the American University lies in ambush waiting for a sheep to stray from the fold; that this missionary institution welcomes such. Several articles are to be found on how to guard against the danger of missionary institutions. The missionaries are not bringing knowledge but are "pirates of the colonising power. We cannot raise institutions like theirs but must resist them and wait till we get rich men who understand their obligations to the nation and are willing to sacrifice."

2. **Propaganda.** Some articles repeat the arguments of the Islamic Review. We note that Bernard Shaw is quoted as saying that "Europe will not be cured from its sickness except by embracing Islam," a garbled version of what he put into the mouth of a roue in one of his plays. This quoting out of relation with the context is a favorite device and this particular one has had a long innings in the Muslim Press though there was long ago a conclusive refutation of it in *Epiphany*, December 16th, 1933.

"The mixing of the sexes has violated the stronghold of the family in Europe and America," says Al Faruqi. Islam's high ethics are extolled. It not only orders good deeds but forbids the three sources of all evil; drink, gambling and adultery. Translations of an Italian lady's book are given. Among these it is said that it is unfair to accuse Muhammad of having believed in a sensual paradise; the inhabitants of a desert could not be promised spiritual pleasures from the nature of the case!! Al Ghazali is quoted; "The greatest pleasure is the soul's being in God's love. God looks not to actions but to motives." It is further claimed that while Islam is setting high ideals, at the same time it takes into consideration the weakness of human beings and does not make the ideals impossible.

With regard to the liquor traffic there are several articles. In one number of *Al Jami'a al Islamiya* there is a letter from a Muslim

Society in Nablus to the Bishop of London, thanking him for his interest in the fight against liquor. "Our life here is threatened by many bad things found all over the world and imported here by Jewish immigrants. The Arabs are threatened with extinction as were the Red Indians. Liquor is made by Jews in Palestine and distributed wherever British Palestine Police are and unlimited permission is given to sell liquor. Even boys can obtain it. We hope you will let the English people know about this letter so that they may know what has befallen us here under the British mandate. History will write it down as an unforgettable crime."

It is very interesting to hear that the Quran is being broadcast from Cairo and there are some heart-searchings as to whether this is permissible.

There is a sharp command "Hands off!" to Col. Wedgewood who had advised the mandatory power to do away with tarbush and veil in Palestine as Kamal Pasha had done in Turkey. What Kamal had done he had done as a Muslim in a Muslim country whether people liked it or not. But in Palestine it is different. The hand that is stretched out after the woman's veil will be cut off. If they doubt, let them try it!

Hindustani Convention.

THE Hindustani Convention which was to take place at Bulsar, November 7-11, as was announced in *News and Notes* for November, was a time of great blessing to all who attended. The number was not great. The best delegation came from Hyderabad State. The others were from nearer places.

We felt particularly fortunate in the strong leaders the Lord sent us, for all the three were men of power who know the Lord. The Rev. A. R. Graham of Jaors State dealt with the foundation and development of our faith. He was kept busy not only in the day, but also four nights at nine o'clock, in English. The Rev. J. H. Smith of Belgaum, associate of Dr. Stanley Jones, dealt with the hindrances that retard our Evangelism. And the Rev. Samuel Datt of Hyderabad spoke on phases of Islam and our Christian approach to it. And on two evenings he addressed public meetings at a hall in the bazar, at which a goodly number of Mohammedans were present and heard attentively the Christian message.

In view of the general lack of time and money it may not be possible to hold this Convention of Southern and Western India every year. But it is the strong desire of all to meet as often as possible for the mutual fellowship and inspiration and instruction enjoyed therein.

B. M. M.

An Edition of the Quran in Roman.

The Rev. Wm. Sutherland of the American Mission, Campbellpur, writes:

“I have just received from the Hilmi Kitaphanesi Press, Istanbul, a copy of the new edition of the Quran in Latin characters.

It is, I believe, one of the first ever to have been published by an orthodox Muslim Press. It is well printed on good paper and altogether a very attractive book. The Romanization is somewhat different from what we are used to but only slightly so and there is no difficulty in picking it up. The pronunciation of the Arabic is the same excepting in some words where the Turkish influence can be found, but this also is no detraction from the book. It is well worth the cost of Rs. 4-8-0 postage paid. If a number of us got together and ordered some copies, say 10 or 20 the publisher promises us a discount of 20% which would make the cost to us about Rs. 4 delivered to one address.”

If any members of the *M.M.L.* are interested they should communicate with Mr. Campbell.

Subscribe to the Moslem World.

WE hear from Dr. Zwemer that he is somewhat anxious for the future of the *Moslem World*. In spite of the World War and the ensuing financial depression this valuable periodical has continued to be published. The number of subscribers has not greatly decreased nor has it increased. But the annual deficit is too large and is being met by the loyal co-operation of those who believe that the quarterly has a mission and a message for the church at large. If an additional five hundred subscribers could be secured this deficit would become negligible. Now there is no periodical in English which fulfils the same function as the *Moslem World* and it would be a sad thing if it ceased to be published. All honour to those who are keeping it going. We know of a number of periodicals in English, published *monthly* let alone quarterly, which are issued in the Muslim interest. Can we not keep *one* going in the interest of Christian Missions to Muslims? The *Moslem World* needs our help. WHAT ARE WE GOING TO DO ABOUT IT? The subscription works out to about Rs. 5-8-0 (or 2 dollars). It can be paid direct to 156, Fifth Avenue, New York City, U.S.A. or to the Y.M.C.A. 5, Russell Street, Calcutta.

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The Henry Martyn School Library now only needs one copy of the *Moslem World* to complete its set.

THE MOSLEM WORLD FOR APRIL, 1915.

If any of our readers can spare one of this date will they please send it to the Editor?

We have spare copies for those who wish to complete sets for the following dates:—

July 1924, January, April and July 1925, October 1927, January, April and July 1928, January and April 1929, and January 1930. Application should be made to the Editor.

IN ANSWER TO CORRESPONDENTS.

A number of friends have asked about the book for catechumens referred to in a recent issue. It is

A Book of Instruction for Catechumens Section 1.

The Life of the Lord Jesus Christ by W. H. T. Gairdner and C. E. Padwick published by the S.P.C.K. and obtainable from the Punjab Religious Book Society, Lahore, for Re. 1-8-0 plus postage. It is in English but an Urdu edition is being prepared and will be ready in December. This also can be obtained from the P.R.B.S.

Prayer and Praise.

LET US PRAY for a convert from Islam that he may have courage to confess his faith in difficult circumstances.

LET US PRAISE God for answered prayer in the opening and dedication of the Bible Training Centre at Lahore.

LET US PRAY for an old man 'not far from the Kingdom.'

NEW MEMBERS.

Rev. I. H. Warren,

Rev. Fr. W. H. G. Holmes,

The Superior,

C.P.S.S.

Oxford Mission,

Oxford Mission.

Poona.

Calcutta.

Calcutta.

Notice.

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. J. W. Sweetman,
5, Egerton Road,
Lahore,
Panjab, India.