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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 XXVI.

February, 1938.

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Zwemer Anniversary Fund

for continuing the publication of
"The Moslem World"

November 20, 1937.

DEAR FRIEND:

FOR twenty-seven years, the Rev. Samuel M. Zwemer, D.D. has edited and published THE MOSLEM WORLD. To its pages, the greatest orientalists have contributed their scholarly researches, and the most remote missionaries have sent descriptions of firsthand experiences. It has won universal recognition as a scholarly, inclusive, Christian quarterly, dealing with every phase of Islam and all Moslem lands, and serving as an effective medium of information and interpretation.

Dr. Zwemer has completed three score and ten years, and is anxious to make some permanent provision for the continuance of this magazine, to which he has devoted so much time and effort. From the very beginning, the professors of Islamic of the Kennedy School of Missions at Hartford have been associated with Dr. Zwemer in this work. They and later their students have been frequent contributors. Dr. Calverley is now serving as co-editor. It was natural, therefore, to turn toward Hartford, and after careful consideration, the Trustees of the Hartford Seminary Foundation have agreed to take over the sponsorship of the magazine.

But this plan is conditional. THE MOSLEM WORLD has never been entirely self-supporting, and its income has always been supplemented by Dr. Zwemer and his friends. The Hartford Seminary Foundation is unable to assume added financial obligations. The magazine will need the support and co-operation of its friends and of all who are interested in the field it covers and the ends it seeks to serve.

Therefore, to guarantee the future usefulness of this strategic periodical, we whose names appear on this letter invite you to participate with others in the setting up of a special fund, as a Seventieth Anniversary Gift to Dr. Zwemer. The Fund, which we hope will be not less than \$10,000, will be used solely to supplement the income of the magazine and will obviate the necessity for annual gift subsidies, for a period limited only by the generosity of the response.

Believing that you appreciate the values at stake in this situation, we earnestly and confidently ask you to join us in thus honoring Dr. Zwemer by conserving through the magazine he founded one major aspect of his great work for Christian missions.

A prompt response will be doubly appreciated, so that plans may be carried through for the transferring of THE MOSLEM WORLD to its new sponsorship with the beginning of the year and the 28th volume.

On behalf of all the co-signers of this urgent appeal,
I am,

Most sincerely yours.

Robbins W. Barstow, D.D.,

President, Hartford Seminary Foundation.

Edwin E. Calverley, Ph.D.,

*Professor of Arabic and Islamics,
Kennedy School of Missions.*

Kenneth Scott Latourette, Ph.D., D.D.,

*Professor of Missions and Oriental History,
Yale Divinity School.*

Duncan Black Macdonald, D.D.,

*Professor of Semitic Languages, Emeritus,
Hartford Theological Seminary.*

John A. Mackay, Litt.D.,

President, Princeton Theological Seminary.

John R. Mott, LL.D.,

Chairman, International Missionary Council.

William Paton, M.A., B.D.,

*Secretary, International Missionary Council,
London, England.*

Robert E. Speer, D.D., LL.D.,

Presbyterian Board of Foreign Missions.

The Most Reverend and Right Honorable William Temple, D.D.,

Archbishop of York.

A. L. Warnshuis, D.D.,

Secretary, International Missionary Council.

Charles R. Watson, D.D.,

*President, American University,
Cairo, Egypt.*

Lahore High Court Judgment in Qadian Murder Case.

ANNOUNCING their judgment on Tuesday in the well-known Qadian murder case, the Chief Justice and Mr. Justice Abdul Rashid of the Lahore High Court, referred to the danger of inflammatory speeches by religious leaders in India.

The murder in this case followed the denunciation of the victim by the leader of the Ahmadi community from the pulpit and in the opinion of the Judges it "was difficult entirely to dissociate" the murder from the denunciation.

The following is the text of the judgment :

Aziz Ahmad has been convicted by the learned Sessions Judge of Gurdaspur for the murder of Fakhar-ud-Din and for wounding Abdul Aziz. The learned Sessions Judge sentenced Aziz Ahmad to death on the charge under Section 302 and to one year's rigorous imprisonment under Section 324, I.P.C. Aziz Ahmad appeals to this Court.

Fakhar-ud-Din was a follower till recently of the Khalifa of the Qadian Ahmadis. Both the deceased and one Misri Abdul Rehman, who also had been a follower of the Khalifa Sahib, had been turned out or had retired, from the orthodox Ahmadis on disagreement with the Khalifa.

They formed a separate Anjuman, the main object of which appears to have been to oppose the Khalifa Sahib. They lived in Qadian, and as Qadian is mostly inhabited by orthodox Ahmadis this naturally led to trouble with the orthodox community.

According to the evidence, the members of the opposition Anjuman were boycotted and their houses picketed. They were clearly in a very unpleasant position. The deceased had made several reports at the police station concerning the actions of the orthodox Ahmadis against him.

On July 23, 1937, the Khalifa himself addressed a meeting at the mosque and made a long personal attack on Misri Abdul Rehman and his followers. This speech was published in the *Alfazal*, which is the orthodox Ahmadi newspaper on August 1, 1937. In this speech the Khalifa Sahib protested against the attacks of the rival Anjuman and in particular against the attacks on his character.

He made a counter-attack upon his opponents. *Inter alia* he said :

"But if they persist in raising filthy objections—as they are doing—and making ignoble attacks—as it is rumoured that they and their associates are contemplating—and do not repent, I assert that even modesty will take leave of their families not to talk of the Ahmadi Faith. I say in clear words that you should not consider it inconceivable if as a result of the base and immodest attacks that they are making, their families become a centre of immorality."

It is alleged by some witnesses for the Crown that he used the word "brothel" in his original speech.

The Khalifa Sahib also said: "Hence whoever opposes the Caliphs these days, strikes an axe on the practical life of Islam and the belief of the world. God Almighty, therefore, destroys his faith by way of punishment for his sin. But in former times opposition used to cause only political loss to Islam. Therefore, the opposers used to get some corporal punishment. They never used to get such heavy spiritual punishment."

Further he said: "God Almighty has, by His action, shown a marked difference between the past and present. Hence, whoever turns against the Caliphate to-day deserves a far heavier punishment than his predecessors. If anybody persists in opposing the Caliphate and does not repent, it is certain that he will completely lose his faith and to-morrow, if not to-day, will start making attacks on Hazrat Masih Mauud (peace be on him). Then it is quite possible that he may, as a result of this punishment, lose his good manners and modesty and bashfulness, may say good-bye to them for ever.

"Hence, punishment varies with the circumstances of the time. The circumstances of the past were quite different from those of the present. Those who oppose the Caliphate now, will certainly get such punishments as will be exemplary in the extreme and their faith will doubtless be affected to the degree of their opposition and enmity."

That the Khalifa Sahib made these statements is not contested by counsel in this Court.

As an answer to this speech, and in particular as a protest against the statement of the Khalifa that "their families become a centre of immorality," Fakhar-ud-Din exhibited a poster near his house in the Qadian Bazar on August, 5. The last portion of the poster reads as follows:

"For this very reason we are demanding an inquiry by an open commission from the community, so that all the facts, evidence and secrets may be placed before it for decision as to whose family is the resort of immorality, or in other words is what was uttered by the Khalifa."

This poster is signed by Fakhar-ud-Din as Secretary, Majlis Ahmadia.

There was another meeting of the orthodox Ahmadiis on August 6 at the mosque in the morning and also another in the evening. At these meetings, according to the evidence of Sub-Inspector, Laia Karam Chand, more speeches were made against the deceased.

On that day Fakhar-ud-Din made the following complaint at the police station:

"To-day, The Khalifa of Qadian has excited the Ahmadia community against the members of the Majlis-i-Ahmadia, Qadian, by making a most inflammatory speech at the time of Juma prayers.

Great excitement prevails amongst the Ahmadia public as a result of that and a proclamation is being made now for holding a meeting at night also. As this is likely to cause further excitement, the following members of the Majlis-i-Ahmadia apprehend danger to their lives and property. It is, therefore, requested that speedy arrangements be made for their safety.

1. Sh. Abdul Rehman Misri with his family near Bheni Bangar.
2. Fakhar-ud-Din, Multani with his family, Mohalla Bab-ul-Anwar.
3. Qureshi Mohammad Sadiq Sahib, Sheikh with family Mohalla Darul Barkat near the mosque.
4. Hakim Abdul Aziz, Mohalla Bab-ul Anwar.
5. Abdul Rab Khan Sahib in the bungalow of Sir Mohammad Zafar Ullah.

On August 7, Fakhar-ud-Din was murdered by the appellant while he was on his way to the police station, accompanied by Hakim Abdul Aziz and Bashir Ahmad, in order to ask for protection for himself and his associates.

They had heard a rumour that there was a conspiracy to take their lives. Whether the rumour was founded on fact or not, while on the way to the police station the appellant came up in front of Fakhar-ud-Din and suddenly, without any warning, stabbed him with a knife in the chest. He also wounded Hakim Abdul Aziz on the shoulder and on the cheek with the knife.

Fakhar-ud-Din was taken to the police "chauki." He refused to go to the local Qadian hospital as it was an orthodox Ahmadia institution. The appellant was arrested at once. Fakhar-ud-Din was taken in a lorry to Gurdaspur and eventually died there some days later. There is no doubt that the wound given to the deceased by the appellant was responsible for his death.

The evidence consists of several dying declarations made by the deceased and the evidence of Hakim Abdul Aziz, Bashir Ahmad, Dr. Gurbakhsh Singh, whose place of business was on the spot, and Maghar Singh. These witnesses clearly establish the case for the Crown as regards the attack on the deceased.

The appellant himself admits in his statement in the Sessions Court that he stabbed the deceased. He says that he was provoked by the language of the poster and that the day he attacked Fakhar-ud-Din was the first time he had seen him since the poster and been put up. He admits, however, that the poster had been put on the notice-board some days before he attacked the deceased.

The killing of Fakhar-ud-Din having been admitted by the appellant, it is for him to show that his case comes under any of the exceptions to Section 300 of the Indian Penal Code.

The sole point taken by counsel is that his action was caused by grave and sudden provocation. It is alleged that the putting up of the poster amounts to this.

While the terms of the poster, though somewhat obscure, might be provocative to an orthodox Ahmadi if he thought that Fakhar-ud-Din was attacking the family of the Khalifa—which is not clear—we cannot agree that this amounts either to grave or sudden provocation. The appellant had had knowledge of the poster for at least two days. The provocation, therefore, cannot be said to be sudden. There can be no doubt that the appellant is guilty of an offence under Section 302 of the Indian Penal Code, that is of murder.

With regard to the sentence of death imposed upon the appellant we have in fairness to him, considered a point which was not taken for him by his counsel, who is himself an orthodox Ahmadi: that is that the speeches of the Khalifa might have influenced the appellant in committing the murder; that he might be said to be acting, as a result of these speeches, under the influence of the head of his community whom, the appellant says in his grounds of appeal, he loves more than his life, property, honour and every other worldly relation, and that, therefore, he ought not to be condemned to death, but that the alternative sentence of transportation for life would be appropriate.

While we think we may in fairness to the accused infer that as a zealous Ahmadi he attended the meetings in the mosque on July 23 and August 6, 1937, or that he read the *Altazal* of August 1 and, therefore, that he was acquainted with the speeches of the Khalifa Sahib, we do not think, after giving the matter most anxious consideration, that this is any ground for us to reduce the sentence.

While it is difficult entirely to dissociate the death of Fakhar-ud-Din from the denunciations in the mosque, the appellant clearly had determined on the murder. There was, therefore, premeditation. He awaited his opportunity and found it when the deceased and his companions were walking in the street.

The attack was made without the least opportunity for defence, and, according to the appellant's own statement, to teach the deceased a lesson. The appellant must at least have known that to stab the deceased in the chest was likely in the ordinary course of nature to cause death.

We consider it would be dangerous in this country to give cause for belief that death would not as a rule result from murders, even when they are committed for attacks on leaders of religious communities, or under their influence, unless they are committed in circumstances which do amount to grave and sudden provocation.

We feel it our duty to say that, conditions being as they are in India, it is most dangerous for leaders of religious communities to attack publicly their opponents from the pulpit, and, in particular, to use the language that has been used by the Khalifa Sahib with regard to Misri Abdul Rehman and his followers; someone may easily be influenced thereby to commit murder. This is not the

first time in India that death has followed hard on the heels of similar denunciations.

Even if we accept, as contended by counsel for the appellant, that the Khalifa Sahib referred to punishment in the spiritual sense, it must be remembered that some zealous followers of any religious leader have difficulty in distinguishing spiritual from corporal punishment. In any event there are always in this country fanatics who believe that they are the instruments of God in carrying out such punishments.

We must confirm the sentence of death passed upon Aziz Ahmad and dismiss his appeal.

(Civil and Military Gazette, January 5th, 1938.)

Translation from Hafiz.

O heedless one, strive thou to heed ;
Blind to the Path, how canst thou lead ?
A Sire wouldst be ? Strive thou O Youth,
Before Love's Tutor in the School of Truth.
Self's dross purge out as saints of old,
And by Love's Alchemy become fine gold.
Eating and drinking, still of Love bereft !
Spurn sloth and feasting for the Love you left.
I vow the heavenly Sun is not so bright
As heart and soul indwelt by His Lovelight.
Lost thou in God, sans life and limb
Art head to foot all light of Him.

J. W. S.

Evangelistic Fellowship in Palestine.

"The Christians out of Islam, in Palestine wish to inform you herewith, that by the help of God through Jesus Christ our Lord and Saviour, we have been lately organised. . . . The following are the objects of organisation :—

1. To seek out all secret and scattered converts and to unite them and encourage them to live open Christian lives.
2. The Fellowship (as a group of converts from Islam) will stand as a testimony of the power of Jesus Christ to save Moslems.
3. To give facilities to Moslem inquirers so as to lead them to a definite acceptance of Jesus Christ as their personal Saviour and Lord.

4. To hold special meetings at which the Gospel will be preached, questions and discussions encouraged and suitable literature distributed.

5. To try to obtain employment for converts so that they may learn to work and earn their living."

Let us pray for this band of men and for the similar organisation of the St Andrews Brotherhood in this country.

Notice.

As yet your Secretary has had replies from only some half a dozen members with reference to the advisability of giving up one ordinary number of *News and Notes* in order to publish a list of the Members of the League. He would be glad to hear from others. So far opinions are evenly divided.

Financial Statement, 1937.

| RECEIPTS. | | | EXPENDITURE. | | | | |
|------------------------------------|-----|------------|--------------|------------------------------------|-------|------------|-----------|
| | RS. | A. P. | | RS. | A. P. | | |
| Balance from 1936 | 8 | 4 | 9 | Printing | 250 | 12 | 0 |
| Members' subscriptions for 1937 | 446 | 6 | 3 | Postages | 165 | 11 | 0 |
| | | | | | | | |
| | | | | Rs. 416 | 7 | 0 | |
| | | | | Balance carried forward to 1938 | 38 | 4 | 0 |
| | | | | | | | |
| | Rs. | <u>454</u> | <u>11</u> | | Rs. | <u>454</u> | <u>11</u> |
| | | | | | | | |
| | | | | | | | |

Examined and found correct.

(SD.) P. K. PATRA,
January 26th, 1938.

NOTICE.

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

After 31st March, 1938, the Editor's address will be,
ELCOT LODGE, LANDOUR, MUSSOORIE, U.P.

Edited and published by Rev. J. W. Sweetman, Lahore, India, and printed at the Orissa Mission Press, Cuttack, by Rev. E. R. Lazarus, Superintendent.