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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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1st September = 14th Jamadi-uth- thani (6th mo.) 1355.

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### **A Message from Our Founder.**

[Members of the Missionaries to Muslims League will be pleased to read the letter printed below and will desire to join in hearty greetings to the Rev. John Takle].

**I**N the May issue of the League paper '*News and Notes*,' the following remarks appear on page thirty-nine. I do not consider them correct. It says—

"The idea of such a League first occurred to Rev. F. W. Steintal, at that time one of the secretaries of the Y.M.C.A., Calcutta, who had been present at Lucknow. The one to carry out the idea was the Rev. John Takle of East Bengal, a member of the Australasian Baptist Mission," etc.

I have met missionaries who had a similar view of the beginning of the League.

To go back to 1911, I was asked to attend the Missionary Conference on behalf of the Mohammedan World at Lucknow, January 23-28, 1911, and give a paper dealing with "*Moslem Advance in India*." In my closing appeal at the close of the paper, which appears in the printed report '*Islam and Missions*,' I said

"*A Missionaries to Moslems League* might be established. We need some bond of unity in this great work in India, something that will keep the Mohammedan problem constantly before us. I have referred to Moslem unity, why should we not show a more united front? Can we accomplish the task if we are not united? We should aim at an ordered advance. We should be more on the alert. How many of us are on the lookout to see what the Mohammedans are about? Do we watch their papers and magazines? Do we know what books they are bringing out etc?"

In the rush of meetings, business and discussions, nothing was done to form such a League, although many present approved of the proposal. No sooner had I arrived back at my station than I began

writing round to certain Bengal missionaries whom I knew and also to the "*Indian Witness*."

In the March, 1912, issue of *The Moslem World* there appeared an article on "What has Lucknow done for India?" signed by 'A Delegate,' and dated September, 1911, in which the proposal for a League is dealt with as follows:—

"Many were they who wished that action had been taken at once to establish a bond of union between all workers to Moslems in India, and the proposal brought forward a month later in the *Indian Witness* by the Rev. J. Takle, of Brahmanbaria, met with a warm response in the paper. Six months have elapsed, and still nothing is heard of the proposed league.....Through misunderstanding the plan was dropped for a while, now is the time to take it up in earnest. The Rev. J. Takle, Brahmanbaria, Eastern Bengal, is willing to register the name of any Christian worker sending him Rs. 2 as one year's subscription to the Missionaries to Moslems League in India, and he will act as honorary secretary for the time being."

I was not in touch with Mr. Steinthal except in sending a few of the early circulars. I kept up correspondence with several missionaries in Bengal who urged me to go ahead. Of Mr. Steinthal's ideas I know nothing except that he wished to see such an association of workers. I appreciated his encouragement. He showed a fine spirit as many others had done. As to his thought of becoming organiser of such a League I knew nothing until ten years later when I met two missionaries in Darjeeling, who spoke as though I had stepped in to a position for which he was more fitted.

In our first League news letter of May, 1912, Mr. Steinthal wrote a hopeful note, as follows:—

"The League should aim in arousing and sustaining the loving intercession from as wide a circle as possible. It must be a bond of union and co-operation among those who are in the midst of the fight; it must advise and help the many whose conscience is aroused and who still, at least for the present, can only give a limited time to Moslems."

From what I have written I think you will understand that the idea was my own advanced at the Lucknow Conference. Even the name 'League' was my own and which at one stage the late Dr. Wherry did not like. Still it was retained.

I have watched the progress of the League with great interest and thankfulness. We were greatly blessed in having such secretaries as H. A. Walter, W. Goldsack and Bevan Jones who did excellent work in forwarding the interests of the League. No one could have done better. I know that hundreds of members were helped by the monthly leaflets which came to their study-table and to their prayer tryst.

The League has been going now for twenty-four years, and I feel that you will be looking back over the years and thinking that it has been a definite help towards the winning of the Moslem World.

With warm regards,

Yours fraternally,

J. TAKLE.

### Was the Mirza of Qadian a Reformer ?

THIS question is dealt with in a series of articles written for an Urdu paper in Lahore called *Haqiqat*. The writer is Professor Salim of the Islamiya College one of the best equipped of the younger intellectuals, and he takes up the cudgels on behalf of orthodoxy and against the Lahore section of the Ahmadis. This section has shielded itself behind the plea that the Mirza of Qadian was only a reformer and not a prophet. Professor Salim examines this opinion. The articles appeared in December 1935 and the two following months. The writer first points out that the conception of a succession of reformers does not enter into the articles of Islamic faith. It is sufficient for salvation that a man should believe in the Apostolate of Muhammad, the truth of the Quran, and do good works. No one is called upon to bother himself as to who the reformer of the age is and, even should he know that such a person exists, it is not incumbent on him that he should believe in such a reformer. To regard belief in anyone after Muhammad as an article of faith is *Shirk ti-r-risalat* (associating another in the apostolate of Muhammad). Except by virtue of his position as Commander of the Faithful no one has a right to obedience. The Prophet closed fast the door on the worship of a personality (*shakhsiyat parasti*). The foundation for the idea that there will be a succession of reformers is a passage from the *Sunan* of Abu Daud which says, "It is handed down from Abu Huraira that the Apostle of Allah said: God will send at the beginning of every century a man who will reform religion." This tradition is regarded as genuine. All that the Reformer can do is to revive belief in the Book and in the *Sunnat* (the practice of the prophet) so that heresies may not arise. "*Mujaddid*" means "one who renews", but technically it is applied to the one who eliminates heresies and evils so that the original glory of Islam may appear.

In *nabi* (prophet) and *mujaddid* there is much similarity, for the work of both is the reformation or amendment of the people. But there is one great difference. The Prophet brings a book and proclaims God's message, calling the people by this means to a new code and practice. He is not subject to former prophets. But the "reformer" neither brings a book nor ordains new practices. He makes no claim for himself, does not distinguish between those who deny him and

those who accept him, nor call those who disbelieve in him *katirs* (unbelievers). He does not bid the people to adopt a new divine code (*Shari'at*), nor does he form a new religious community (*ummat*), nor can he add to or subtract from the *Shari'at*. He remains within the *ummat* of the Prophet whom he follows and revives that religion which he follows himself. Here Salim refers to an exposition of Abu Daud called '*Aun-ul-Ma'bud* in which there is a summary of the work of a *mujaddid*.

1. He revives whatever has been ignored of Quran or Sunnat. *E.g.*, if people depart from Tawhid (belief in the Unity of God) or if some doctrine has become current which is not in the Book or if some clear ordinance has fallen into neglect.
2. He must not assert anything which is not in the Quran or the *Sunnat*, nor order men to do anything which cannot be established by these two.
3. He should root out heresies and innovations which people have, on their own initiative, admitted into the religion, *e.g.*, belief in two sorts of prophet, one who brings a code from God, and one who does not, as there is no foundation for this in either Quran or *Sunnat*.
4. The *Mujaddid* has no need to proclaim himself or make a claim for himself. The learned in Islam, contemporary with him, can say from what they know of his work, that perhaps this may be the *mujaddid* of the age, and posterity can recognize him as such. But his recognition is by the predominant opinion of the majority of Muslims.
5. The *mujaddid* must be one who has no peer in his age. Islam is a spiritual religion. Its test of eminence is piety (fear of God) and its test of excellency is knowledge. So the test of the *mujaddid* is that all bow to his spiritual and intellectual superiority.
6. He guards the *Sunnat* and by his endeavours it triumphs over heresies.
7. He exposes the absurdities and assaults the citadel of heresy.
8. He spreads learning among Muslims.
9. He does honour to the learned.
10. He abuses and shames heretics.

It is not necessary that there should be only one *Mujaddid* in any century and to prove this the following list is given :

1st Century A.H.	Umar Ibn Abdul'Aziz.
2nd	Iman Shaf'i.
3rd	Ibn Surajj.
4th	Imam Baqilani or Imam as-Safa'ini or Hazrat Sahal.

5th	Imam al-Ghazali.
6th	Imam Razi.
7th	Ibn Daqiq-ul-'Abd.
8th	Imam Balqini or Hafiz Zain-ud-Din.
9th	Imam Jalal-ud-Din as-Suyuti.
10th	Imam Shams-ud-Din Ibn Shahab-ud-Din.
11th	Hazrat Mujaddid Alif T'bani or Imam Ibrahim bin Hasan.
12th	Hazrat Shah Wali Allah or Shaikh Muhammad bin Nuh al-Fulani or Sayyad ul Murtada al Husaini.
13th	Maulana Muhammad Qasim Sahib, Deobandi or Sayyad Nazir Husain Muhaddith, Dehlawi, or Qadi Husain bin Muhsin Ansari.

The writer indicates his doubt as to the *mujaddid* of the thirteenth century and says that there may have been different ones in different countries.

What qualities should be found in a 'reformer'? He should have knowledge of the Quran and *Hadith* and in this learning he should be pre-eminent among the learned doctors of Islam. Though he should be a master of logic and philosophy, he should also be an adept on the mystic way. He should have power to put his reforms into effect. An ordinary man may preach but a 'reformer's' life must be in complete harmony with Quran and *Sunnat*. The language of his writings should not be such as to savour of the market place, at which the most shameless and immodest hide their eyes. There will be magic in his words and miracle in his speech whereby men's hearts may be captured, animals be changed into men, and men be drawn to God. Among his characteristics should be temperance and godly fear. He should be a man of whom other men can say he communes with God and exhibits God and His commandments in every phase of his life. His every deed should redound to the honour of Islam. He will not be one who persecutes the innocent for his own ends and write threatening letters. He will proclaim the liberty of Muslims and not enslave people by his policy. No trial will turn him from fidelity to his calling. He will be an example of Muhammadan courtesy and will have personal magnetism, be free from worldly entanglements, meek and humble, not arrogant and haughty. He will leave as legacy to his people work of permanent value, just as al Ghazali left his great book "*The Revivification of the Religious Sciences*" or Razi his great commentary on the Quran. "Musk is that which you smell, not that which is called scent." "In the opinion of Professor Salim, judged by this standard the Mirza of Qadian is found wanting and has not the qualifications for a *mujaddid* let alone for a prophet. But in spite of

the assertions of the Lahore party, the man whom they proclaim as the "reformer of the fourteenth century" claimed to be a prophet. He made this claim in his writing *Ek Ghalati ka Izala* (Removal of a Mistake) in the year 1901. In 1905 Dr. Abdul Hakim Khan of Patiala with others approached him with regard to the advisability of the *Review of Religions*, a monthly paper, not being confined to the proclamation of the tenets of the Ahmadiyya. The reply they received was, how could any man believe in God and the Prophet if he did not believe in the Mirza? Whereupon the Doctor said that the *Kalima* was thus rendered null and void. The people who call the Mirza a reformer in 1935, in 1905 called him prophet. There are now men in the present Lahore branch who wrote of him in the *Review of Religions* in 1905 as a prophet. They were not separated into another group till 1914. The Qadiani group says that the writings of the Mirza before 1901 are abrogated (*mansukh*) and the Lahore group accept the writings before 1901 and treat the later writings as if they had never been. When the great flood overwhelmed Hyderabad in 1905, a leading light of the present Lahore group wrote a message, *Sahifa Asafiya* to the Nizam quoting the Quranic text Surah, 17, verse 16: "Nor would we punish before we sent an apostle", the implication being obviously that the flood was a divine visitation and that the Mirza was the apostle sent before it. Professor Salim says that from 1901 to May 23rd, 1908, *i.e.*, a short time before his death, nowhere did the Mirza say 'I am a reformer' but everywhere claimed to be a prophet.

The Lahore group says that he claimed to be a prophet only in a metaphorical sense. If that is true then how could he claim to be superior to Jesus who was a "real prophet"? He said "Make no mention of the Son of Mary. Ghulam Ahmad (his name) is greater than he." In addition to this he claimed: "Muhammad has again come down amongst us and has surpassed him in glory."

The writer next passes in review the writings of Mirza Ghulam. They say he was the writer of eighty-two compositions. The number is not important; their contents are. "One couplet of Ghalib for the collected poems of Zauq." Whatever is in *Surma-i-Chashm Ariya* (Collyrium for the Eyes), *Nasim-i-Da'vat* (Zephyr of Invitation), *A'ina-i-Kamalat-i-Islam* (Mirror of the Perfections of Islam) and *Nur-ul-Quran* (Light of the Quran) is derived from the writings of the sages and sufis of Islam. *Haqiqat-ul-Wahi* (Reality of Inspiration), *Tiryaq-ul-Qulub* (The Sovereign Remedy for Hearts), *Izala-i-Awham* (Removal of Superstitions), etc. are devoted to his own claims and attempts to prove the death of Christ. *Jang-i-Muqaddas* (Holy War), *Chashma-i-Masih* (The Christian Spring), *Arya Dharm* (The Religion of the Arya Samajh) and others are purely controversial. Salim says that the chief things found in his books are arguments about the death of Christ and expressions of goodwill to the British govern-

ment. He says that the Mirza did not even write good Urdu and he laughs at his poetry. "The rest of his books are full of railing at his adversaries, empty prophecies, praise of the government and protestations of his own fidelity, requests for money and suchlike." There is nothing in this to revive religion or bring any lasting profit to Mussulmans and last of all it should be remembered that his writings were so obscure that within a few years of his death there were two opposing interpretations made of them, the Qadiani and the Lahori. His writings depended on the learning and research of others, which is hardly in line with his claim to revelation. Noteworthy in this connection are the letters he wrote to M. Cheragh Ali asking for the benefit of his researches and to send quickly some article so that it might be incorporated in a book he was writing. These letters are contained in *Sair-ul-Musanifin* (Review of Authors) by Sayyad Muhammad Yahya Sahib Tanha. His Christ-myth was derived from the notorious lie of Nicolas Notovitch.

(to be continued)

## The Henry Martyn School of Islamic Studies, Lahore.

### Interim Report.

THE Extension Course work of the School this summer has been carried through according to plan, and a large number of missionaries and others have been reached, chiefly in South India, through the lectures. The Rev. J. W. Sweetman, the new member of the staff, met with keen groups, averaging about fifty-five in each centre, at Kodaikanal, Coonoor, Kotagiri and Ootacamund during April and May. He then joined his colleagues at Naini Tal, in the Kumaon Hills, where a five-weeks' course was held. Among the twenty-three people who attended was our good friend, the Secretary of the N.C.C.

Subsequently it was arranged for the Principal to give, during August, a short course of popular lectures on Islam and Christianity, to members of the staffs and senior scholars of three educational institutions in Naini Tal—All Saints' Diocesan (Girls) College, Diocesan Boys' School and Wellesley Girls' High School. The attendance at each of these averages about 40 and real interest is being shewn in the lectures. We are most grateful to Canon Howard for the suggestion that led to this arrangement.

For 1937 it has been decided to hold two Extension Courses; one at Mussoorie (in June) and the other at Landour (in August). Particulars will be published nearer the time.

In Lahore next cold season we are hoping to have six Students—two women and four men; two of the latter are Indian evangelists from

Bengal, to whom have been awarded the first scholarships from the *Indian Student's Aid Fund*.

We are much encouraged by the interest shewn everywhere in the work of the School, and by gifts received from friends who are most anxious to see that the institution should not fail for lack of the necessary funds.

L. BEVAN JONES,  
5, Egerton Road, Lahore.

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### Prayer and Praise.

LET US PRAISE God for all the consecrated workers who are serving God in India to-day.

LET US PRAY that more workers may be raised up as the need and opportunity presents itself for evangelistic advance.

LET US PRAY that God's blessing may rest on the home church and that amid all its difficulties it may be enabled to serve God's kingdom overseas.

LET US PRAY for a recently-baptized convert in the Punjab who has started to preach, that God may keep him faithful and give an opportunity for his gifts to be used.

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### NEW MEMBER.

Miss K. Rowland	...	...	Dichpalli.
Miss H. M. Lamb	...	...	Komarolu Post.

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### 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 Honorary Secretary:—

Rev. J. W. Sweetman,  
Henry Martyn School,  
5, Egerton Road,  
Lahore, Panjab.

