



ONE OF TWO OBJECTIVES IN DIALOGUE WERE
DETERMINED BY ONE OF TWO METHODS

THE OBJECTIVE TO GAIN SUPERIORITY
EMPLOYED LOGICAL DIALECTIC

THE OBJECTIVE TO GAIN AN ADHERENT
EMPLOYED ADMITTED TRUTHS

DISCUSSION FOLLOWING THE CRUSADES
CHARACTERIZED BY NEW POLEMIC.

THE LOCATION BEGAN TO SHIFT TO INDIA.

Pope Urban had not such positive regard for Muslims and called for “Cross Wars” from the 10th century to retake the Holy Land.

The Crusades indelibly changed the nature of constructive missionary dialogue using admitted truths which had been built up between Muslims and Oriental Christians.

From the time of the Crusades most discussions between Muslims and Christians were held along the lines of logical dialectic to prove the other's arguments false.



LOCATION OF MUSLIM AND CHRISTIAN
DISCOURSE CONTINUED SHIFT FROM THE
MIDDLE EAST TO INDIA

The second cause was the
migration of Muslim thinkers
to India following the
Mongol invasion of the
Middle East during the 13th
century.





The third cause of M-C discourse shifting to India was that during Ottoman rule during the 16th-19th centuries inter-faith relations were proscribed.



The effect of
Muslim rule
in India
following
conquest of
Sind in 711
CE

SUFI TEACHERS FLEE PERSIA
TO INDIA DURING
PERSECUTION
CAUSED BY MONGOL RULER
GENGHIZ KHAN IN 1220 CE.



Mughal Empire

- Under the Mughals, India was the heart of a great Islamic empire and a prolific center of Islamic culture and learning.
- Dynasty was the greatest, richest and longest lasting Muslim dynasty to rule India.
- **Mongol Descendents**
- The Great Mughal Emperors were:
 - Babur (1526-1530) The First of the Mughals
 - Humayun (1530-1556)
 - Akbar (1556-1605)
 - Jehangir (1605-1627)



Abu'l-Fathi Jalal-ud-din
Muhammad Akbar (1556-
1605)

A strong personality and a successful general, Akbar—gradually enlarged the Mughal Empire to include much of the Indian subcontinent.

To preserve peace and order in a religiously and culturally diverse empire, he adopted syncretism in religion that won him the support of his non-Muslim subjects.



SPIRITUAL
PENDULUM SWINGS
FROM SYNCRETISM
UNDER AKBAR, RT.
(1556-1605)
TO SHI'ISM UNDER
YOUNGER
JANGANHIR, LFT.
(1605-1625)





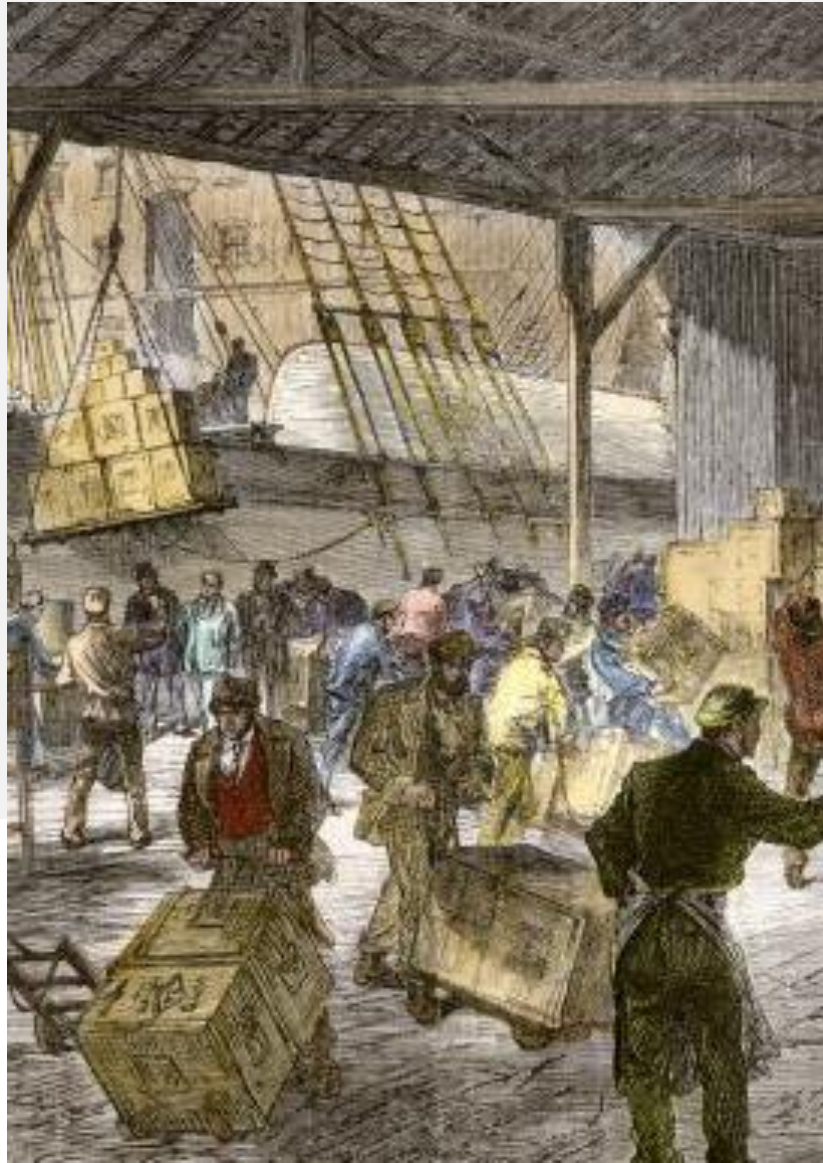
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SPIRITUAL
PENDULUM
SWINGS AGAIN
FROM LIBERAL
SUNNISM UNDER
SHAH JAHAN RT.
(1636-1658)
TO REACTIONARY
SUNNISM UNDER
AURANGZEB LFT.
(1658-1707)



.....
British began as
traders in 1600
CE (pic. right)

British then
administered
trade routes in
1687 for British
government
(pic. left)

Battle of Plassey: 1757



French entered India and aligned themselves with Siraj-Ud-Daulah, the Muslim governor of Bengal; British fought the French at the Battle of Plassey and were victorious.



British East
India
Company
took over
British
interests in
the country .

The image features a large, stylized representation of the British East India Company flag. The flag is composed of a white field with a red cross in the center, and a red border. The cross is formed by a red saltire (St. Andrew's cross) superimposed on a white saltire. The flag is shown in a slightly curved, three-dimensional perspective. In the top left corner, there is a small orange horizontal line.

BRITISH EAST INDIA COMPANY FLAG

East India Company rule in
India was from **1757** to **1858**,

Following the Indian
Rebellion of 1857, the
Government of India Act
1858 led to the British
Crown's assuming direct
control of the Indian
subcontinent in the form of
the new British Raj.

WHO BENEFITED AND WHO DID NOT IN BRITISH INDIA?

Benefits and Costs of British Rule

Benefits:

- Brought **order and stability** to a society badly divided by a civil war
- Led to **fairly honest and efficient government**
- Lord Thomas Macaulay sets up a **new school system**
 - Goal to train Indian children to serve in the government and army
- **Railroads, telegraph and postal system** introduced

Costs:

- School
 - **Served only elite, upper-class Indians**
 - **90% of population still illiterate**
- **Indians did not benefit economically**
 - British manufactured goods destroyed local industries
- British **taxes on Indians**
- British rule **degrading**
 - Best jobs, housing reserved for the British
- Indians treated as inferiors to the British



SERAMPORE UNIVERSITY (EST. 1818)

- The oldest educational institute in India that is still functional is the Serampore College in Howrah, West Bengal. In 1818, a trio of English missionaries - William Carey, Joshua Marshman and William Ward - had established the college that still churns out scholars and thousands of graduates every year



Thomason College
(1847) became a Civil
Engineering College

- **Estd.: 1847.**
Formerly known
as the University of
Roorkee and the
Thomason College
of Civil
Engineering,
another old
university
established by the
British.

RAILROADS, BRIDGES AND ROADS ESTABLISHED ACROSS BRITISH INDIA



Nowhere else has a railway system built during British India been so indelibly connected with the image of the nation. Just as there is no single country on earth that has such a broad cultural, ethnic, and racial mix as India, there is also no other railway system that has played and, crucially, continues to play such a fundamental role.



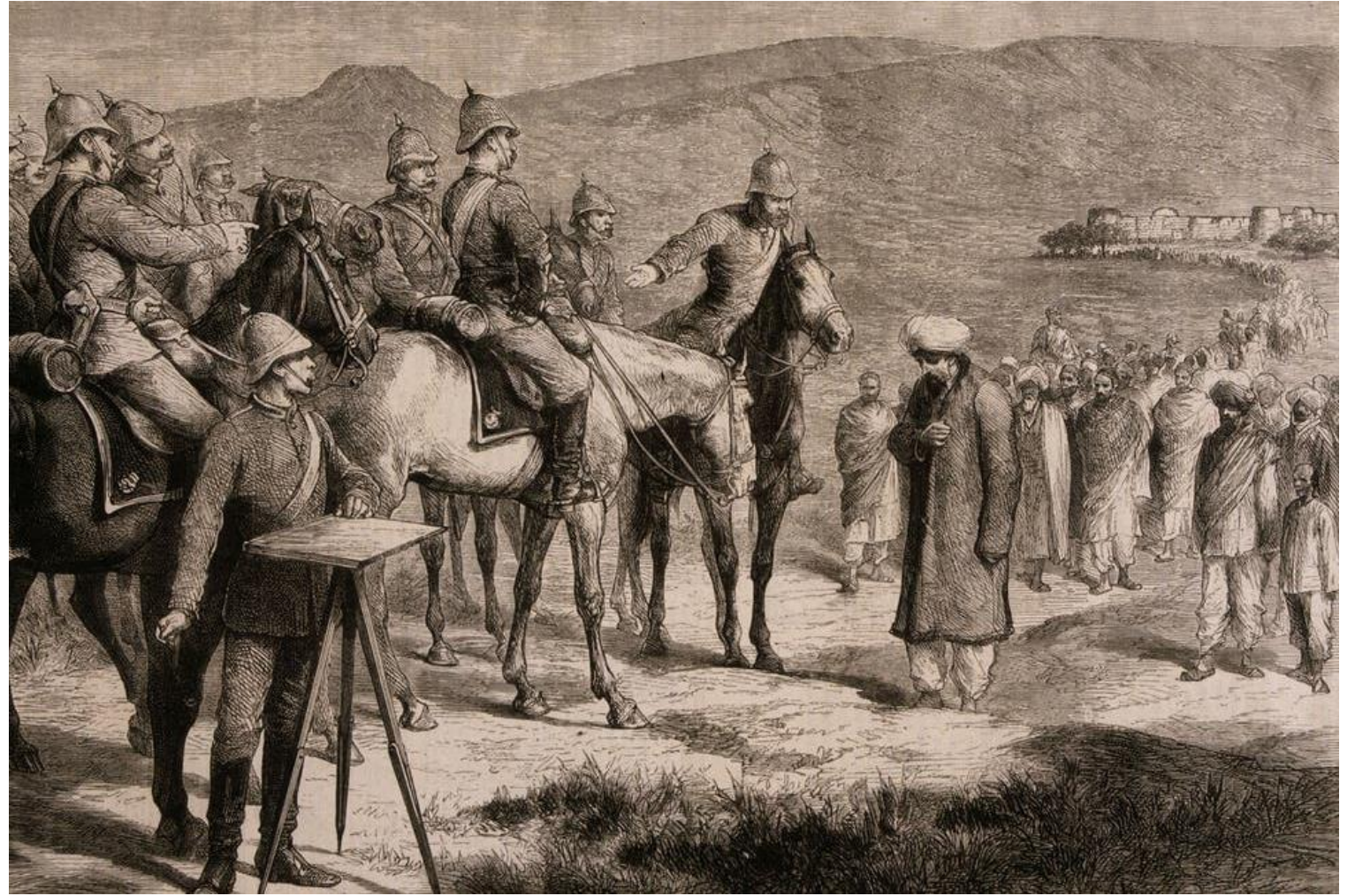
TEA PLANTATIONS ESTABLISHED IN BRITISH INDIA

The British started commercial tea plantations in India and in Ceylon: "In 1824 tea plants were discovered in the hills along the frontier between Burma and Assam. The British introduced tea culture into India in 1836 and into Ceylon (Sri Lanka) in 1867. At first they used seeds from China, but later seeds from the clonal Assam plant were used."



Those who benefited tolerated British governance and British life.

EFFICIENT RULE
WAS NOT A
SUBSTITUTE FOR
HOME RULE, BUT
RATHER LED TO
HUMILIATION
AND STRUGGLE.





The common Muslim in India often expressed a Persian proverb: “A Muslim ruler is better though he oppress me than a kaffir (an unbeliever) though he give me prosperity.” Anger led to Indian Mutiny of 1857

SAYYID AHMAD KHAN SAVED THE LIVES OF MANY BRITISH IN THE INDIAN MUTINY (1857)

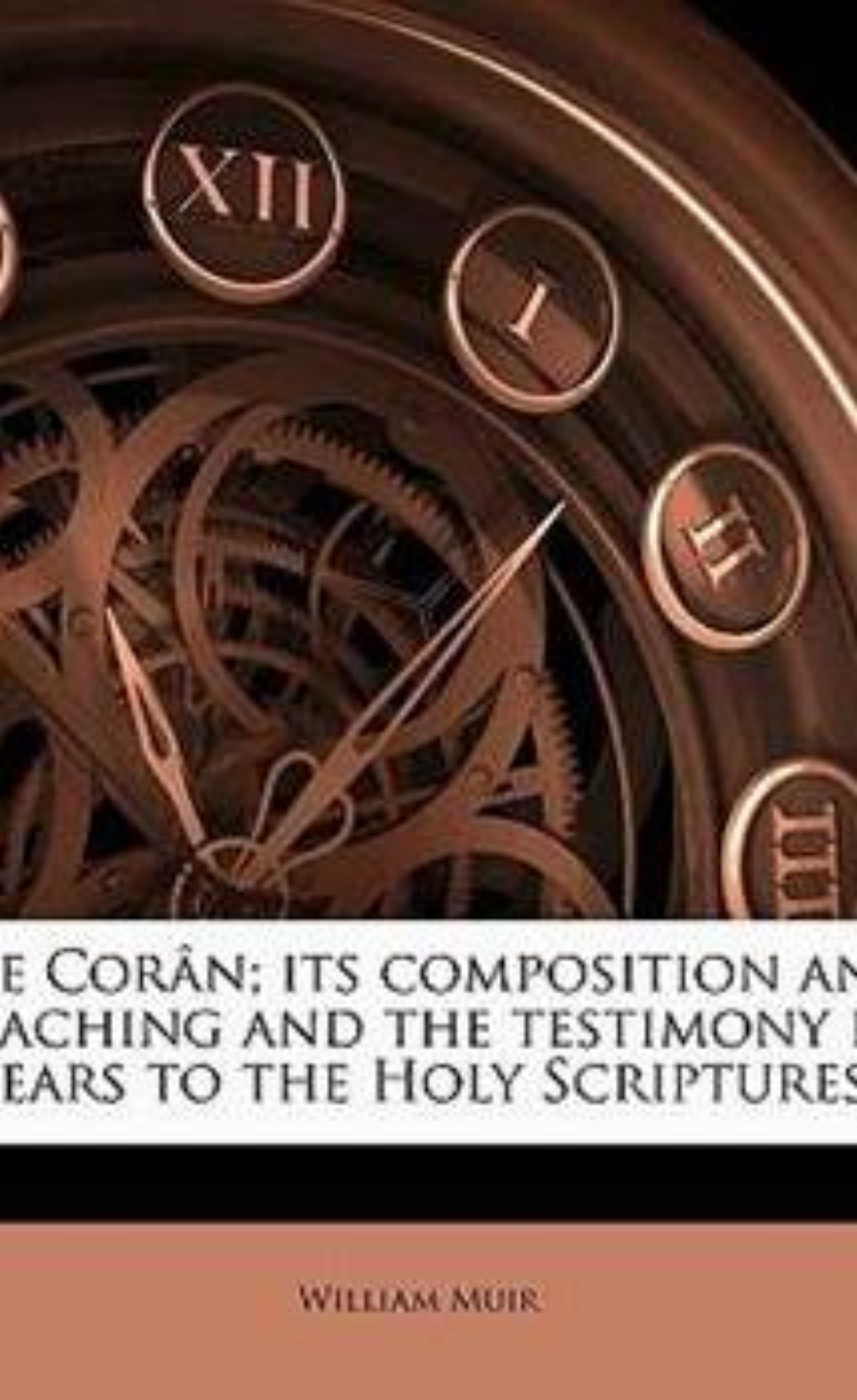


Sir Syed Ahmad Khan argued that: India was not dar al-Islam nor dar al-harb, it is simply British India where Muslims were protected and as such dar al-Amin or dar al-Zimma, that is home for security or of protection. In so arguing he saved thousands of lives.

MUHAMMADAN ANGLO-ORIENTAL COLLEGE (1875) ATTEMPTS SOLUTIONS TO RELIGIOUS DIVISION



Sayyid Ahmad Khan assisted by William Muir sought to bridge religious & cultural divides by education, which brought the two communities together.



9.2 Muir religious writings (1857-1870)

1. From 1857 Muir began to emphasize the importance of the positive use of the Islamic sources in Muslim-Christian dialogue using truths admitted in the Qur'an and Bible.

a) *The Coran: Its Composition and Teaching which uses truths admitted in the Qur'an to give evidence for the reliability of the Biblical text.* SPCK, 1878.

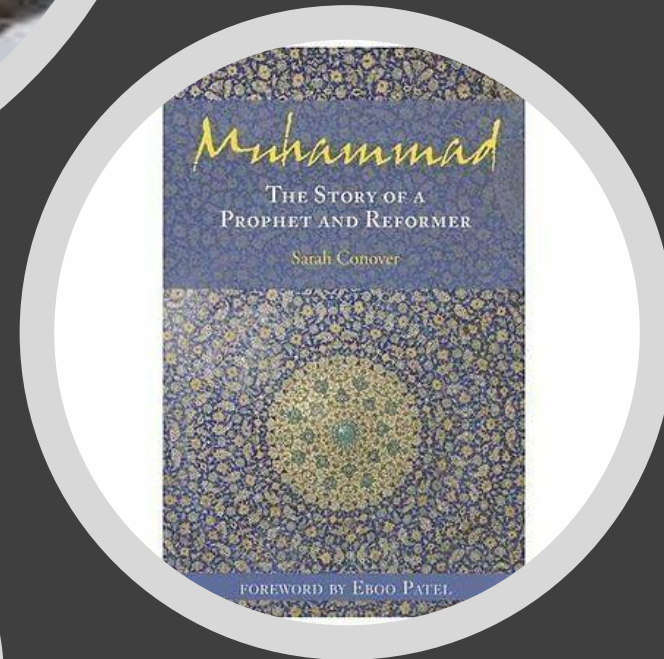


ORIENTALISTS LIKE PROFESSOR G.A. WALLIN (1811-1852) WAS A FINNISH ORIENTALIST WHO STUDIED ARABIC & PERSIAN AND HELPED DEFINE ISLAM FROM ORIGINAL SOURCES . THE OBSERVATIONS OF ORIENTALISTS RECEIVED QUALIFIED ACCEPTANCE BY LIBERAL MUSLIMS BUT OUTRIGHT REJECTION BY ORTHODOX MUSLIM SCHOLARS.

ORIENTALIST: DEFINED ISLAM
AS “SUBMISSION TO GOD”.

1. ‘submission is rooted in a sense of dependency on Allah/God;
2. Submission to God includes: ideas, forms, ethics and worship (Juma Masjid, Delhi)





ORIENTALISTS DESCRIBE MUHAMMAD

- 1) The Arab Prophet's message combined religious ideas and regulations with reform.
- 2) Muhammad was looked upon as the first effective reformer among the Arabs;
- 3) He contrasted with the society into which he was born which had its roots in Arab Tribal life. Ibid, p. 5.

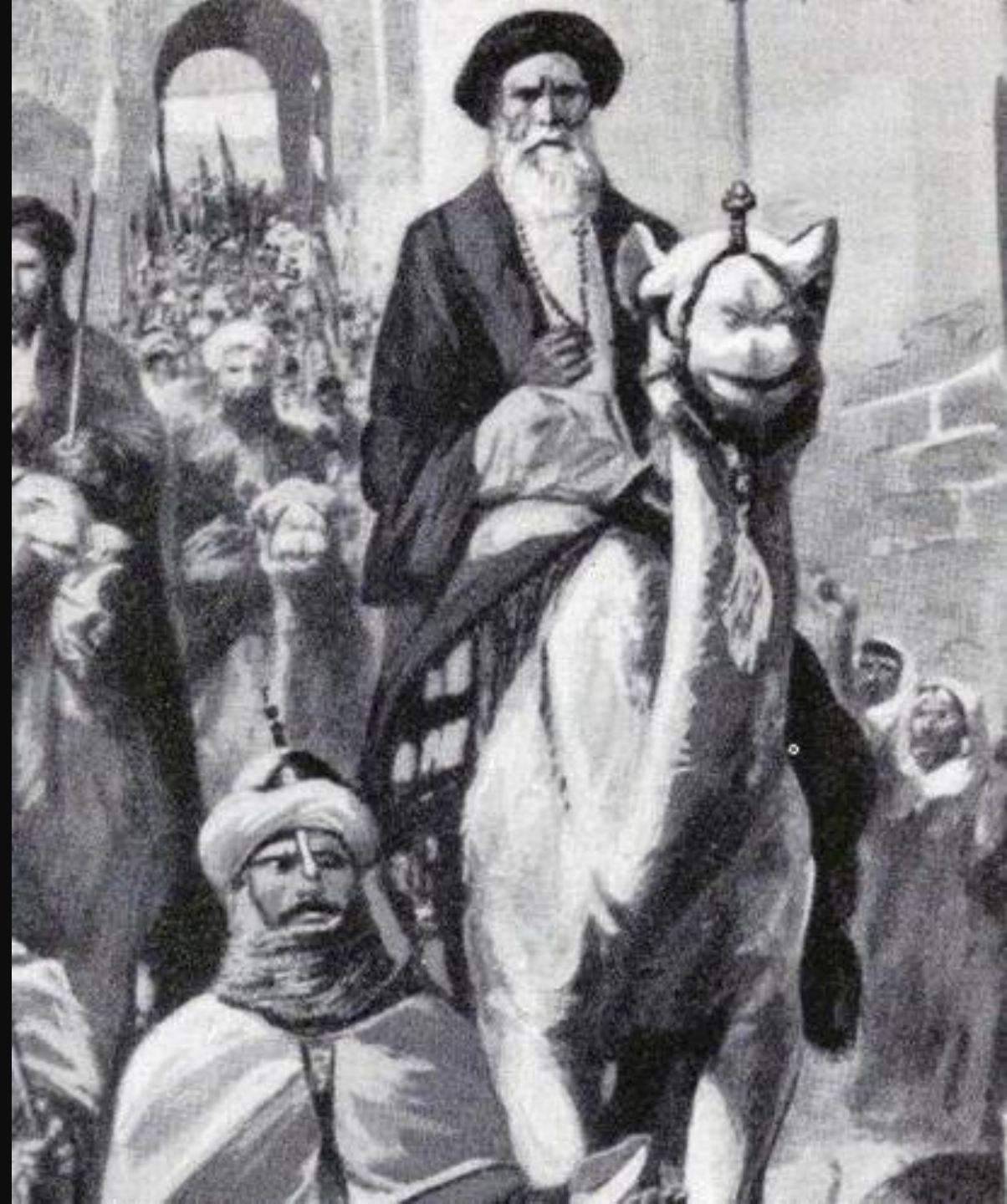
MD. IN MECCA (AS A WARNER PROPHET)
IN MEDINA (AS A WARRIOR PROPHET)

4. Mecca, Md's birthplace was a pagan cultish city honoring the Ka'aba with the "black stone" the worship of which he denounced;
- 5) Initially, he had meditations about eschatological images;
- 6) His call to repentance and submission derives, first and foremost, from his eschatological ideas and from his feeling that the end of the world is near. Ibid, p. 7



c. Orientalists divided Meccan and Medinan Surahs

- 1) Orientalists hold that the Meccan Surahs stem from the first third of his prophetic activity during the first 10 years in Mecca by warning to turn from idolatry to the Unity of God;
 - 2) Meccan Surahs brought a social message complaining of the oppression of the poor; of greed; of dishonest dealing; indifference to man's higher concerns and duties in life, to what is "good and enduring" in contrast to the worldly pleasures (Quran 18:46)
 - 3) In Mecca, Md was follower of Abraham warning to: "Turn away from idolatry" (Surah 15:94) he went to Medina in 622 adding to this message the penalties for not doing so. Ibid, p. 6
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In Mecca Muhammad's call to repentance and submission derives from his eschatological ideas.

1. Orientalists note that at the outset of his preaching Muhammad seeing the perverse moral problems in Arabia proclaimed the prophecy of approaching Doomsday, resurrection and last reckoning in firey brushstrokes.
3. His visions offered a terrifying picture of a God who is Judge of the world, the Ruler of the day of judgment, who in His mercy leads forth from the wreck of the destroyed world the small company of those who obeyed, who did not confront the warner's anguished cry with scorn and repented, ceased to glory in the power that accrues from earthly possessions, and hastened to recognize their dependence on the boundless might of the one God of the world.

IN MEDINA MD. ASSUMED THE ROLE OF RESTORER OF THE RELIGION OF ABRAHAM

1. He organizes the faithful; he promulgates a civil and religious law for the organizations that is taking shape; and he provides rules for the practical circumstances of life.
2. In Medina the Qur'an is declared to be the miraculous Book communicated by the Prophet: the supreme miracle proving that his was a truly divine mission.
3. The Qur'an from this point becomes the foundation for the religion of Islam, its Scripture, its revealed Document.
4. The succeeding triumphs of The Prophet and his successors strengthened this belief in him and in The Book which he brought.

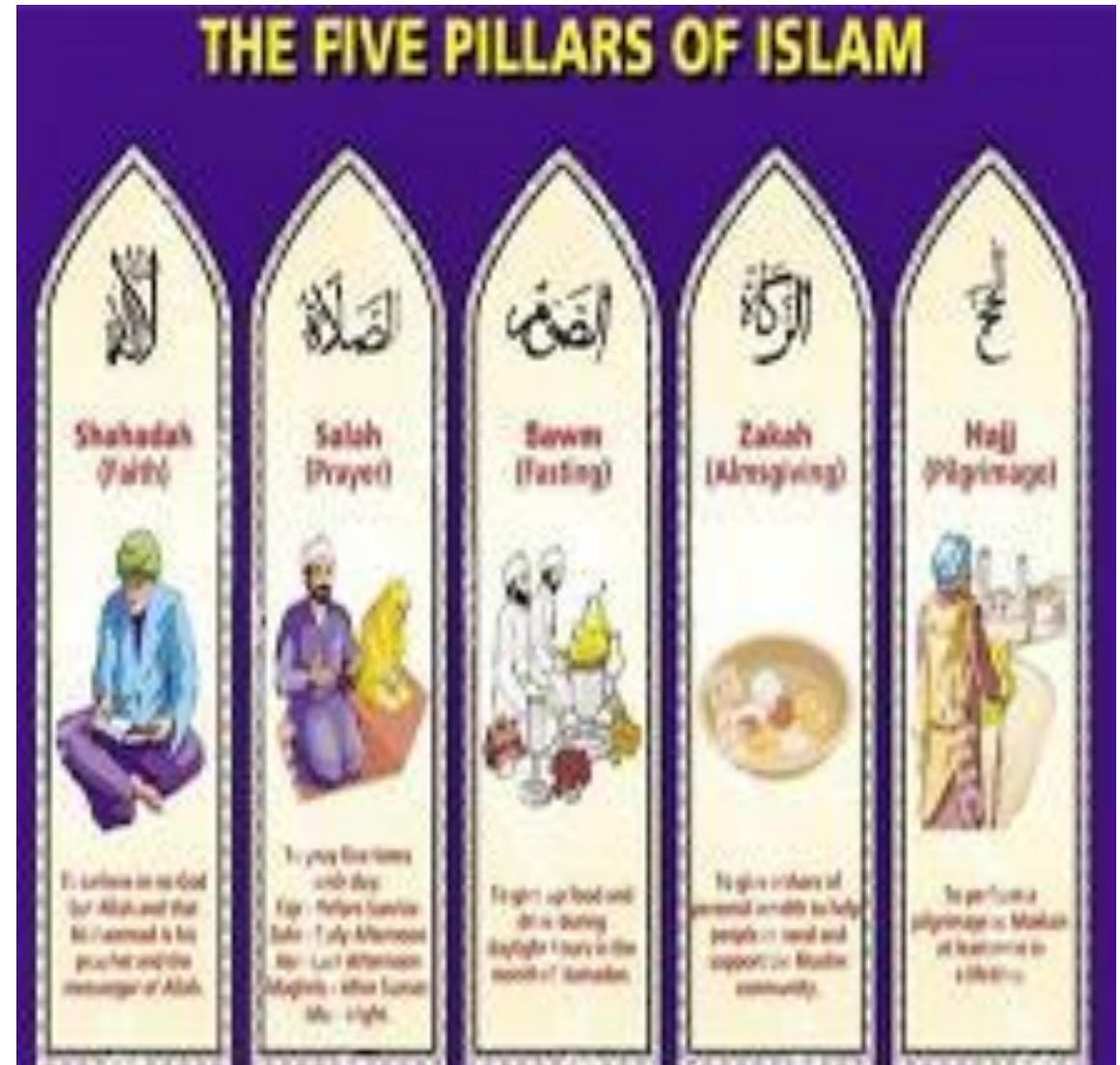


4) Orientalists contend in Medina Muhammad became a warrior prophet.

- Polemics against Jews and Christians occupy part of the Medinese surahs;
- A different watchword was used: “fight (idolators) in the way of God” (Surah 2:244)
- The struggle must go on until God’s Word is supreme.

Orientalists held 5 **pillars of Islam** were formed in Medinan period:

- 1) (Shahadah) The profession of faith in One God and acknowledgement of Muhammad is the messenger of God.
- 2) (Prayer) The ritual of the prayer service; that show a link to Eastern Christianity, as do such accompanying gestures as genuflection, prostration, and preliminary washing;
3. (Almsgiving) which had originally been a matter of voluntary charity but later became contribution in fixed amounts towards the needs of the community;
- 4) fasting (originally on the tenth day of the first month (in imitation of the Jewish day of atonement or Ashura) later during Ramadan, the ninth month in the lunar calendar;
- 5) pilgrimage to the Ka'ba, the house of God, the old Arab national sanctuary in Mecca which retains from the pagan cult, but gives it a monotheistic meaning and reinterprets it in the light of Abrahamic legends. Ibid, p. 14.



Orientalists studying the term Allah

Orientalists noted that:

1. Linguistically: 'Allah' for the Deity was imported from the Aramaic term 'alaha or 'alaha.
 - a) Aramaic was the language used by Jews and Christians in the Arab Peninsula and N. Mesopotamia and was used in Biblical and Post-Biblical times for The Deity (Cf. II Kings 18:26; Isa 36:11; Ezra 4:7; Dan. 2:4; John 5:2; 19:17, 20 20:16; Acts 21:40; 22:2; 26:14)
 - b) Alaha in Aramaic is a cognate of the Hebrew sing. Eloha and the Heb. Hon. Pl. Elohim for Deity.
 - c) Jesus read Hebrew for The Deity being Elohim (honorific pl.) and Eloha (S);
 - d) Jesus spoke Aramaic and would have called on The Deity in prayer "Alaha". The Arabic Allah is a cognate of Alaha which Jesus used in spoken parlance. In the Old Testament he would have read The Deity as Eloha or Elohim
2. The Textual Factor
 - a) Name 'Allah' used in Arabic trans. of the Bible pre-dating Islam.
 - b) Portions of the Arabic Bible were known in 5th & 7th C. used the term Allah for God.
3. The origin of the name 'Allah' may be from Abrahamic tribes.
 - a) Jews, in N. Arabia used 'El' for Deity and 'il in Arabic is a cognate of El.

Orientalists studying meaning of the term Allah in the Qur'an

On the one hand, Orientalists focused on Muhammad's understanding of God as mighty and His mighty attributes proper to a monotheistic concept of divinity that his thought grasped the God "in whose way" he waged His wars and whose diplomacy he conducted.

In this Deity absolute omnipotence, unlimited power to reward and punish, and severity toward obdurate malefactors join the attribute of compassion and clemency (halim).

Orientalists noted that many of the 99 names of Allah are also referenced in the Old Testament.

Beautiful Names (Attributes) of Allah

Cont'd.

Name/Transliteration	Translation	Selected relevant verses
Al-Basir	The All-Seeing	4:58; 17:1; 42:11; 42:27; 57:4; 67:19
Ar-Hakam	The Judge	22:69
Al-Adl	The Just The Equitable	
Al-Latif	The Gentle The Knower of Subtleties	6:103; 22:63; 31:16; 33:34; 67:14
Al-Khabir	The All-Aware	6:18; 17:30; 49:13; 59:18; 63:11
Al-Halim	The Forbearing	2:225; 2:235; 17:44; 22:59; 33:41
Al-Azim	The Incomparably Great	2:225; 42:4; 56:96
Al-Gafur	The Forgiving	2:173; 8:69; 16:110; 41:32; 60:7
Ash-Shakur	The Appreciative	35:30; 35:34; 42:23; 64:17

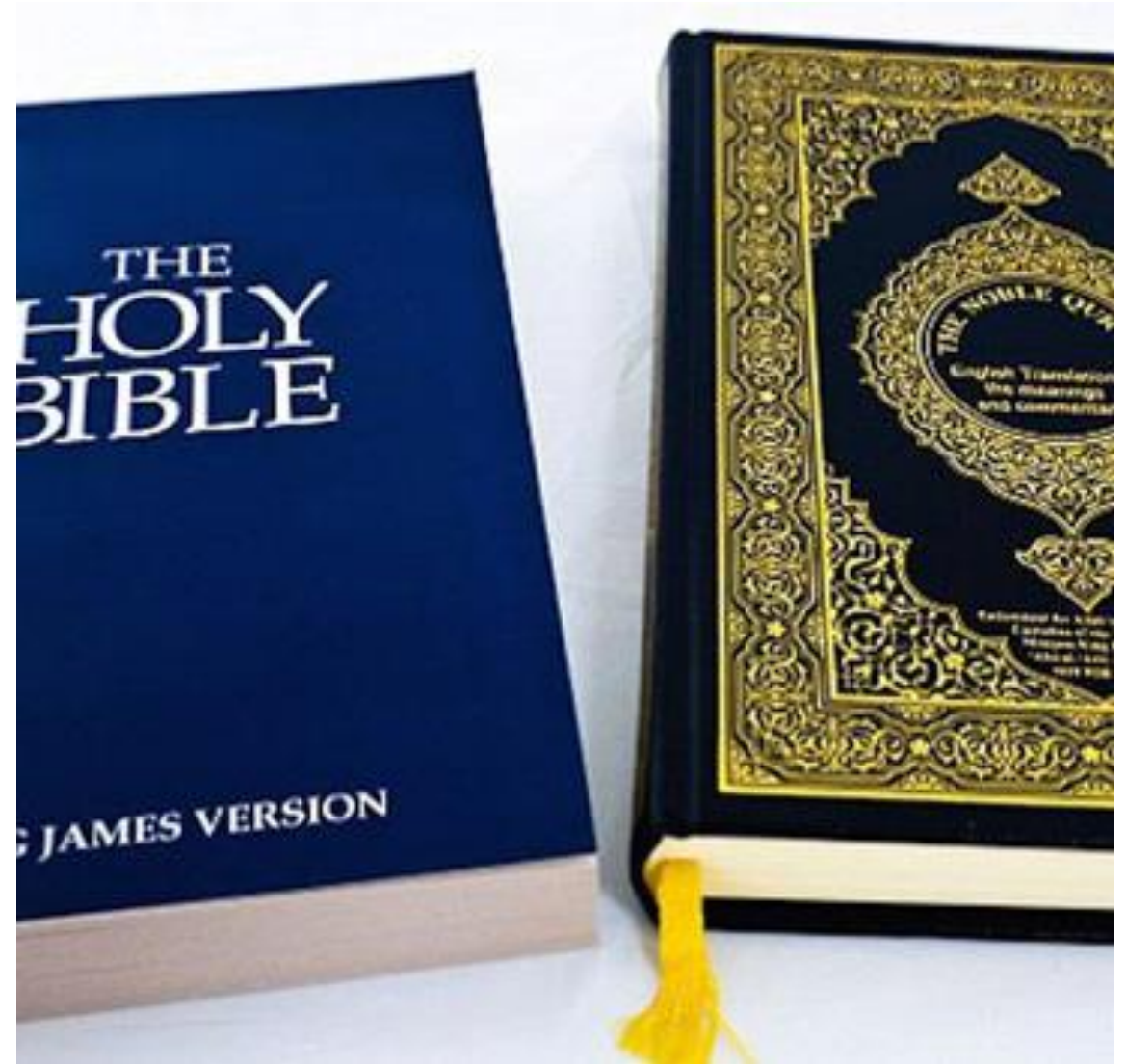
Orientalists studying the meaning of Allah

•B. The Unity of The Deity

- 1) First interest of Islam to maintain the monotheism which it had won from paganism.
- 2) The struggle for monotheism against paganism in Arabia was also present in the teachings of Jewish tribes and the obscure sect of Hanifs prior to Muhammad. The teaching in Deut. 6:4 "Hear Oh Israel, the Lord Thy God is One" was remembered.
- 3) The Qur'an witnesses to the intense zeal for the Unity of God: "Say, 'Praise belongs to God, and peace be upon His servants whom He has chosen!' Is God best or what they associate with Him? He who created the heavens and the earth and sends down on you rain from heaven!...Is there a god with God? Nay, but they are a people who make peers with Him." (Sura xxvii:61ff).
- 4) When the terms of unity-*wahid*, *ahad*, *awhad*, and *mutawahhid*-are used of Allah they signify, according to the expositors, He who is One in Essence, having no like nor peer nor second. (Sweetman, *Ibid*, p. 17.)

Intro. To three comparative theologians between Islam and Christianity in 19C India.

1. Sir William Muir (1819-1905) investigated Admitted Truths
2. Sir Syed Ahmad Khan (1817-1898) wrote about truths in the Qur'an and Bible.
3. William Goldsack (1871-1957) authored many books notable for their use of 'Admitted Truths'



Sir William Muir (1819-1905)

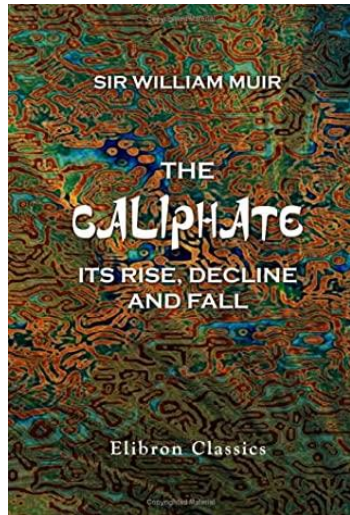
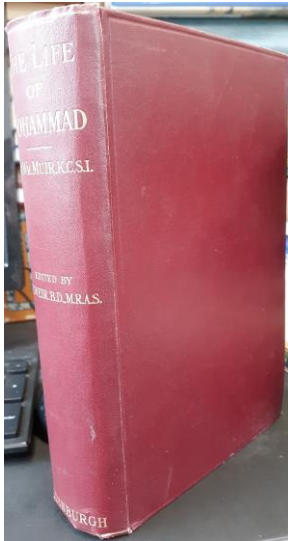
1. from Scotland and from 1847 served in British Government at Agra;
- 2 In 1840, he married Elizabeth Huntly (d. October 1897) with whom he had fifteen children, and family was stationed successively in the districts of Cawnpore, Bundelkhund, and Fatehpur.
- 3 From 1847, Muir served as secretary to Thomason's government at Agra in the North-West Provinces.
- 3 He served on the Board of Revenue until the Great Indian Rebellion broke out in 1857. Ibid.





Sir Sayyid Ahmad Khan (1817-1898)

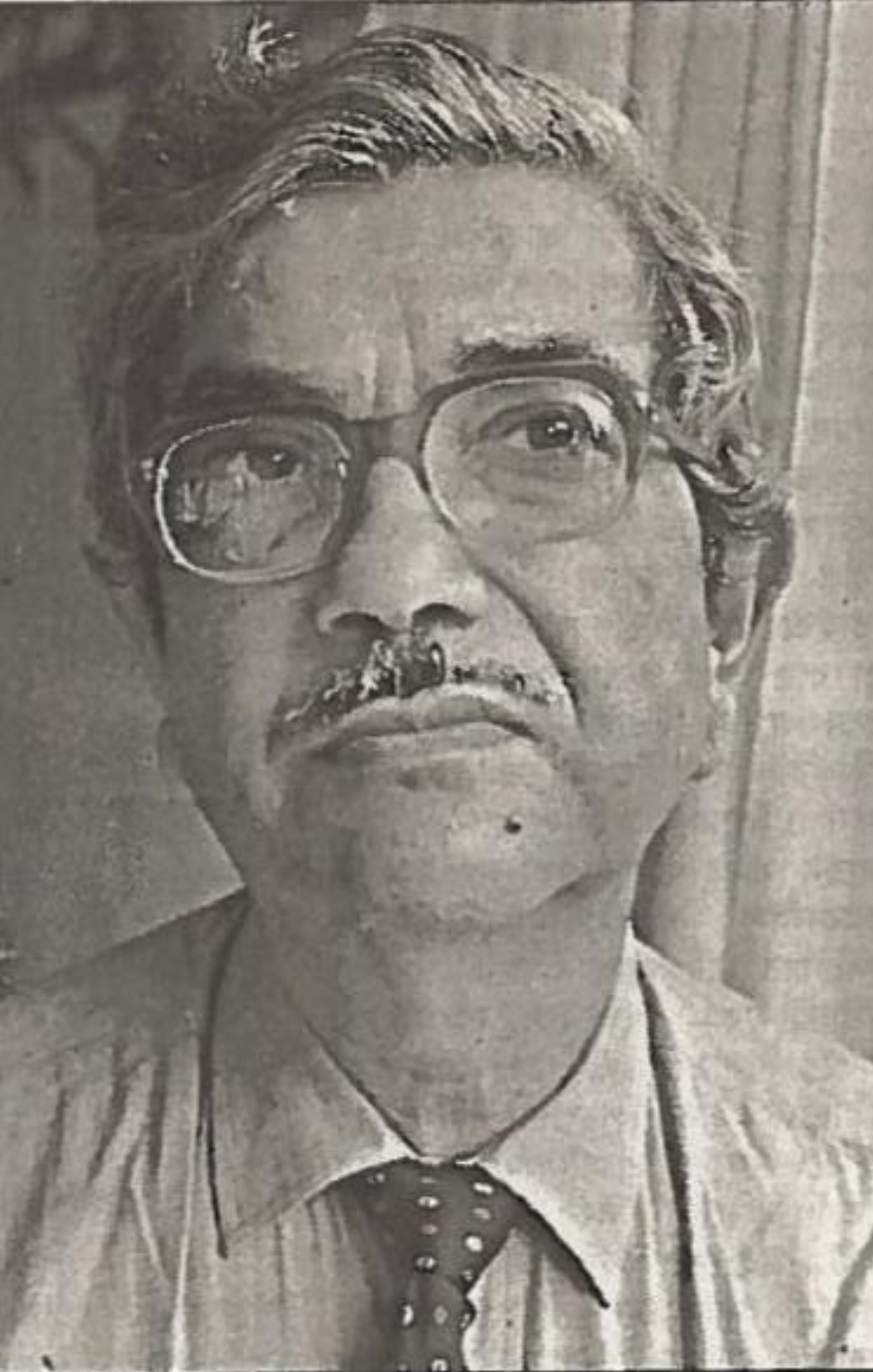
1. Born in Delhi after Wellesley captured Delhi from Maratahas and firm rule was established. He lived close to the Imperial Palace of the Mughal Emperor Shah Alam. His Father traced descent to Muhammad. His ancestors pressed under the tyranny of the Umayyads, fled to Persia and settled in Herat (Afghanistan).
2. It was in the reign of Shah Jahan (1628-1666) that members of his family came to India and were appointed to responsible posts. He read the Qur'an and Arabic and Mathematics. In 1838 Ahmad Khan's father died and he prepared himself for entering the service of the East India Company in much the same way as Muir also prepared for service in the 'Company'.



9.1 Historical Writings of Muir

1. His historical writings trace Md.'s life, & Islam's rise, development, & expansion.
 - a) Life of Muhammad (1858)
 - b) The Caliphate (1881-1899)
 - c) The mameluke or Slave Dynasty of Egypt (1896)
2. Muir's Conclusions from Islamic sources:

Muir observes that according to Jalal al-Din al-Suyuti (1445-1505), the Qur'anic suras which formed the Islamic Creed were revealed at Mecca while those precepts containing the rules governing the Islamic community of that time were developed from the Qur'anic suras revealed at Medina.
3. This finding was based on (sura iii (*al- 'Imran*):7 in which the Qur'anic text admits that the divine revelation consists partly of: "solidly made verses, which form the core of the book, and ambiguous ones." Al-Suyuti, *al-Itqan*, cited by Muir, *Life*, Vol. I, p. vi.



ASSESSMENT OF MUIR'S WORKS ON ISLAM

1. From Western viewpoint they were the best written to his dates and he received four honorary doctorates for them.
2. From the Islamic point Bauben qualifies: "Muir acknowledges Muhammad's deep conviction of divine guidance, steadfastness, determination and honesty in Mecca and his strong denunciation of polytheism and idolatry.
3. However, his censures regarding the Prophet (in Medina) where he suggests his prophethood attenuated into worldly and affairs, counteract any fair comments." Jamal Muhammad Buaben, *Image of the Prophet Muhammad in the West: A Study of Muir, Margoliouth and Watt*, (Leicester: The Islamic Foundation, 1996), p. 41.