

Strictly Confidential.

*Not to be reproduced without
permission of the Secretary.*

News and Notes

A Monthly Paper printed for the private use of the
Members of the Missionaries to Muslims League

Series X

No. 10

October, 1922.

1st October = 9th Safar (2nd mo.), 1341, A.H.

The Sanusi

FROM AN ARTICLE BY 'A STUDENT OF HISTORY'
ON MUSLIM CONFRATERNITIES.

BUT greater than any of the orders already mentioned is the one founded in 1813. It is the most powerful and the most dangerous of any of the existing ones. This is its history. A young man of a noble family, known as the Sanusi, was born in Algiers in 1791. He studied Mahomedan theology and law at the University of Fez. In a monastery of the Taibiyya Darwishes he studied philosophy and became acquainted with the mystical teaching of its Shaikh. On his way to Mecca for the pilgrimage, he stayed at Cairo and entered the University of Al-Azhar, from which he was expelled for holding erroneous views. At Mecca he placed himself under the guidance of the Shaikh of the Qadariyya Order, after whose death, Sanusi claimed to be its chief. The older members did not agree to this proposal and so Sanusi left them and founded a new order. He called it the Tariqat-i-Sanusi, or Way of Sanusi. He was a man of great organising power and soon established his monasteries in Arabia, Egypt, the Sudan, Tripoli, Tunis and Algeria. No Order before this has had such a rapid extension. The Ulama, never friendly to Darwishes, now became alarmed, and a fatwa was issued, denouncing him for not observing a correct ritual, and for not strictly following the precepts of the four great Imams, the recognised expounders of Muslim law. Sanusi was too big a man to care about such fatwas, for his avowed object was to restore what he considered to be the pure and early faith and practice of Islam before it had been overlaid by the teachings of the canonical doctors of the law. The fatwa produced no effect in the regions controlled by his officials nor among the Bedawin tribes. As the opposition still continued Sanusi determined to withdraw his headquarters into a remote region in the Libyan desert.

Here he trained hundreds of men to go forth as missionaries. He died in 1859. He was the greatest Shaikh of the century. He was no friend of the Khalif, whose entourage opposed him and his ways. His son succeeded him and the Order grew in numbers and importance. Wadai and the regions round Lake Chad came under Sanusi control, and when the headquarters were transferred again to an almost unapproachable oasis in the latter region, the Shaikh was secure against any interference from the Turkish Government. The Sanusis dislike all Muslims who submit to the political supremacy of the Christian Powers, or who would make a compromise with modern civilisation. Good Muslims are exhorted to leave Turkey and Egypt. This attitude naturally increases the opposition to them, but in his inaccessible fortress the Shaikh can live in peace, send his orders far and wide, receive secret information from his agents and thus know all that he desires to know of the world around. The Turks are hated for their adoption of many modern customs and ideas and to the Christians the Order is fanatically hostile. Its motto was: "The Turks and the Christians are in the same category: we will destroy them both by the same blow." As the time for any such attempt was not yet come, the policy of the Order was to avoid any entanglement in foreign politics. They rejected an appeal made by the Mahdi at Khartum for help: an attempt by the Germans in 1872 to rouse them up against the French failed, and to the earnest entreaty of the Sultan for aid in the Russian war they turned a deaf ear. In the late war, under the influence of Enver Bey and the Young Turks, they were persuaded to take a part. They were severely beaten. It is a community full of life; it attracts many Muslims by its austere practices, by its earnest efforts to win converts from pagan tribes and by its great power of influencing other Confraternities. Indeed this is a special feature of its work and the object aimed at is "to form a great federation having a theocratic pan-Islamic form, free from all secular control and opposed to all modern ideas." It has secret agents in the monasteries of other Orders who report to Shaikh Sanusi all matters of importance and propagate Sanusi views.

In the last century there was much anxiety in the Muslim world especially in Africa, caused by the growing occupation of territory by the Christian Powers. The Sultan of Turkey had lost all power, except in Tripoli, in Northern Africa; the claims of the Khalif were repudiated by the Moors of Morocco. The religious Confraternities stood for the preservation of the Faith and the consolation of the people. This accounts for their influence and especially for that of the Sanusiyya Order, so united in purpose and so energetic in active propaganda work. Whether its avowed policy of turning away from modern thought and civilisation and of turning back to the ways and practices of the earliest and to them the purest and best ages of Islam, will be successful may be doubted.

Was Muhammad Inspired?

A SYMPOSIUM.

XII

IN dealing with such highly complex theological terms we are very apt to be led astray in dealing with Moslems by reason of misunderstanding each other's underlying conceptions. The Mohammedan view of inspiration is one that is very absolute; and such a view makes the inspired one merely a tool in the hands of God. Hence the doctrine of verbal inspiration of the Qur'an, where Mohammed was merely the transmitter. The words are not his but God's. If it is this theory of inspiration that we are asked to accept with reference to the Prophet of Islam, we shall have to decline.

There is also the position held by some eminent scholars that Mohammed's inspiration was of the pathological, and not of the ordinary type of which one commonly speaks. That he was subject to religious spells and trances which he mistook for genuine inspiration. But be that as it may, and granting that he may have been a subject for the specialist in psycho-therapeutics, yet we cannot overlook a certain amount of sublime beauty, and elevation of thought which pervades certain parts of the Qur'an, and which undoubtedly affects "believers" for good and not for evil.

But the view that the average person is more likely to incline to with regard to inspiration, which would seem to fit more nearly the facts of life is the one that there are various degrees of inspiration, and that many besides the "prophets" have been inspired to a greater or less degree. This view holds that any one who through his life, his writings or preaching lifts his fellow men to higher spiritual and moral levels is *inspired* in proportion to the good effect wrought upon mankind. The larger the circle affected, and the greater the moral and spiritual uplift given, the greater the inspiration. It is from this angle of vision that most of us would undoubtedly judge the inspiration of Mohammed; and in our judgment we would naturally give him credit for what positive good he did accomplish in calling his followers to the worship of the one God, and in urging obedience to His will.

2. If we take the Moslem view that a "prophet" is one inspired of God to instruct his *own people* in true religion, and call them away from the worship of false gods, (and we must clearly understand the Moslem view when dealing with Moslems) then we may say without fear of compromising ourselves that Mohammed was a prophet, in so far as he understood the meaning of true religion. But if by "prophet" is meant one sent to teach a final religion to the whole world, then we cannot accept Mohammed as belonging to that category. We may accept him as a "prophet" to his own people—and this was evidently the original conception that he himself had of his call—but we cannot accept him as an "apostle" sent to teach a final revelation of religion

to the world. Likewise in dealing with the work of Jesus our Saviour, and the Apostles, we cannot agree with our Moslem brother that Jesus is a prophet—*i.e.*, one sent merely to instruct the Jews, *his own* people. And we should not speak of Paul or the disciples of Jesus in that way either, for they were “sent” by Him to teach the whole world, and hence are to be called apostles. Therefore we will not quarrel with our Moslem friend if he wishes to call Mohammed a prophet; but Jesus is the Saviour of the World, and the term prophet should never be used by us in connection with Him, nor even in connection with the Apostles, when dealing with Mohammedans.

M. T. TITUS.

XIII.

Q, Does the New Testament tell you to disregard any prophet who came after Christ, or, does it say that the door of prophecy was closed after Christ?

A. The New Testament draws everywhere a vital distinction between the prophets of God, however great, and the Son of God (Heb. I. 1-2). God spake to men “by divers portions and in divers manners” through the prophets of the pre-Christian days, but the climax of His revelation of Himself was in and through His Son. This everywhere is the test and touchstone of prophecy—the life and teaching and Spirit of the Lord Jesus Christ. “Ye have heard,” said Christ “but I say unto you” (Matt. V. 21-48). The Lord Christ is the ultimate court of appeal. By the touchstone of His Spirit we are to test every one who claims to have a message from God (I John IV. 1). Not only pre-Christian, but also post-Christian prophets and teachers are to be tested in the same way. No prophet has ever furnished more than a segment of the truth of God. To reveal God by a perfect life and example crowned by a sacrificial death was the function and ministry of the Lord Christ, alone. Through His Spirit He is evermore bringing to remembrance the things that He taught, and so progressively teaching His people the things they should do. This distinction between the Lord Jesus and all prophets, even the greatest, makes it possible to do ample justice to such a perplexing personality as that of Mohammad. We need not deny that Mohammad was providentially raised up to teach, the Arabs the unity of God and to unite them into one people. But the example and Spirit of of Jesus Christ is the touchstone that compels us to recognize not only Mohammad’s heroism and nobility during the Mecca period, but also, alas! his grave moral defects during the Medina period. “He that endureth to the end the same shall be saved,” said the Lord Jesus Christ. Is it not the test of a true prophet that he should also display something of the patience, purity, heroism and love of Christ until the end?

H. D. GRISWOLD.

XIV.

No doubt it will do us all good to think out steadily what we mean by "inspiration."

On the general and wide question of Mohamed's influence on mankind, even if we admit in the fullest possible degree the inadequacy of the average human mind and its knowledge to arrive at anything approaching a fully formed judgment, yet it does seem to be, on the whole, a blighting influence on spiritual growth. If Mohamed and his system had never existed would or would not the world have been the better? I cannot myself escape the judgment that it would have been better. He has been "Anti-Christ": he has not in any sense prepared the way through all these centuries: he has in many ways clouded men's minds against Christ. He has stereotyped in vast masses of men low standards of moral attempt. He has wrought almost irreparable injury on womankind in many lands.

No one would dare to deny that the Holy Spirit passed in upon his soul, as we believe He does the souls of all, and that sometimes gleams of truth were admitted (breathed into) his mind, but that does not make him what in common parlance Christians mean by an 'inspired man,' though verbally it is necessarily true.

W. H. G. HOLMES.

— :o: —

From Far and Near

IN DECEMBER LAST we called the attention of our members to a united Evangelistic Campaign undertaken by missionaries in Egypt among the villages lying along the Nile.

Mr. McClenahan wrote recently concerning the work:—

'The immensity of the task of the evangelization of the Nile Valley grows on us. We have visited scores and scores of villages hitherto absolutely untouched by any Gospel agency whatever. We are now but forty or forty-five miles from our starting-point, our progress having been seemingly slow because of the vast number of villages and hamlets we have had to reach. Some of these are far distant from our anchorage and entail long walks. At our present rate of progress it would take between seven and eight years to reach Cairo, even if the rest of the valley were narrow like this (which it is not) and the villages comparatively accessible from the river. Beyond Cairo lies an equally large population. The average population of the area we have travelled over each month since we set out has been about 25,000. If we were to continue at this rate, it would take about fifty years to cover the whole country.

We need scarcely say that while we are most thankful for this privilege of carrying so glorious a message, and rejoice over the souls that, as we believe, have found eternal life through the Word we and others have given out, the only hope for the speedy evangelization of the land lies in the revival of the Egyptian Christians, who would quickly do the work.

In view of these facts let us continue in prayer for revival.

Please pray also for those who have received and believed the Word but who are needing further teaching.

It is hard to leave them and pass on, but with so many others waiting elsewhere for the message we cannot linger. We can but commit them to God and to the word of His grace, which is able to build them up. It may be that He will bring them into touch with those that will be able to help them.'

* * * * *

CANON SELL OF MADRAS is still hard at work, and writes to say that he has completed a new book on the *Shiah Imams* which is now in the Press. He has also been making a critical study of the new edition of the Qur'an published by the Muslim Mission, Woking, Surrey, England, in 1917. The book is a fine specimen of the printer's art and sells at one guinea. Canon Sell however considers it 'a specious and dangerous book and one that needs exposing.' He is preparing notes on it, some of which have been published in *The Bookman*, (C.L.S. Madras for July). Concerning this publication Canon Sell says:—

"This is a well-printed edition of the Arabic text, with a translation and copious notes, 2222 in number. In the Preface there is a brief sketch of the main dogmas of Islam and of the Arkan-i-din. No notice is taken of the Sunna as a basis of Islam and so the sketch is defective. An attempt has been made to prove that the whole Qur'an as now arranged was written out in full in the Prophet's lifetime. It is difficult to conceive how Mohamad could ever have approved of the present confused arrangement, nor, in view of the fact that the Khalifa Abu Bakr found it necessary to collect material for his edition from men's memories, is it easy to understand why this was needed if the Qur'an already existed in a written form. Again, where is a copy of the original to be obtained?"

Before passing on to a detailed examination of the notes, it is necessary to point out that this work, able and clever as it is, is rather that of an advocate speaking to his brief than that of an impartial critic or of a philosophic historian. Indeed his ignorance, real or assumed, of the true meaning of the fundamentals of Christian theology, and his lack of historical knowledge is very remarkable. The book is evidently not written for scholars, but for Muslims ignorant of their past history, and for Christians ill-acquainted with their own religion, and for that curious class of people in England and America who have a craving for what is novel to them "

* * * * *

LITERATURE FOR CHILDREN. The provision of literature for children and young people is now recognized as of supreme importance. At the meeting of the Religious Tract Society in London it was announced that the *Boy's Own Paper* was to appear in a Bengali edition. The Christian Literature Society publishes *Progress*, a sixteen page English Magazine for undergraduates. Now we hear from Bangalore that Miss Ruth Robinson is to edit "*The Treasure Chest*" a new monthly magazine in English for girls and boys in their teens.

Each number is to contain stories, poems, a biography of some famous Indian man or woman, an illustrated page of natural history, a page on social service, and a section on current events. It promises to be for Indian boys and girls what *My Magazine* is for those in England. The subscription is to be two rupees a year.

There can be no doubt that there is need for such a magazine, and that it deserves general support.

FROM 'THE BOOKMAN.'

Our File

Dear Mr. Bevan Jones,

It is nearly three years now since we have been taking a greater interest in Moslems and joined the M. M. League. I have been wanting to write to you for some time and tell you about this place and to ask for special prayer for the 25,000 Moslems here. We find they are more difficult to reach by far than the heathen and they *will* not believe there is any difference between us and them. About 2 years ago our Evangelist was elated because for several days Mohammedan Mullahs came and bought up all the literature we had and sat for a long time listening to the gospel. Then they suddenly ceased to come and now we know they only bought up the gospels etc., in order to destroy them, so that their people could not get them. In spite of this we have one family at least who seem interested and whose little girl has been coming to school for three years now and her elder sister has read the New Testament and I know she believes it is the truth, but she has not the courage to come out from among the Moslems and be separate from them. She is now engaged to a good-for-nothing sort of man whose people are most bigoted. We have had a Moslem teacher too who has been coming to the services and heard the gospel for two years or more but has taken *no step yet, although we feel sure he realises that what we preach is the truth.* The Mullahs have occasionally seen me talking to Mohammedan women and given them a look which has sent them to their homes in a trice and left me alone on the street. We shall much value prayer, for we do long to reach some of these people who are outwardly so friendly towards us but inwardly so opposed.

I am so glad we joined the League, for it is a comfort to know there are others praying for us in other countries as we pray for them.

*China Inland Mission
Hingan (Fu), Shensi.*

Yours in Him we serve,
MARTHA E. HASLAM.

* * * * *

DR. WHERRY WRITES FROM AMERICA.—‘It is with regret I have to announce to your readers that I am not to return to India. Fifty-five years ago Mrs. Wherry and I sailed from Boston to Calcutta. We were absent from 1888 to 1898, so that our life in India covered 45 years.

We are now in our 79th year of age. . . I am engaged in writing a history of our India Missions. My interest in the work has not abated, and I hope to help at this end. . . . I am glad the League is doing so well. . . I hope we may see a larger movement among Muslims soon. The way is opening for it and the spiritual unrest among Muslims demands it.’

* * * * *

FACED AS SEVERAL MISSIONARY SOCIETIES ARE just now with the necessity to curtail some of their work, it would seem unwise to apply the cut to any of the comparatively little work that is being carried on in India definitely for Moslems. *Workers amongst Muhammadan women in Bombay* for instance are faced with the possibility of having to give up their work through lack of funds. A decision will be made in the month of October—our prayers are earnestly requested by the Z. B. and M. M. workers there that some means may yet be found for maintaining that important work.

* * * * *

Some friends with the claims of Muslims very much on their hearts are obliged on health grounds to remain in the home lands. One such

writes to us: 'I am afraid I shall not be able to return to India. I am however going to do all I can to interest people at home and try to gain more support for Missionaries to Muslims.' May God prosper him.

Notes

SURVEY OF CHRISTIAN LITERATURE FOR MOSLEMS.—The various Field Committees have long since sent in their reports on this Survey. In the second week of November, representatives from each of the different Field Committees are to meet in Cairo for the final General Field Committee whose work will be the drafting of the Report for the whole of the fields. The representative for India is to be the Rev. Murray T. Titus of Moradabad, U.P. Let us remember him and the other members of the Committee in our prayers.

* * * * *

MR. GOLDSACK'S FORTHCOMING BOOK ON THE MISHKAT.—May we add one word to the appeal of Dr. Zwemer in our last issue with regard to this valuable addition to the works made available to the missionary to Moslems? Dr. Zwemer has recommended it in stirring terms, and he speaks with authority. But how many of us are taking advantage of the *subscription* offer made by the C.L.S.? The book is to consist of 300 pages, and will only cost Rs. 3-7-0 to those who send their orders now. Once published the price will be Rs. 5-7-0.

Topics for Praise and Prayer.

PRAISE for the growing number of Christian workers in China who are responding to the claims of the Muslims in their midst.

PRAY for all such workers that God will grant them all needed strength and grace, so that through them the Muslims may be led to see the truth as it is in Christ.

PRAY for the Z. B. and M. M. *Urdu* work in Bombay—that some way may be found whereby that work may not after all be closed.

PRAY for all former colleagues now in the home lands who are prevented by increasing years or ill health from returning to the field, that God will give them great joy in service for the cause at home.

PRAY that War may be averted in the Near East, and that a righteous, just, and lasting peace may be speedily effected.

NEW MEMBERS.

150	Miss G. A. Strang	Amer. Miss.	Kuwait, Persian Gulf,	(26th Day)
154	Miss M. Cameron	Can. Pres. Miss.	Mhow, Central India	(20th Day)
167	Mrs. Menzies	do. do.	do. do.	(20th Day)

The annual subscription to the League is only Rs. 2-0-0. The Secretary will be glad to send spare copies of this issue to addresses mentioned by members with a view to securing new subscribers. News and requests for prayer will always be welcome and should be sent early in the month to the Hon. Secretary :—

Rev. L. Bevan Jones,
Baptist Mission,
Dacca, Bengal, India