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News and Notes

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Series XXI

October, 1933.

1st October = 10th Jamadi-ul-Sani (6th mo.), 1352, A.H.

Twenty-one Years Ago:

(From News and Notes, October, 1912.)

OCTOBER 16th, twenty-one years ago, was commemorated as the centenary of the death of Henry Martyn at Tocat, North Persia, the day being set apart by leaders at the Home Base for special prayer for the Muslim World.

Paragraphs were quoted by the editor from the 'Call to Prayer', which urged that the situation was in itself a summons to intercession. "Never before have the opportunities been so great or the situation so full of hopefulness. Contrast the condition of the Muslim World as Henry Martyn knew it with its condition to-day! Politically, socially, spiritually, everything is changing. And the very unrest of the Muhammadan World (in these three spheres) adds to the urgency of the Call. The Muslim Problem now appeals to the heart of the Church as it never did before...."

As regards the method of prayer... all can follow the method of Henry Martyn himself, and plead with God *individually*."

No word in that Call to Prayer so strikingly illustrates the amazing contrast between the situation as it existed for Henry Martyn and the situation in which we find ourselves, as that last one in italics. He was *alone*—the *only* missionary in that vast tract—he had perforce to pray alone (he could not join a group, as the 'Call' suggested we should)—and he died a *lonely* death in a foul stable.

As for ourselves, on the other hand, how much we owe to the fellowship of a multitude of kindred souls joined together in this great enterprise—in the same bonds, cherishing the same hope, led by the same Captain! Let us lift up our hearts in grateful praise to God for this as well as every other kind of encouragement.

A Forecast of Probable Changes in Religious India.

THE Press recently gave prominence to a paper entitled *India Fifty Years Hence*, read by that far-sighted civil servant, Sir Malcolm Hailey, at The Royal Empire Society's Summer School at Oxford, in July. In the course of his remarks Sir Malcolm commented on the great complexity of the religious side of life in India and predicted certain changes as almost bound to take place sooner or later.

With the breakdown of orthodoxy (as illustrated by the Arya Samaj) there was noticeable a growth of religious solidarity produced by communal animosities. These animosities, he observed, were "due to secular causes, partly political; the closing of the ranks of the Sikhs against Hindus, or of the Hindus against Muslims, does not necessarily imply the growth of religious force within the life of the community itself. It is quite compatible with a decline in the strength of religious feeling and observance. The dominant factor to my mind is not the particularism which these religions are manifesting under the influence of external causes, but the rapidity with which they are reacting to modernising influences." As in Hinduism we see a gradually disintegrating caste system and the dissolution of the joint-family, so "Islam has been equally accessible to new influences; for it has become impossible to maintain the peculiar character of Islamic culture in the face of the growth of purely secular education."

A vacuum is thus being created in the minds of Indians for the inflow of fresh ideas, political and social, many of which may be of a very disturbing nature. "And on the top of all this we have to reckon with two movements both of recent origin: firstly, the movement for the uplift of untouchables . . . and secondly, the pronounced growth of the Women's Movement among women of the educated classes . . . The issue of the Women's Movement depends in part on the political authority which the women can acquire. If that authority is considerable, we shall see attempts to achieve reformist legislation which will provide a further acute shock to conservative religious opinion. In *Islam*, the attempt will be to legislate for monogamy, for giving practical effect to the Islamic precepts regarding the division of property among women, and for giving to women the divorce right now possessed by men. In *Hinduism*, the attempt will be to legitimize the offspring of inter-caste marriages, to secure the right of divorce, and to enforce the grant of maintenance to widows; in both religions we shall have efforts to make more effective the regulations regarding the age of marriage" . . . We thus have a vision of India in the near future swept by these somewhat convulsive reform movements. "If there is one feature of modern India which is more striking than another, it is the revelation of its accessibility to mass-movement."

H.M.S. Extension Course in Orissa.

THE Rev. J. A. Subhan, B.D., of the staff of The Henry Martyn School of Islamics, Lahore, spent the third week of July in Balasore, Orissa, a station of the American Baptist Bengal-Orissa Mission. This visit was an event of real significance to us here. It was the first time we have had help from an experienced worker with Muslims. Many of us got a new idea of the possibilities of work with them, and all learned many new things about Islam. Workers from several stations were present.

The programme was divided into two parts, a class for Christian workers, and meetings for Muslims. Again the class work was of two sorts. Each morning for a couple of hours Mr. Subhan lectured on Islam, giving out of his experience and study much useful information; each afternoon a preacher gave a talk, assuming the audience to be Muslims. Each man had put much thought on his talk. After he spoke, the members of the class were asked to raise objections such as Muslims would raise. This they did in good earnest. The speaker tried to answer each objection. Then Mr. Subhan made some observations, pointing out the good and weak points in the talk.

To reach the Muslims we arranged four "Round Table" meetings and two public meetings. Two of the former were held in our High School Hall, one at the home of an influential Muslim gentleman in a town four miles away, and one in Bhadrak, forty miles away. The public meeting was in the local Zilla School Hall, and the second one in the High School Hall at Bhadrak, but attendance at the latter was small owing to rain. About thirty Muslim gentlemen were invited to the two "Round Table" meetings in Balasore. Not all came to the first evening, but on the second evening, which succeeded the public meeting, our room was full, many uninvited having come also, much to our joy.

Mr. Subhan took the full brunt of the discussions in each case, making us all marvel at his tact and patience. He demonstrated that it is possible to discuss religion with Muslims without attacking them, and yet to meet their objections and criticisms frankly. The workers present learned much from these discussions. Many of our Christian laymen attended and were much stimulated. The Muslims expressed themselves as appreciative of the discussions, and Mr. Subhan won their friendship. They wished he might stay longer, as we all did. We have to content ourselves with hoping that he may come again. We do hope to take advantage of the situation and do more aggressive work for Muslims.

H. I. FROST.

RAYMOND LULL wrote :

He who loves not lives not,
He who lives by the Life can never die !

A Survey of Existing Literature in Urdu for Muslims.

(continued)

Note on abbreviations in brackets.

- M. Specially written for Muslims. E. also available in English.
 S. Suitable for Muslims. W. from *What God hath used* (Nile Mission Press, Cairo, 3s.).
 PR. To be had from the Punjab Religious Book Society, Anarkali, Lahore 250, etc. Approximate number of copies in stock.

XX. IN REFUTATION OF ISLAM IN GENERAL.

124. *Hazrat Muhammad aur Kitab-i-Muqaddas*. (Muhammad and the Bible). Goldsack, 1927, 1st ed., (1,000), 44 pp., $4\frac{3}{4} \times 7$. 2 as. Gathers up the chief passages in the Bible which Muslims claim as referring to Muhammad; the author deals very effectively with each. Useful for workers. [M.PR. 375].

125. *Al Quran*. (The Quran). Sell, 1919, 1st ed., (1,000), 48 pp., $4\frac{3}{4} \times 7$. 4 as. Translation of an article written for *The Indian Interpreter* (1909) in reply to a Muslim's claim that the Quran is unique. The facts of history and internal evidence are shown to be against such claims. Treatment of subject is restricted. [S.E.PR. 665].

126. *Minar-ul-Haqq*. (The Beacon of Truth). Translation by Muir from original Arabic, 2nd ed., 1930, (1,000), 224 pp., $4\frac{1}{2} \times 6\frac{1}{2}$. 6 as. Sets out to prove from the Quran that (1) Md. worked no miracles, and (2) was not sent to proselytize by compulsion; (3) prophecy was committed to Israelites, not Ishmaelites; (4) the Scriptures are attested as genuine, etc. An old anonymous work reprinted; some sections still useful, but tone at times objectionable. [M.R.PR. 835].

127. *Tanwir-ul-Azhan fi Fasahat-ul-Quran*. (On the Eloquence of the Quran). Akbar Masih, 1909, 1st ed., (1,000), 180 pp., $6\frac{1}{2} \times 9\frac{1}{2}$. Reduced to 4 as. The passages in the Quran, usually cited, do not in fact support the claim that it is inimitable. Contemporary evidence shows that none accepted Islam on the ground of the Quran's superior eloquence. The argument is for the educated; a book for *maulvis*. [M.PR. 390].

128. *Zunub Muhammadiya*. (Was Muhammad a Sinner?). G. L. Thakur Das, 1905, 1st ed., (4,000), 24 pp., $4\frac{1}{4} \times 6$. One pice. Discusses the sins of Muhammad in the light of the meaning of the term *zanb*. An old tract, to be used with discrimination. [M.PR. 1,600].

129. *Aina-i-Islam*. (A Mirror of Islam). Rev. Samuel Knowles and Rajab Ali, 1897, 1st ed., (1,000), 64 pp., $5\frac{1}{4} \times 8\frac{3}{4}$. One anna. In reply to animadversions on the numerous sects of Christianity, this describes 150 sects in Islam. [M.PR. 130].

XXI. IN REFUTATION OF NECHARIS, QADIANIS AND AHMADIS.

130. *'Isa au' Yisu'*. (Isa and Jesus). S. M. Paul, 1930, 1st ed., (1,000), 48 pp., $4\frac{3}{4} \times 7$. 3 as. The Mirza of Qadian sought to defend his attacks on Christ by differentiating between the Jesus of the Gospel and the 'Isa of the Quran; the author points out that these are but two names of one and the same person. [M.P.R. 580].

131. *Ma'zarat-Nama Mirza*. (The Mirza's Defence). S. M. Paul, 1930, 1st ed., (1,000), 80 pp., $4\frac{3}{4} \times 7\frac{1}{4}$. 5 as. In reality the Mirza's arguments in his self-defence amount to aspersions on the character of Muhammad; viz., neither did *he* work miracles, nor was *he* immune from grammatical inaccuracies, nor were *his* prayers answered, etc. [M.P.R. 730].

132-3. *Nur-ul-Huda*. (The Mystery Religions and Christianity). Padri Barakatullah, 1929, 1st ed., (1,000), in 2 vols; Pt. I 132 pp., 6 as. Pt. II 174 pp., $4\frac{3}{4} \times 7$, 8 as. An up-to-date, scholarly and effective reply to the assertion by the late Khwaja Kamal-ud-Din, in *The Sources of Christianity*, that the Christian religion is but the old mystery cults in a new dress. Most valuable for Christian workers. [M.P.R. 780].

134. *'Alamgir Mazhab*. (The Universal Religion). Padri Kewal Singh, 1925, 1st ed., (1,000), 133 pp., $4\frac{3}{4} \times 7$. 6 as. The first reply to *The Sources of Christianity*—by no means adequate. [M.P.R. 630].

135. *'Isa Ibn-i-Maryam*. (Jesus, Son of Mary). S. M. Paul 1927, 1st ed., (1,000), 112 pp., $4\frac{3}{4} \times 7\frac{1}{4}$. 6 as. Refutes arguments (1) of the Necharis and Ahmadis against the Virgin Birth, (2) of the Ahmadis against the Death on the Cross and Resurrection, and (3) of the Necharis and Ahmadis against the miracles of Christ. [M.P.R. 585].

136. *Hubut-i-Nasl-i-Insani*. (The Fall of the Human Race). S. M. Paul, 1925, 2nd ed., (1,000), 54 pp., $5\frac{1}{4} \times 7$. 4 as. Contains summary of a public discussion on *original sin* by the author and Khwaja Kamal-ud-Din in 1924, and a reply to an article on the subject subsequently written by Maulvi Muhammad Ali. A refutation of the Ahmadiyya claim that the Quran teaches that man is born with a nature uncorrupted. [M.P.R. 155].

137. *Zarbat-i-'Isawi*. (Christ's Flail against Dajjal, or a Refutation of the Mirza of Qadian). Akbar Masih, 1926, 2nd ed., (1,000), 180 pp., $4\frac{3}{4} \times 7$. 8 as. Refutes the Mirza's arguments (1) for the sinlessness of the prophets and Md.; (2) against the sinlessness of Jesus; (3) that Jesus did not die on the cross but at Srinagar; (4) cited from Quran and Bible in support of alleged tomb in Srinagar, etc., [M.P.R. 655].

138. *Asbat-i-Salib* (Confirming the Cross). Ghulam Masih, n/d., 1st ed., (1,000), 192 pp., $5\frac{1}{2} \times 8\frac{1}{2}$. 8 as. In refutation of the

Mirza's arguments, based on the Bible and Quran, against the Death on the Cross, with a vivid account of that event; also deals with Ahmadiyya objections to an Atonement and the Second Coming. A book for educated readers. [M.P.R. 615].

139. *Izalat-ul-Mazar Qadiani*. (Refutation of the Tomb). Padri G. L. Thakur Das, 1903, 1st ed., (1,000), 71 pp., $5\frac{1}{4} \times 8\frac{1}{2}$. One anna. An early refutation of the alleged tomb of Jesus in Srinagar; more effective replies have since appeared. [M.P.R. 40].

Book Review.

THE SHI'ITE RELIGION. A History of Islam in Persia and Irak, by Dwight M. Donaldson, D.D., Ph.D., of Meshed, Persia. Luzac and Company, London, 1933, pp., xxvi+393. 15 shillings.

Students of Islam have long waited for someone to bring out in English a comprehensive study of Shi'ite Islam. There is a good deal of detailed information available in German, particularly in the writings of Ignaz Goldziher, but English has seen no more than partial and fragmentary studies on the subject up to the present. Even Professor Browne of Cambridge in 1924 wrote that "we still possess no comprehensive and authoritative statement of Shi'a doctrine in any European language." While the author of the present volume modestly disclaims any such "inclusive ambition" for this effort, yet the reader will discover that he has admirably succeeded in laying the foundations for the important objective suggested by the late Professor Browne. Dr. Donaldson is a missionary of the American Presbyterian Mission in Meshed.

The origin of the *Shi'at Ali*, or party of Ali, is well-known to all students of Islam. This party maintained "that Muhammad had definitely 'designated' Ali, his son-in-law, to be the *imam* or 'leader' of his people." Further it is held by the "orthodox" Shi'ites that the *Imamate* is based on the "expressed intention of God, and the command of the Prophet there have been twelve of these Imams Muhammad designated the first one, and after that each one designated his successor. The 'historic *imamate*' or period of twelve Imams, lasted through two hundred and twenty-eight years following the death of Muhammad."

It is pointed out that one of the fundamental beliefs of the Shi'as is the sinlessness and infallibility of the Imams. Added to this is the belief in the Imams as mediators, so that pilgrimages to their graves are undertaken with greater enthusiasm than the pilgrimage to Mecca. But the most characteristic article of faith centres around the last of the twelve Imams. Dr. Donaldson refers to this as follows:

"The belief that the last Imam did not die, but that he disappeared miraculously over a thousand years ago, and that he is expected to return in order to bring about the complete victory of the Muslim theocratic state throughout the world, is a doctrine that has had most important influence in Persian history. Frequently this expectation has been regarded as politically dangerous, and there have been periods when those who cherished the Shi'ite faith were subjected to severe tests and persecutions. The hope of the return of the twelfth Imam persisted, however, and was re-asserted in desperation when the lands of the Shi'ites suffered from the ravages of

the Mongols, the Tartars, the Turks, and the Afghans; and when the shrines of their sainted Imams were repeatedly desecrated, and those who refused to take refuge in the doctrine of *takiyya* (dissimulation) were ruthlessly massacred."

It is further interesting to note that "in the beginning of the sixteenth century, this belief in the authority of the hidden Imam made such headway that under the Safavid dynasty Shi'ite Islam became the official religion of Persia." The belief that "the hidden Imam is the one in ultimate authority" was even given "tacit recognition" when the Persian constitution was adopted, and "as the Shi'ite clergy are his recognized representatives, this accounts for the number of clergy who were members of the Parliament during the period of the Kajar dynasty."

Further it is pointed out that "this continued waiting for the Imam to reappear has given rise to heretical sects, for in addition to the various schools of Shi'ites that arose from the factions that occurred at the death of an Imam, always over the question of succession, there have been other sects, such as the Shaikhis, Babis and Bahais, that owe their origin rather to the recurring centuries of disappointment that the hidden Imam does not return."

Dr. Donaldson devotes the first twenty-three chapters of his book to a discussion of the causes that led to the origin of the Shi'ites, and the important but more or less monotonous vicissitudes which attended the lives of the Imams. By far the most interesting, and in some ways the most valuable part of the book is contained in the last eight chapters. These deal with the important part the Buwaihids played in bringing about the development of Islam as the religion of Persia; Shi'ite Traditions; Shi'ite Scholars and Theologians; four chapters discuss articles of Shi'ite faith: the Imamate, Sinlessness of the Prophets and Imams; and the Prophets and Imams as Mediators. The last chapter is devoted to an account of the "Rise of Related Sects in Modern Times," notably the Babis and Bahais.

The book is well-furnished with a detailed Table of Contents, a Classified Bibliography, and a good Index. Besides, there are six full-page illustrations. It would have been better had more consistency been preserved in the matter of spelling, for alternate spellings are found for the following: Mashhad and Meshed; Safavid and Safawid; Shi'ite and Shi'a (as an adjective). Proof-reading has been very well done and there are only a few minor slips such as on page 231 where the word *Ashari* is found for *Askari*.

Having made such a good start, it is now hoped that Dr. Donaldson will go on with his investigations, and later on give to the English-speaking world that more "comprehensive and authoritative statement of Shi'a doctrine" to which he has made reference in his Preface. In the meantime, all students of Islam are deeply indebted to Dr. Donaldson for the excellent contribution to the literature on the Shi'ites which is to be found in this volume.

Moradabad.

MURRAY T. TITUS.

HENRY MARTYN wrote:

If the Lord has work for me to do
I can not die!

WANTED.

WANTED for forming a Reference Library on Muslim subjects in Bengal :

1. Back numbers of *The Moslem World Quarterly*, from (and including) 1929, backwards—also the issues for January, 1931, and April and October, 1930.
2. Books on Muslim subjects, offered by retiring missionaries and others, by deed of gift or sale.

Details should be sent first by post to : Rev. G. Hawker, Oxford Mission House, 42, Cornwallis St., Calcutta.

Carriage will be paid on all such offers, and, when requested, small payments for purchase.

FOR PRAISE and PRAYER.

PRAISE for the safe return of Mr. Browne from Java and Singapore—pray that wisdom and courage may be given to those who are now planning to open up work among the Malays.

PRAY for much blessing to follow the work done in Dr. Zwemer's Conferences and meetings in China.

PRAY for the work of the new term, at H.M.S., Lahore; especially for the students who will come to reside there for concentrated study.

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. L. Bevan Jones,
5, Egerton Road,
Lahore,
Panjab, India.

