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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 XXIII.

February, 1935.

1st February = 26th Shawwal (10th mo.) 1353 A.H.

The Henry Martyn School of Islamic Studies, Lahore.

An Appeal to the Church in India.

IN November, 1926, the National Christian Council, at its meeting in Calcutta, formulated a scheme for the establishment in India of a Christian School of Islamic Studies, in furtherance of a proposal initiated by certain British Missionary Societies.

The members of the staff were to undertake the study of various phases of Indian Islam; publish the results of their studies for the benefit of workers in the field; produce Christian literature suited to the needs of the day; and constitute themselves into a teaching body, both for missionaries from the West who desire to devote themselves to work among Muslims, and for the training of Indian clergy, ministers and other workers. It was recommended that the School should be located at Lahore, and that the staff should arrange for extension courses in the provinces and in hill stations.

That scheme was destined to meet with very cordial approval both here in India and in Britain and America, with the result that, early in January, 1930, The Henry Martyn School was inaugurated in Lahore.

Now, at the conclusion of a five year period it is possible and natural for us to enquire whether the experiment has been worthwhile. This can be done by giving a brief review of the work of the School in the interval.

It should be said, in the first place, that an enterprise of this kind, seeking as it does to serve the Christian Church throughout India, could hope to succeed only through the co-operative effort of a number of Christian agencies and with the sympathetic support of the Indian Church. This co-operation and support have been forthcoming. Thus, the original members of the staff were lent with their

salaries: the Principal, the Rev. L. Bevan Jones, by the Baptist Missionary Society, (England); the Rev. L. E. Browne, by the Society for the Propagation of the Gospel (England); and the Rev. J. A. Subhan by the Methodist Episcopal Church (America).

Other co-operating agencies have been the Methodist Missionary Society (England), who from the start have made a most generous annual grant and now have provided a member of the staff to take the place of Dr. Browne; and the Church Missionary Society, who have placed certain buildings, rent free, at the disposal of the School in Lahore.

Smaller but not less welcome gifts have come from other Societies, such as the American Presbyterian Missions working in North India, and the Oxford Mission to Calcutta.

In respect of work done the members of the staff can point to the production of three books as the fruit of their private studies; *The People of the Mosque*, by the Rev. L. Bevan Jones; *The Eclipse of Christianity in Asia*, by the Rev. L. E. Browne; and one about to be published, on the *Sufi Orders and their Saints and Shrines in India*, by the Rev. J. A. Subhan. The first of these has appeared also in Urdu, and is now being translated into Hindi and Bengali for the benefit of Indian clergy, preachers and others. Besides these the School has been responsible for the publication of two series of tracts, some of which have already been translated into several languages.

In Lahore itself we have had, for periods of study ranging from one to six months, thirty students in the five years, eight of whom were Indians. These have come from places as far distant as Vriddachalam (South Arcot) and Balasore (Orissa), and there have been occasions when lectures have had to be given in Bengali as well as Urdu. Twelve mission boards, in Britain, Denmark and America, have been represented in these students.

Furthermore, the activities of the School have steadily increased each year through the conduct of Extension Courses of lectures in other provinces and in hill stations. Thus one or more of the teaching staff have met groups of missionaries and Indian workers in summer schools at Sat Tal, Jubblepore, Abbottabad, Dalhousie, Landour, Darjeeling, Balasore, Lahore, Agra, Simla and Benares in the north, and at Kodaikanal, Ootacamund and Bangalore in the south.

Visits have been paid to theological colleges for courses of lectures to students in training at Gujranwala, Saharanpur, Calcutta, Serampore and Bangalore. On a rough computation it appears that in this extension work fully one thousand missionaries and others, connected with over fifty evangelistic agencies, have been brought into direct touch with the work of the School.

Indeed, each year more requests are received for the services of the members of the staff on such extension work than can be complied with. Consequently, the Committee of Management at a recent meeting unanimously agreed to take steps to increase the

personnel of the staff by adding another member, preferably an Indian, and so make possible a larger measure of extension work. In particular, the Committee are anxious that members of the staff of the School should be set free from time to time to assist the Indian Church in its evangelistic programme among Muslims.

And so we conclude this statement with an earnest appeal to the churches in India and to individuals interested in this enterprise, to help us to realise this object by contributing to the funds of the School. It so happens that the contribution we receive from churches in the West has suffered reduction precisely at the moment when this call to advance has made itself heard. Nevertheless, in view of the gallant help so far rendered by those churches and of the fact that the School exists primarily to assist the Church in India in her efforts to evangelise the Muslim people, we issue this appeal in the hope that it will meet with a generous response.

Contributions may be sent to the Treasurer, the Rev. A. J. Revnell, Superintending Methodist Chaplain (India), Queen Mary Avenue, New Delhi.

Members of Committee of
Management.

}	J. W. Robinson (M.E.Ch.) <i>Chairman.</i>
	M. E. Wigram (C.M.S.) <i>Vice-Chairman.</i>
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Reu-Muslim Exegesis and Apologetic.

TO illustrate the way in which an attempt is being made to re-interpret the Quran and to claim for the forces of Islam a civilising influence comparable with the greatest in history the following two passages from the writings of the late Kwaja Kamal ud-din, Muslim missionary to England, are worth examining. The article from which these passages are taken is designed to show the relation of the Divine attributes to human life.

1. "I refer to the first five verses of Chapter 79. The verses run as follows:—

'Consider those who incline (to their business) fully, and those that go forth (to it) briskly (or lively) and those that swim in it swimmingly; then those who are foremost going ahead then those who regulate the affairs.'

Every beginner in a business naturally aspires to reach the height of success in his business. It is not difficult to do so, but we do not go the right way to work about it. The first verse however speaks of what is necessary for us all if we are to achieve efficiency in our work. The words are very eloquent—*An-Nazi'ati Gharqa*. I translate *Nazi'ati* as those who incline. The word comes from *Naza'* meaning strife or dispute. The other word *Gharqa* means to be drawn. The verse says that when we choose anything for our occupation we should incline to it wholly and solely, as if we are drawn into it. The fifth verse in the above quotation refers to that which should be our ideal in such a case. A man should become expert in his affairs that he may be deemed an authority on the subject. . . . We must give our sole attention to our work until we begin to enjoy it. . . . But we must go further. We must attain such an experience in it that our work may become as effortless as a swimming of a fish in a river. The verse refers to the agility and facility that we must achieve in business; but this is not the final goal, for we must exert ourselves still more until we become pre-eminent in our work. We must outstrip others so that we may forge ahead of all."

Palmer translates the above passage from the Quran

"By those who tear out violently !
 And by those who gaily release !
 By those who float through the air !
 And the preceders who precede !
 And those who manage the affair !"

It will be noticed, therefore, that the interpretation made by Khwaja Kamal ud-din is based on what he supplies in his translation in brackets and is not in the Arabic. This forming of a new interpretation by supplying words which are not in the text and then making them the basis of the whole argument is not at all uncommon in modern commentators and the above quotation has been chosen to illustrate this tendency. Anyone who is familiar with Muslim books in Urdu which contain passages quoted from the Quran will be well-advised to notice how frequently long phrases are included in brackets. Is the well-known prejudice of some Muslims to the translation of the Quran due in part to a recognition that some of the terse and exclamatory passages of the Quran can only make sense when the reader or translator supplies an explanatory addition which may or may not be based on the traditional interpretation or warranted by the exigences of translation from one tongue into another? Writing about the style of the Quran, Noldeke says, "Indispensable links, both in expression and in the sequence of events, are often omitted, so that to understand these histories is sometimes far easier for us than for those who heard them first, because we know most of them from better sources : Anacolutha are of frequent occurrence, and cannot be explained as conscious literary devices. Many sentences begin with a 'when' or 'on the day when' which seems to hover in the air, so that

the commentators are driven to supply a 'think of this' or some such ellipsis." Such passages of the Quran present a great temptation to modern commentators who desire to make the perspicuous book rather more so.

Apparently the real application of the above passage is to celestial beings and particularly the angel of death and his assistants as Palmer says, the phrase "We must outstrip others so that we may forge ahead of all" reduces the whole thing to an absurdity. The exhortation cannot by any stretch of imagination be considered universe. What a spectacle! Everyone outstripping everyone else!! This is not ethics but humbug.

In the Muslim press of Palestine, Egypt, India and England a great deal is made of the bounties which have come in the train of Islam. Khwaja Kamal ud-din could not resist the temptation to drag this into his exposition of the divine attributes!

2. "*Ar-Rahman* and *Ar-Rahim*: The former refers to the beneficence of God which has already created everything we need in life—things which have come into existence even before life began. The latter refers to the Divine Beneficence which makes our labours bring forth fruit a hundredfold. The two attributes assure us that everything material that we need to make life happy has already been created, and when we use it rightly our actions will never remain unrequited. The whole creation is full of such material, heaped up and running over and it only awaits our exertion to bring about the desired result. With this assurance Muslims approached nature and unravelled it. They enriched the world and gave it blessings unknown before. It is impossible to praise Muslims too highly for their great contribution to civilization. I may say that the world before Islam was as though it were living from hand to mouth, with very scanty material. The Quran came and informed mankind of the various kinds of riches, beauty and wealth that were stored in nature, and created for human enjoyment. The world was without delicacies of food before Islam, but we find dainty things on Muslim tables in great variety; delicious foods, healthy drinks, tasty pickles and preserves and various kinds of fruit. Man used to clothe himself in coarse cotton materials and rough woollen fabric to protect himself from the inclemency of the weather. The skins of animals were used for clothing in colder climates but Islam brought every kind of material, cotton, wool, silk and goat-hide into use, and in most beautiful designs. The weavers in the reign of only one Moghul Emperor, Akbar the Great, worked up silk and cotton into thirty designs. I can hardly find anything existing at present in the list of materials worn by well-to-do men in India that does not owe its origin to the Moghul rule. I find similar improvements in architecture and the means of conveyance, with all the advances in traffic, gardening, irrigation and navigation, crockery and household furniture. *Western culture has inherited the first part of Muslim civilization and is improving it wonderfully, but they are*

lacking on the moral side. And when I say that all this was inspired by the Quran it shows that religion from God does not come to supply the human race with a sickly theology and deter us from the enjoyment of life. Rather does it come to enhance our enjoyment, but in a way that may not engender bestial passion in us, at the expense of others."

It is perhaps surprising that religion does not come to give us a 'sickly theology' but 'pickles and preserves.' But our surprise may be due to our perverted morality which may also account for the Encyclopædia Britannica and Chambers Encyclopædia giving us quite different accounts of the origin of silk, etc. Huang-ti's wife Si-ling who lived in 2640 B.C. was, according to the Chinese, the lady responsible for silk culture, spinning and weaving, and there is a voluminous ancient literature testifying to the antiquity of the silk industry in China. From all accounts silk culture was introduced into Europe by two Nestorian (?) missionaries in 550 A.D. by their bringing some eggs of the silkworm from China to Justinian. With respect to pottery, the Egyptian section of any museum of importance will shew that as early as 1600 B.C. the Egyptians were most expert potters and were famous for the lustrous red ware for holding 'perfumes, wine, honey and other delicacies.' (vide Chambers' Encyc.) The crockery which later became famous as 'Muhammadan blue' was a lineal descendant of the beautiful blue pottery of the Egyptians. We also read in Arnold's article in the *Legacy of Islam* that the Abbasid rulers imported pottery from China. Expensive works of irrigation existed from remote antiquity in India, China, Mesopotamia and Persia, and the system of canals, etc., in Egypt was a wonderful thing. One would almost imagine from the Khwaja's words that Islam built the dam at Assouan. So we might go on. But when all the credit due has been given to the work of Islamic civilisations in the world we may ask "What has all this to do with the divine attributes?"

Is it worth while drawing attention to these things? Ought we to overlook the misreading of history which is used to bolster up the bad case for Islam? Certainly it all seems very futile and puerile in the extreme. But our readers will remember that this is the sort of thing which is being broadcast to the Muslim youth and however incorrect you may be if you get sufficient publicity for an idea you have every reason to expect that it will assume the guise of truth for millions of uncritical minds.

J. W. S.

The Bible Training Centre.

(*St. Andrew's Brotherhood.*)

Dedication Ceremony.

A YEARS campaign in the matter of raising funds to enable the Brotherhood to purchase the new centre has met with such a measure of success that it was possible to hold the opening

ceremony on the last Saturday of the year. The Bishop of Lahore very kindly made time to come along and perform the ceremony, much to the delight of a company of some eighty people, who represented many sides of Church and Missions at work in the Punjab.

Among those present were several who took a lively interest in the proceedings inasmuch as they themselves were converts. One was a young man who belonged to Turkestan and had himself been threatened with death unless he apostatised. He had on that occasion witnessed the martyrdom of his dearest friend who preferred death rather than deny Christ.

A brief review of the history of the Converts' Home in Lahore was given by Professor Siraj ud-din, who showed from the use that had been made of the old home what a demand there was for just such provision as is now being made. The Treasurer indicated that while the greater part of the purchase price had been paid up, there was still required to complete the sum about 700 rupees and for alterations and equipment a further 800 rupees.

Bishop Barne earnestly seconded the Treasurer's appeal and showed his practical sympathy by donating Rs. 100. He then offered a dedicatory prayer and declared the building open. The Rev. E. D. M. Shafi, Evangelist of the Brotherhood, is the resident Superintendent of the new centre.

Just to Remind You.

1. In our December number we had a questionnaire on Muslim religious education. Are our readers using it? Have they any results to report?
2. Have you decided to subscribe to the Moslem World? See our January number.
3. You have probably sent along your subscription to the LEAGUE. *News and Notes* is the mouthpiece of the LEAGUE. There cannot be a league unless we are leagued. Are we sharing with our fellow-members and helping them to share with us in their prayer-life? Pooling our experiences will enrich us all.
4. Let us talk less of depression and more of our infinite resources in God through our Lord Jesus Christ.

Prayer and Praise.

PRAY for those who are at present receiving instruction in the Bible Training Centre at Lahore.

PRAISE God for His guidance in the work of the Henry Martyn School during the first five years of its service and pray that it may go from strength to strength and be a powerful agency for evangelisation.

PRAY that we may all be less concerned at scoring points and more intent on the wisdom that wins souls.

PRAY for our friends at the base who know not the thrill of the front line but stand steadfast in our support.

PRAY that a door may be opened to Afghanistan.

Missionaries to Muslims League

Financial Statement—1934.

<i>Receipts.</i>	Rs. A. P.	<i>Expenditure.</i>	Rs. A. P.
Balance from 1933	3 11 0	Printing	302 4 0
Members Subscriptions	656 1 6	Postages	304 5 6
		Sundries	15 11 6
			<hr/>
		Balance in hand ...	622 5 0
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	<hr/>		37 7 6
	659 12 6		<hr/>
			659 12 6

Examined and found correct,
Sd. W. H. BAPTIST,
9-1-35.

NEW MEMBERS.

Rev. A. J. Revnell,	M.M.S.	Delhi and Simla.
Rev. J. H. Munro,	M.M.S.	Kirkee.
Rev. J. F. Edwards,	M.M.S.	Poona.
Rev. H. J. Jenkin,	M.M.S.	Delhi.
Rev. F. E. Poad,	M.M.S.	Meerut.
Bro. H. A. Warren,	C.P.S.S.	Poona.

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.