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News and Notes

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Again the Contrast.

FOR the benefit of those who do not see *The Indian Witness*, we take the liberty to reprint part of an article by Dr. Zwemer on "Islam and Christianity—a Spiritual Contrast," which appeared in the issue of September 5th. After a sketch of some of the better—known similarities and differences, doctrinal and experimental, Dr. Zwemer continues:—

The spiritual contrast, however, between Islam and Christianity is far different from the differences already noted in their conception of God, of ethics and of the ideal of character. Not only objectively but subjectively the spirit of Islam is not the spirit of Christianity and therefore the spiritual life of the two religions cannot be identical.

In the Gospel record we have the revelation not only of the Person of our Lord Jesus Christ "in whom dwelleth all the fullness of the Godhead bodily" whose glory is "like that of the only begotten of the Father, full of grace and truth," who claims to be the way of life and the light of men, but this Saviour definitely promised that after his death, resurrection and ascension, he would send another comforter. The Holy Spirit is therefore the only spiritual dynamic of Christianity. Apart from him, whom the Church Catholic throughout all the centuries has confessed as "equal in power and glory" with God the Father and God the Son—apart from this Spirit, there are no spiritual values in Christianity. He is the Lord, the life-giver. Now we know that the Spirit of God broods everywhere over the darkness, even before there is light and life. God has not left Himself without witness in Islam nor in any of the other non-Christian religions. There is in some Moslem hearts a conviction of sin, a longing for nearness to God, a desire for union with God and the vision of God in the world to come. But all this does not approach in degree, not

to say in kind, the Spirit's work as revealed in the Gospel and evident in Christian hearts and lives. The Holy Spirit in Islam signifies merely the Angel Gabriel, who is the medium of revelation—not the indwelling of God Himself by regeneration and sanctification. It is not a question of nomenclature or terminology but of fact and reality. Islam has penetrated and spread in Malaysia and in Central Africa. So has Christianity. Both systems have given birth to religious communities, to social ideals, to standards of life and character among pagan races. The results are as painfully dissimilar and discordant as they are evident and undisputed.

There are certain respects indeed, in which Islam is a far better creed than paganism. Those who embrace its teaching make one great bound forward and upward from idolatry and its dark degradation into the light of theism; "There is no god but God." Islam in Africa has suppressed cannibalism and human sacrifice; it has removed some of the coarser features of priestcraft and witchcraft. It has professed to enforce abstinence from strong drink and has generally succeeded. It has taught the sinfulness of gambling. It has inculcated the three positive duties of formal prayer, fasting, and alms-giving. But on the negative side it produces a religious pride and arrogance that is characteristic of this faith everywhere. It has tolerated and encouraged human slavery and by its theory and practice degraded womanhood.

Islam introduces the African to Allah—Allah with his ninety-nine beautiful names and attributes. This theism of Islam is lofty and can stand close to the philosophy and speculations of Judaism on the nature of God. This is evident to any student of Al Ghazali or Jalal-ud-Din. On the other hand, there is the fact that Islam raises almost insurmountable barriers against all the vital and distinctive teachings of the Gospel, *i.e.*, the Fatherhood of God, the Incarnation, the Atonement, and the Finality and Sufficiency of Jesus Christ. Of Equatorial Africa we may also truly say what Simon says of Sumatra:—

"Among the Animist peoples, Islam is more and more entangled in the meshes of Animism. The conquerer is, in reality, the conquered. Islam sees the most precious article of its creed, the belief in God, and the most important of its religious acts, the profession of belief, dragged in the mire of Animistic thought; only in Animistic guise do they gain currency among the common people. Instead of Islam raising the people, it is itself degraded. Islam, far from delivering heathendom from the toils of Animism, is itself deeply involved in them."

Christianity, on the contrary, is everywhere in Africa, not a disintegrating but a consolidating force. It made a nation of the Baganda when they were rent by faction. It enabled Khama to rescue his own people and lifted the Bamangwa to a place of influence among the Bechuana tribes. One has only to compare the Christian tribes of Madagascar with those that are Muslim in the north-western part of the island to realize the importance of Islam in this regard.

Finally, the Koran doctrine of salvation and that of the New Testament are worlds apart. In the one case predestination is due to God's caprice; in the other to God's redeeming love. In the one case sin is easily forgiven because of God's omnipotence; in the other it requires propitiation through death on the Cross. The most criminal Muslim can enter paradise by repeating his creed; but "without holiness no one can see God" in that city where "nothing entereth that defileth."

Jesus Christ and Christ alone, can give the Muslim a higher conception of God, of holiness, of character, of ethics, of the need of redemption, the possibility of regeneration and the life of sacrifice for others. The cross of Christ is the missing link in His creed. The love of Christ is lacking in His ethics. The purity of Christ is not found in His heaven. It is only the Spirit of Christ, the Holy Spirit that reveals all this. Because we believe in the Holy Spirit, we believe in the possibility as well as the necessity of winning individual Muslims to Christ, and seeking to extend His spiritual Kingdom in every Muslim land.

Muharram in British Guiana.

IT is a well-known fact that in many parts of India low-caste Hindus join in the Muharram celebrations, and take an intense interest in the tazias, even sometimes, it is said, providing them. This is due no doubt to the resemblance of some parts of the ceremonies to Durga worship.

In India, where the celebrations are carried on by Shias, deeply interested from the religious stand-point in what is done, no serious ill-results arise from this. In British Guiana things are very different. There the number of Shias is negligible, and the great mass of the Indian population consists of Hindus of the lower castes, for an effort was made in enlisting coolies to obtain low-caste people, as having fewer prejudices. The result, however, has been that the tazia celebrations, for it would hardly be right to call it Muharram, have degenerated into a heathen festival, the scene, not infrequently, of drunkenness and riot.

A resident of the colony, an Indian in official employ, writes as follows:—"A few men in a village or sugar estate decide that there should be a tazia. They then agree to raise the money from subscriptions. The subscribers are usually the residents.....In many cases the liquor-seller of the village or the sugar estate is one of the first persons to be approached for a subscription. He is glad to make a contribution which ranges from about five dollars to twenty dollars. This, however, is often on the distinct understanding that the tazia shall play within a certain radius of his spirit-shop, for the greater portion of the time of the celebration."

He also writes, "The liquor-seller depends on the crowd attracted by the tazia to spend money in his shop. Persons of all castes take part in the tazia festival."

There is dancing in connection with the tazia, a relic of the frenzied mourning of the Shias. In it men paint themselves in imitation of a tiger and dance by the side of the tazia. The tazia celebrations in British Guiana are observed more for the purpose of providing pleasure and sport than from any religious motive. Very often a great deal of drinking takes place among the crowd, and even among those that celebrate the "tazia"

The same gentleman writes, "Missionaries have helped to make the situation clearer, and many Maulvis and some of the more respectable Mussulmans do keep away from the tazia celebrations.

W. MACHIN,

Wesleyan Mission.

Benares.

Bhopal State.

QUANTERIAL supplementary to the survey prepared for the National Christian Council last year, was brought before the Mid-India Christian Council last month. This included a survey of the Central Provinces, with an interpretation of the statistics, by the compiler, the Reverend Geoffrey W. Maw, of the Friends' Mission, Itarsi, together with a like report based on the 1921 Census of Bhopal State, which follows. We hope to publish the Provincial Report in a later issue.

Area 6902.30 sq. m. Towns 8. Villages 2,922.

Occupied houses 1,57,118.

Population :—

MALES 3,58,135. FEMALES 3,34,313. TOTAL 6,92,448.

(1) State Proper 6,82,265. (2) Sehore Station 10,183.

Villages by Population :—

Under 500	2,673
500— 1,000	195
1,000— 2,000	48
2,000— 5,000	12
10,000—20,000	1
20,000—50,000	1

Religion by Population :—

	<i>State Proper</i>	<i>Sehore</i>	<i>Literate</i>	<i>Literate in English.</i>
Hindu	5,52,538	7,618	16,543	2,031
Arya	66	1		
Sikh	135	51		
Jain	4,247	127		
Parsi	49	16		
Mussalman	75,388	2,029		
Christian	309	114		
Jew	3	—		
Animist	49,580	227		

Literacy :— (Whole State, including Sehore Station)

	Totals	Literate		Literate in English		
		Males	Females	Totals	Males	Females.
Hindu	7,829	7,398	431	431	404	27
Arya	37	28	9	9	8	1
Sikh	53	52	1	4	4	0
Jain	689	650	39	30	27	3
Parsi	53	38	15	34	29	5
Mussalman	7,626	7,093	538	1,368	1,325	43
Christian	214	125	89	152	84	68
Jew	3	1	2	3	1	2
Animist	39	39	0	0	0	0

Population—Mohammedan Sects.

Behna	4,925
Bohra	1,186
Julaha	75
Kunjra	79
Mewati	1,244
Moghal	1,165
Pathan	26,290
Sain (Faqir)	2,078
Sayyad	7,716
Shaikh	29,709
Others	2,400

MOSQUES IN BHOPAL CITY—
164. Of these 110 receive grants from State.

LANGUAGE RETURNS :— Considered unreliable by Census Officer. Those said to be Urdu-speaking being nearly three times as many as would be naturally expected.

Schools of all kinds	1891	1901	1911	1921
State ...	34	31	46	148
City ...	4	4	10	26
Scholars ...	1,742	2,059	3,612	8,823

Mohammedan Scholars.—

Bohra	112
Moghal	503
Pathan	1,084
Sayyad	740
Shaikh	1,606
	<u>4,054</u>

13 Sept. 1928.

GEOFFREY W. MAW,
Friends' Mission,
Itarsi, C. P.

Madras Examinations.

THE Reverend A. M. Boggs, former Convener for the Board of Examinations of the Madras Representative Christian Council, reports that the Board has adopted the following Courses of Study in the knowledge of Islam to guide the study of missionaries in South India. Examinations will be given in these studies.

One Year's Course.

Life of Muhammad (C.L.S.)
 The Four First Khalifas (C.L.S.)
 The Cult of 'Ali (C.L.S.)
 Outlines of Islam (C.L.S.)
 Rodwell's Qur'an.

Two Year's Course.**FIRST YEAR.**

1. Life of Muhammad.
Early Muslim History.
2. General View of the Islamic System.
3. Muslim Sects.
4. The Creed and Practical Duties.

Bibliography.

1. Sell, Life of Muhammad (C.L.S.)
 Margoliouth do (do)
 The Khulafu'r-Rashidun (do)
 The Cult of 'Ali (do)
 The Umayyad Khalifate (do)
 Margoliouth, The Early Development of Islam (C.L.S.)
2. Islam, Its Rise and Progress (C.L.S.)
3. Faith of Islam, Chapter III (Diocesan Press.)
4. Faith of Islam, Chapter V (do)

SECOND YEAR.

1. The Shi'ahs; Their various sects; the doctrine of the Imamate; its influence in Babiism and the Ahmadiyya Movement.
2. The Qur'an; its origin, mode of alleged inspiration; its recensions.
3. Sufism.
4. Muslim Philosophy and Influence of Hellenism.
5. The Four Legal Schools of Law (Madhhabs) and Ijtihad.

Bibliography.

1. Sell, Studies in Islam, Chapters II, III, IV. (Diocesan Press.)
 Bahaism (C.L.S.)
 Browne, The Babi Religion.
 Walker, The Ahmadiyyas.
2. Blair, Sources of Islam (C.L.S.)
 Al-Qur'an (C.L.S.)
 Studies in Islam, Chapter VI (Diocesan Press.)
 Sell, Historical development of the Qur'an (Diocesan Press.)
 Sell, Criticism of a Qadiani Commentary. (Diocesan Press.)
 Sale and Rodwell's Qur'an.
 Zwemer, The Influence of Animism in Islam.
3. Sufism (C.L.S.)
4. De Boer, Philosophy in Islam.
 Faith of Islam, Note to Chapter IV. (Diocesan Press.)
5. Faith of Islam, Chapter I (Diocesan Press.)

There are many other books in English and German, and excellent French translations of Arab Histories; but the above, easily obtainable in India, will give the student a good working knowledge of Islam and the reference in them to other books will show him when to look for further guidance.

Three Years' Course.**I. THE FIRST YEAR.**

1. The Life of Muhammad.
2. Wars of the Prophet.
3. The First Four Khalifas.
4. The Umayyad Khalifate.

Bibliography.

1. Sell's Life of Muhammad (C.L.S.)
Margoliouth's Muhammad.
2. Ghazvas and Sariyas (C.L.S.)
3. The Four Rightly-Guided Khalifas (C.L.S.)
4. The Umayyad Khalifas (C.L.S.)

II. SECOND YEAR.

1. The Sunnis; Meaning of Sunna; The Four Schools of Laws (Madhhabs; The Traditions.)
2. The Shi'ahs; Their origin; The Twelve Imams; The doctrine of the Imamate and its far-reaching influence; Isma'ilians, Babis, Ahmadiyya.
3. The Mu'tazilis and their views on the Qur'an.
4. Wahhabis.

Bibliography.

1. Faith of Islam, Chapters I, II, III, IV. (Diocesan Press.)
Margoliouth, The Early Development of Islam,
Mishkatu'l Musabih.
2. Studies in Islam, Chapters II, III, IV. (Diocesan Press.)
The Cult of 'Ali (C.L.S.)
The Ithna 'Ashariyya (C.L.S.)
- 3 and 4. The Faith of Islam (C.L.S.)
Macdonald, Muslim Theology.
Tisdall, Religion of the Crescent.

THIRD YEAR.

1. The Qur'an (Sale and Rodwell); its origin; arrangement; recensions.
2. The Arkan-i-Din.
3. Idea of God; His names and attributes.
4. Sufism.
5. Influence of Judaism on the Qur'an; of Hellenism on Arabian Philosophy, and of the Christian environment on early Islam.
6. Law of Apostacy.
7. Ijtihad.
8. Objections raised by Muslims.

Bibliography.

1. Tisdall, Sources of the Qur'an.
Blair
" " (C.L.S.)
Sell, The Historical Development of the Qur'an (Diocesan Press.)
Sell, Studies in Islam, Chapter IV. (Diocesan Press.)
Sell, Criticism of a Qadiani Commentary (C.L.S.)
2. Faith of Islam, Chapter V (Diocesan Press.)
Zwemer, Influence of Animism on Islam.
3. Faith of Islam, Chapter IV.
Macdonald, Religious Attitude and Life in Islam.

4. Sufism (C.L.S.)
5. Geiger, Judaism and Islam (Diocesan Press.)
Bell, Origin of Islam in its Christian Environment.
Faith of Islam, note on Philosophy after Chapter IV.
De Boer, Philosophy in Islam.
6. Zwemer, Law of Apostacy.
7. Ijtihad; note to Chapter I in Faith of Islam.
8. Tisdall, Muhammadan Objections to Christianity.

GENERAL.

Hughes, Dictionary of Islam; Articles in Encyclopædia of Religion and Ethics.

The Bibliographies here given contain books which can be easily procured in India. They are inexpensive and are sufficient for this purpose: There is, however, an extensive literature in English, French and German which the ardent student may consult.

Notice for Literature Secretaries of Language Areas.

IT is a matter of increasing importance that the various Muslim Language areas of India should have special committees charged with the preparation of literature for Muslims in those languages. Each committee when so formed should have a Secretary who should be in constant touch with the Secretary of the Committee for Muslim Work of the N.C.C. Already several committees are functioning, and where we have such committees real progress is being made. The following areas either have such committees and secretaries or they are in the process of getting them appointed: Urdu, Sindhi, Gujarati, Hindi, Oriya, Tamil and Bengali. But there are other important language areas for which we would like to see special committees and secretaries appointed by the respective Provincial Christian Councils through their committees on Work among Muslims: These are Malayalam, Telugu, Pushtu, and Kashmiri. The first two of these belong to the Madras Christian Council, and the last two to the Punjab Christian Council. Those interested will kindly take the proper action.

In accordance with its annual procedure the Christian Literature for Muslims' Committee (C.L.M.C.) will hold its meeting to consider applications for grants for literature from the different language areas the latter part of November or the first half of December. But in any case the applications for grants should reach the Secretary by November 15th at the latest. Will all secretaries for the various language areas kindly take notice, and arrange for the preparation and forwarding of the proper application forms to the Secretary of the C.L.M.C., Rev. M. T. Titus, M. E. Mission, Sitapur, U.P. by the date above mentioned? If the proper application forms for grants are not available they will be sent to each person who asks for them.

The Visit of Rev. W. Paton to India.

The Rev. W. Paton, Secretary of the International Missionary Council will arrive in Bombay from London on November 23rd, and he has expressed a strong desire to meet the Managing Committee of the school of

Islamicism which is to be opened in Lahore. At the present writing the various co-operating Missions have not selected their representatives; however, it is hoped that most of them will have made their selections in time for the meeting to take place. In case this cannot be brought about, then Mr. Paton desires to meet a group of those interested to discuss the project. Every effort is being made to bring the authoritative Managing Committee into being, so that it may have the benefit of Mr. Paton's presence in taking the initial steps, especially as he has all along been the prime-mover in making the school a reality. The date for this meeting will be fixed later, but it will probably occur in either Lahore or Lucknow on November 30th or shortly after that date.

M. T. TITUS.

For Prayer.

LET US PRAY for those seeking in the quiet way of the Friend to make known the Good News of Christ Jesus in Bhopal.

LET US PRAY that "the more excellent way" may be realized among the Muslims of far-off British Guiana.

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 Hony. Secretary :—

Rev. M. S. Pitt,
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