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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 XXIV.

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### A Muslim Girl's Questions.

THE following are the Lecturer's replies to the questions asked of him and published in last month's *News and Notes* :—

1. If by "followers" we agree to mean those who openly profess to adhere to the teaching and example of the founder of their religion the answer can only be, "Yes." Multitudes in the West, however, are obviously not living a Christ-like life; they do not claim to follow Him, and nobody who knows them would ever think of calling them "Christians." Christianity is essentially a personal, not a national religion.

2. War is terrible and can have, one feels, no place whatever in the ultimate purposes of God. There are two kinds of war when man fights man; war of defence, and war of wanton aggression. All right-thinking people condemn the latter. The world so condemned Germany in the Great War, and the world has again condemned Mussolini. If it is true that the Pope gave his blessing to Mussolini, so much the worse for the Pope; (but can you verify your statement that he did?). In my lecture I did not charge Islam with having a militant spirit; but war is definitely enjoined in the Qur'an, (9, 29). I quoted a *hadith* which is accepted as *sahih*, in which the Prophet declared: "I am ordered to make war on men until they bear witness that there is no God but Allah and that Muhammad is the apostle of Allah." (Bukhari and Muslim, from *Umar*).

3. (a) I entirely agree.

(b) If what you say is correct, then surely Islam as a religion has failed, because it is not being lived out in the sight of man. The Sunnis, however, who number not less than 215 millions or 9/10 of the total Muslim population, definitely claim to be "followers" of the *Sunna* of the Prophet in all the details of daily life.

4. I have studied both the injunctions of the Quran on the position and rights granted to women and the sayings of St. Paul. I agree, and indeed stated, that Muhammad introduced what were, for his time, very real and much-needed reforms for women in Islam. You will, however, probably agree that the proprietary rights and freedom of contract then granted were fundamentally necessary in consequence of a connection which the husband could (and can) terminate without judicial intervention (except in special cases). But it is surely hard on the women of to-day that some laws laid down in the Arabia of 1300 years ago should be held to be final and binding now. Nevertheless, here in India, Muslim women are working hard now to secure that even those rights allowed them in the *Shariat* should be made real and effective in actual practice.

On the other hand, Christians by no means consider that St. Paul said the last word about women—some of his ideas about them sound very old-fashioned in the 20th century. We are guided by the Spirit of Christ, not by the *precepts* of any of His disciples.

5. (a) I consider both positions *bad*—to have four legal wives, or to have “many mistresses.” In any decent society a man known to keep many mistresses, or only one, would be shunned with abhorrence. But it is not, and never has been, possible for a man to treat four wives with exactly equal consideration. Think of it—*he* is the sole and private judge of his own treatment of them! Nor is it possible for the wives to live in contentment. The jails of India contain many women who have murdered their husbands for bringing in a second wife, not to speak of a third or fourth.

(b) The majority of these unmarried women become professional workers—doctors, nurses, teachers, artists, musicians, etc.; and many of them give their services free in social work amongst the poor and the needy, *e.g.*, in child welfare work, etc., and thus satisfy the maternal instincts. They are held in the utmost respect by the community.

6. In the Christian view monogamy is the natural relation between the sexes and the only one that has proved satisfactory. It is the *only* form of marriage that ensures equal contentment for both husband and wife; that gives no privilege to one sex that is denied to the other.

Prostitution, as well as bigamy, is against the law of England, and both are severely punishable offences.

7. You are, apparently, referring to the form of divorce called *khulla*. But of this Ameer Ali says: “the woman’s right is a qualified right. The husband has the option of refusing to assent to the *khulla*.” (Student’s Handbook of Mohammedan Law, p. 94).

Surely the fact is that while the man has unlimited right of divorce and frequently does exercise it, the woman gains this right by a stipulation inserted *in writing* in the form of contract drawn up at the time of *nikah*. But, except in the case of educated and well-to-do people, how often is such a written contract with stipulations made?

8. The following facts are recorded by Muslim historians:— Nine of Muhammad's wives were widows, and by one of these, *viz.* : Khadijah, he had two sons and four daughters. Another, Ayesha, "was only seven years of age when she became the wife of the Prophet" (Ameer Ali, *The Spirit of Islam*, p. 234). Another, Zainab, bint Jahsh, had already been divorced. By another woman, Mariam the Christian slave-girl, the Prophet had a son, Ibrahim. Further, Rihana, a captured Jewess whose husband had been slain in battle, is reported to have refused either to become his wife or to embrace Islam.

9. What I actually said was : "Muhammad frequently engaged in battle, *at times* without any provocation."

In this connection it is but fair to remember that in the early days at Madina he and his followers suffered acutely from poverty. (Tirmidhi I, 203). In such circumstances to raid a passing caravan was a common custom among the Arabs, and when Muhammad made attempts to seize booty in this way no one protested. I give a few instances from those mentioned by Muslim writers :

- a. On 7th Ramadan, 1.A.H. Hamza bin Abdu-l-Muttalib was sent out by the Prophet in charge of a small expedition to intercept a caravan of the Quraish returning to Mecca from Syria. It was unsuccessful.
- b. Next month, 'Ubaida bin-ul-Haritha was sent with a band to capture a Meccan caravan under Abu Sufyan. On this occasion Sa'd bin Abi'l Waqqas is said to have "shot the first arrow for Islam." (see Raudatu-s-Safa, Part II, Vol. I, p. 275).
- c. Near the end of the first year at Madina, Muhammad himself headed an expedition, known as the Ghazwa of Abwa, the object of which was to capture a Meccan caravan ; but this too was unsuccessful. (Mudariju'n-Nabuwwat, p. 554).
- d. There followed the Ghazwas of Buwat, and 'Ushaira, both against Meccan caravans, the latter under the command of Abu Sufyan. In both cases the caravans evaded attack. (Mudariju'n-Nabuwwat, p. 555 ; and Raudatu's-Safa, Part II, Vol. I, p. 277).

But, later on, raids were undertaken by him on unsuspecting and unprotected caravans *during the sacred months of truce*, and the consternation this caused is reflected in the Quran—Ch ii, 217. "Fighting is a great sin, but . . . . ."

10. Stealing can never be right, anywhere, in any state ; nor can it ever be right to cut off the right hand of any human being, anywhere, in any state. The case I cited occurred in Turkestan under Muslim rule, only a few years ago. I am not aware that the hands of thieves are cut off in Abyssinia. Is that in the Christian or Muslim portion of the country ?

11. Christianity and the Inquisition in Spain. The hideous atrocities of the Inquisition under the Romau Catholic Church were a

flagrant denial of the very spirit of the religion of Christ, so too are the horrors being penetrated there to-day.

I do not "judge" Islam by the Karachi firing incident, but I do question whether the Delhi Muslim I quoted was correct when he said that any Muslim worthy of the name is "bound to be driven to a state of frenzy" and that "his first instinct, almost without exception, on hearing of it is to kill at the first opportunity" anybody speaking ill of Muhammad. For, if his statement is the literal truth, would it not amount to a condemnation of Islam?

12. Perhaps for *maulvis* you mean *mullas*, and what you say of their assumption of authority is probably true. I am aware that it is usual, now-a-days, for educated Muslims to denounce the *mulla* and all his ways; notwithstanding the fact that the *mulla* is the repository of the traditional learning of Islam.

13. All students of history recognise that Europe, and in particular Spain, owed much in the middle ages to the culture and art of the Moors—but that was a long time ago!

14. (a) On the contrary several of the foremost men of science in modern times have declared their belief in a supreme Will and Creative Mind,—*viz.*, Lord Kelvin, Sir Oliver Lodge, Sir A. Eddington and Professor Einstein, while Sir James Jeans has said, that the more we try to determine the ultimate constitution of the Universe, the more we find it to be akin to THOUGHT, which is personal.

(b) An answer may be found in substituting one word in your question—"God does not *wish* all such misery." Misery, strange to say, is an indirect and (by Him) an unintended result of one of His greatest boons to men—FREE-WILL. He could have created us "perfect" and then there would have been no virtue in goodness we should have been machines.

(c) An admittedly difficult question—one that has troubled earnest people all through the centuries—but this much may be said: evil men frequently bring suffering on themselves and involve good men also in suffering by the evil they do. On the other hand, suffering is accepted by the good men as discipline, and there have been and are multitudes of men and women who have gained through it far more than they have lost.

(d) You give no reference. I see, however, that you have used the term 'Christian' incorrectly—that is a common mistake. No real Christian, any more than a true Muslim, can be an atheist. It is a contradiction in terms.

15. Not "thousands of years ago!"—say, a little more than one thousand nine hundred years ago. The answer to your question is—"Certainly not!"

But Christ did willingly go to the death of the Cross in the faith and hope that *thereby* He might win us from sin and all its wretchedness, to a life of righteousness well-pleasing to God.

16. If you mean—were penitent sinners denied forgiveness by the God of Mercy before the days of Christ?—the answer is—No, certainly not.”

But if you mean, was there something lacking in the measure of their sense of sin and in their penitence for it, I should say, “Yes.”

17. No! quite obviously any conception of the Trinity is more difficult to understand than the statement that God is One, and that is why the doctrine is so often misunderstood and misrepresented. But you would not say that ‘simple arithmetic’ gives you a means of knowing more, say, than ‘higher mathematics’ does—although the former is simple and the latter complicated. So in the matter of ultimate truth about God—the simpler the statement the less adequate it must be. When thinking of Him we look for something profound, difficult to grasp, and not to be arrived at by human guess-work.

Nevertheless, it is not *necessary* to understand the metaphysics of this doctrine.

After all, the doctrine of the Unity of God is not a matter of ‘revelation’—man has deduced it—some of the noblest minds in Arabia believed in the Unity of God before the preaching of Islam; think, too, of the Jews centuries before the coming of Muhammad.

Christians too believe in the Unity of God, but in a Trinitarian form. They do so because of something that has happened, something that God has done; it is that He has *revealed Himself*—His character and His love, in and through Jesus Christ; and that now, through His Holy Spirit, He operates in the spirits of men, correcting, controlling, constraining and comforting them.

18. True, I said the Qur’an gives a high place to Christ; I went further and said it gives Him even a higher place than it gives to Muhammad, *e.g.*, 3, 40; 4, 169. This fact has often struck the imagination of earnest Muslims in the past, but to-day the words are being otherwise explained by the Ahmadis. In any case, one cannot forget that the Qur’an declares that Jesus

- (1) “Is only an apostle” (*i.e.*, one among equals; 5, 75); and  
(2) was not put to death on the cross (4, 157).

It has always been a puzzle to thoughtful people why the Quran should deny the most notable event in human history.

19. In so far as you mean, those like the Qadianis and Ahmadis who charge Jesus with all manner of evil, I agree.

My difficulty however is, that the Quran itself, denies some of the facts of history recorded in the Gospels.

20. I cannot think that in the matter of vital religion it is enough to follow ‘a natural weakness.’ In my own case, I have heard the voice of Almighty God speaking to *me* through the death of Jesus on that Cross, until my sinful heart has melted and I have responded to that Forgiving Love which suffered, and yet conquered, death. I now love Him, and God through Him, because He first loved me and gave Himself for me.

L. B. J.

## Was Mirza Ghulam Ahmad a Reformer ?

(Continued from October Number)

OUR critic of Ahmadiyya Professor Salim then contrasts the ascetic life of the saints with the luxurious life of the one who is claimed to be the reformer of Islam in the fourteenth century of the Muslim era, receiving, according to his former follower Dr. Abdul Hakim, sixty or seventy rupees worth of musk every month and using costly stimulants (*Yaquti* and *Anabari*). He shews how the Mirza made extravagant claims for himself and his party saying that there were one hundred thousand people in his sect, when even at the census of 1930 there were only fifty-six thousand. Then, summarising the work this reformer did for Islam, he makes the following points. The Founder of the Ahmadiyya made the *Kalima* of non-effect. He abolished Jihad. He banished independence, brotherhood and equality from Islam, his policy being subjection to Britain, his behest that his followers should not worship with Muslims or intermarry with them, and his claim involving the undue exaltation of himself above his Muslim brethren. In controversy he used slander which recoiled on Islam. He taught incarnation and transmigration. He caused God to say "O my son!" and "O Mirza, thou art from Me and I from thee," and, again, "O Mirza, thou art like our son to us." He degraded prophecy and made people doubt whether former prophecy could be true. He betrayed the unity of the Islamic community. He gave a mercenary aspect to religion by the challenges he issued offering money rewards. He brought the conception and office of "*mujaddidiyat*" into disrepute by his contradictory statements, saying at one time that he was a prophet and at another he was not. He shewed Islam the tomb of Christ. He slandered Christ and his mother Mary. The Lahore group called him "Saviour" at one time (*Paigham-i-Sulh*, Vol. 1, dated October 6th, 1913) and "promised Messiah," "promised Mahdi" and "for Islam the prophet of this age." "It is our faith that the Promised Messiah (on him be peace) was the true Apostle of this age and came down into the world for the guidance of this age and now, in submission to him is the salvation of the world. We proclaim this in the open places and by the grace of God will not leave this belief for the sake of anyone." (*Paigham-i-Sulh*), Lahore Vol. 1, dated September 7th, 1913'. Salim asks, "Why this difference between 1913 and 1935?"

We have dealt with this controversy at some length so as to enable readers to understand to what extent the Muslim community is distracted by controversy. This three-cornered fight of Qadiani, Lahore Ahmadi and Orthodox is the one which in recent months has most agitated Islam. Except in some few particulars we have not felt it necessary to comment but have presented the cases as they appear to us. It would be interesting to see a reply to Professor Salim by Maulana Muhammad Ali but as yet no reply has come to our notice.

J. W. S.

**Book Review.**

**ISLAM AND MODERNISM IN EGYPT.** A study of the modern reform movement inaugurated by Muhammad 'Abduh. By Charles C. Adams, B.A., Ph.D., D.D., of the American Mission, Egypt; and member of the Administrative Faculty, School of Oriental Studies, Cairo. London, Oxford University Press, 1933. pp. viii-283. Price 7s. 6d.

Those who are interested in the storms and gales of modernism that are sweeping over the Moslem world will welcome this timely volume from the pen of Dr. Charles C. Adams of Cairo. The author has lived for years at the very storm centre of Egypt, and is thoroughly conversant with the intellectual, spiritual and political tempests that have been raging there, and we are deeply grateful for his graphic and informing account of the origin and progress of the Egyptian reform movement, especially in its relation to its key personage and moving spirit, Shaikh Muhammad 'Abduh.

In fact, one cannot understand the present-day outburst of Egyptian revolutionary ideas in politics and religion; nor comprehend the position of writers like Muhammad Rashid Riza, the able editor or *Al-Manar*, Ali Abdal-Raziq, author of *A Study of the Caliphate and Government in Islam*, or Dr. Taha Husain the blind scholar; nor fathom the political genius of the great leader Sa'ad Zaghlul Pasha without a clear understanding of the life, work, and ruling passion of Muhammad 'Abduh. But as the author distinctly points out, 'Abduh's life and reforming zeal were shaped very definitely by that strange, forceful, international Islamic figure Sayyid Jamal al-Din al-Afghani. Jamal was a great personality in his day, and the manner in which he sought to bring to birth a vital and vigorous Pan-Islamic movement through the awakening of Moslem nations, the overthrow of western imperialism, and the ultimate dominance of the Turkish Sultan 'Abdal-Hamid's power is as romantic a story as any that adorns the pages of history.

Under the influence and inspiration of the teaching of Jamal-al-Din 'Abduh caught the vision of a reformed Islam, and of a new Egypt. His essential position, as that of the present day 'Manar' party, or moderate reformers, may be stated as follows:—

'There is something wrong with Islam; it should be reformed: the reform should first begin as a religious movement; this consists in a return to the precepts of the Koran, the following of the sound laws of thinking, and the rejection of many usages and traditions which have hitherto passed as Islamic, but have in reality nothing to do with Islam.' (p. 247)

With these principles of reform in mind he sought to modernize the curriculum and methods of teaching in the ancient Azhar University, and in the public schools. He sought to spread his ideas through the medium of the press, and his writings gained wide currency. His

lectures on the Koran were developed by his devoted disciple Rashid Riza into an extensive commentary. As a public servant he gave Egypt the best he had both as Mufti of all Egypt, and as member of the Legislative Council, and at the time of his death he was acclaimed by Muslims, Jews, and Christians alike as "a genuine patriot, an exceptional scholar, and a courageous and great-minded leader and reformer." (p. 93)

The excellence of this work by Dr. Adams has been recognized by the Egyptian Government, which, the writer understands has had it translated and published in Arabic for the benefit of the modern Egyptians. It is undoubtedly a notable contribution to the literature on Egypt, and Islam, and students of the affairs of the Moslem world will find echoes of the teachings of 'Abduh in many lands outside Egypt.

MURRAY T. TITUS,

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### Prayer and Praise.

LET US PRAISE God for two young educated Muslims who are seeking Christ and pray that they may be led to dedicate themselves to Him.

LET US PRAY for many who are in perplexity, women and men, who are seeking the light and need guidance.

LET US PRAY for God's help in the solution of the problem of the adequate provision of Indian workers in the different parts of India.

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### NOTICE.

#### Note the Editor's change of address.

Any notification of change of address, names of new members or remittance of subscriptions 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 Honorary Secretary :—

Rev. J. W. Sweetman,  
30, Mozang Road,  
Lahore.





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### Tracts for Muslim Women.

THE following is the proposed eighth tract of the Henry Martyn School Series of Tracts for Women.

Criticisms and suggestions concerning this tract should be sent to Mrs. Bevan Jones, 5, Egerton Road, Lahore, who can supply spare copies of it for translation purposes.

#### 8. Good Friday.

It was Friday morning, Abdullah went off to play with his friend Joseph, and his mother went with him.

"Joseph, Joseph, I've come to play with you," called Abdullah. But Joseph was not playing. He was sitting beside his mother, listening to her reading from a book. Joseph's Ma stopped reading to greet Abdullah's Ma. After the greetings were over, Abdullah's Ma said "Do tell me what you are reading."

Joseph's Ma.—I am reading the story of how the Lord Jesus Christ died on the Cross. To-day is a special day. It is what we call Good Friday, anniversary of the Lord Jesus's death; and so to-day we specially think of that.

A's Ma.—Why do you call a day "good" on which someone died?

J.'s Ma.—It must indeed seem strange to you. Of course our hearts are sad to-day when we think of the sufferings of the Lord Jesus, yet it is a "good" day, because we remember that He loved us so much that He gave His life for us all—you and me and everyone—to bring us near to God.

Do you know the story?

A's Ma.—Ah, I have heard it, but how should I remember. Tell it to me again.

J.'s Ma.—You know that in the beginning God created the world and made man that he might serve Him and love Him. But man,