

News and Notes

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

Series XXV.

September, 1937.

September 1st=23rd Jamadi-uth-Thani (5th mo.) 1356 A.H.

Wa'wiz or Watch ?

"**W**HE Muhammedans give Yisu much higher respect and honour than you Christians do," smiling remarked Abdul 'Aziz, a land-owner and a fairly well-educated man. "In fact we have first to be Christians before we can become Muhammedans," he went on.

"Yes, you often seem to be very zealous in your defence of Him if any one should speak anything against Him," I replied. "But tell me, what difference does it make in your life that you declare Him to be a *paighambar*? Do you feel any of His cleansing, saving, empowering influence and presence? Does He make you hate sin? Does He help you to daily victory over it in your life? Does He give you comfort? Are you conscious of His being close by your side helping you to be a righteous, noble man?"

To this the answer was silence and I became aware of my friend's desire to turn the conversation into other channels.

Taking out my gold watch, I held it before him and asked, "What is this?" The question might seem puerile but I went on to say, "It was not so very long ago that the first man in this village, yes! in your own family, saw a thing like this. It is a comparatively recent invention. Now suppose that you as a young man had been one of those who had never seen a gold watch before. You had however lived all your days in the neighbourhood of this village and knew full well the nature of a *ta'wiz* and why people are accustomed to wear such things upon their necks. It may be that some from among your acquaintances are even now wearing them to-day. Suppose then that you had been walking along a path and had suddenly come upon this round, gold, *ta'wiz*-like object with a cord attached to it. What would you have thought about it? It is quite possible you would have said to yourself, "What a rare and beautiful *ta'wiz* this is. How lucky I am to find and be able to wear the best *ta'wiz* in the village."

What great pride and joy you would put it upon your neck and give it honour and loving care. You would let no one underrate it. You would put a great deal of trust in it. You would be doing just what your forefathers had done and you would be using it to the best of your knowledge of its nature. You had been wearing it for years and you thought that you had always done it the highest honour. But one day, some man happened to come to your house from a distant place. Seeing that gold pendant on your neck with its face turned to your breast, he was for a moment puzzled, but upon closer scrutiny he knew it was nothing else but a watch.

‘He said to you, ‘My friend, that is a lovely watch you are wearing round your neck. Where did you get it?’ You would reply, ‘Watch, did you say? That is no watch, It is a *ta’wiz*. It is the best, most costly, most talked-of *ta’wiz* in this whole district. I have worn it for a very long time.’ Said he to you, ‘Well, my friend, let me shew you something in that *ta’wiz* which you have not yet discovered. See, here is a key. Just wind it and you will find that these hands begin to move. This is a wonderful little machine. It will tell you when to go to bed and when it is time for rising. It will shew the time for your prayers, for your food, the time to start off to catch a train and a hundred other things. All this will it do for you if you will put it to proper use in your life and give it an honour higher than you would give to a *ta’wiz*. I know this is so because I have used one for many years and I would be lost without it. I don’t like to see you using it as a *ta’wiz* when I know it would be of so much greater value to you in your daily life as a watch.

‘You find it hard to believe me because you have got used to regarding it as a *ta’wiz* but I am telling you nothing but the truth even though it seems absolutely contrary to all that you have thought about this valued treasure. But you should try it and let it prove itself in your life.’

‘Well Abdul ‘Aziz, that is the way you are honouring Jesus. You have long thought of Him as a *ta’wiz*. I am glad that you have held Him in such great esteem. There are many people who would not even do that. But, if you will test Him in other ways, take Him into your daily life, let Him do for you what He is doing for us, you will be amazed to find that He is far more than a *ta’wiz*. He will guide and enrich you and bless your life beyond your fondest thought. Here is the picture of Him. (Presenting the Gospels according to John, then Matthew, then Mark, then Luke and finally the Acts of the Apostles as a set numbered from one to five shewing the order in which they should be read). It is like a moving picture if you read right through these five perhaps half a dozen times. From these pages He will step out as a clear and distinct person. You will see Him doing for others just what He is doing for me and for all who sincerely take Him into their lives. Don’t throw away your *ta’wiz* but make some discoveries that will enable you to use it as a watch. You

will thank me for pointing out the way it works when you have made the discovery for yourself. And all the while you are reading these books, keep this prayer in your heart, 'O God, help me to come to know this person as Thou dost want me to know Him, so that I may really know the difference between the *ta'wiz* and the watch.'"

This line of approach had the result of my friend happily paying for the set of five and assuring me that he would read it '*silsilawar*' and he was not in the least offended by the argument but grasped the meaning of the parable. I would be glad to have other and more convincing replies to this old and constantly recurring remark on the part of Muhammedans.

G. B. OGDEN.

Congratulations.

WE extend to Rev. J. J. Lucas of the American Presbyterian Church our hearty congratulations on his ninetieth birthday (August 21st) and on sixty-six years of missionary service in India.

Imitation is the Sincerest form of Flattery.

Translated from the Urdu, issued recently in *Paigham-i-Sulh* (Lahore).

OUR GRACIOUS PROPHET (PEACE BE UPON HIM) WAS THE
LAST PROPHET.

MAJID. There is a boy, William, attending our school, whose father's name is Ahmad Shah. He says, "Formerly we were Musalmans and then became Christians. All you Musalmans have only one God, but we have three Gods. Therefore we are greater than you."

Majid's mother. God is one, and it is our boast that our God is one. He has no partner. He possesses all power and might. To have many gods is neither a good thing nor a matter for boasting. The Jews seized one of their three gods and hanged him on a cross. Fine gods they were they could not save themselves!

Majid. Mother, what do they call a cross?

M.'s mother. It was a kind of gibbet whose shape is like this †. And whatever man they wished to execute, they used to hang him on a cross and drive nails through his hands and feet. So that in this way, hanging on the cross, he would die of hunger, thirst and pain. The Jews hanged Hazrat Isa also upon a cross. But that day a severe storm came and the people were frightened, and one of the disciples of Jesus mingling with the people came after a few hours and took him down, and kept him concealed in a mountain cave. In his hands were wounds and on them he applied ointment. When Jesus became well he left that country and travelled towards the mountains of Kashmir and having lived there for some time he died, and his grave is there in Kashmir.

Majid. But William says that our Jesus Christ is seated in heaven, and he tells all us Muslim lads, "Our Jesus Christ is alive and that he will come again, and will well beat you Muslims. I, of course, became very angry and look you, mother dear, the Maulvi Sahib's boy, Inam Ullah, also says that this is right. "Hazrat Isa is alive and will again descend from heaven." I said "That's a lie, for Hazrat Isa is dead." But William started to say, "Come Inam, come along, we won't speak with him. He is an Ahmadi and all Muslims call them infidels and say they are not Muslims." Tell me mother, why do Musalmans call us 'infidels'?

M.'s Mother. Because there is always opposition to every good work. Even our gracious Prophet himself was spoken evil of by people. The Muslims to-day have generally caused the commands of God and his Prophet to be forgotten. God declares "Whosoever says Salaam to you, don't call him an infidel." And our gracious Prophet says, "Whoever turns towards the Qibla and prays, don't call him an infidel, for he is a Muslim." But they pay no attention and for the least thing call each other Kafir. They not only call us Ahmadis infidels, but amongst themselves for the slightest difference promptly issue *fatwas* for blasphemy. This thing is very bad. God made Mirza Ghulam Ahmad the reformer for this century and sent him that he might remind the Muslims of the commands of God, and to serve Islam. Formerly such a quantity of books and newspapers were not published, but nowadays innumerable books and papers are issued. Padres have written many filthy books against our gracious prophet and Islam, and have said many false things against our gracious Prophet and Islam and so have begun to lead people astray. And the Muslim Maulvies have been altogether careless. And when any person who has heard something about Christian teaching has asked a question of the Maulvies, they have answered at once, "You are an infidel." Therefore, at this time, many very good Muslim families have become Christians. Why, the father of Ahmad Shah, whose son William is studying with you, belonged himself to an important Sayyid family, yet he also became a Christian. In this way several families have become Christians. But when the promised Messiah came and wrote answers to these Padres' objection and also wrote books of instruction on Islam, issued proclamations, and gave lectures and said, "These current stories are lies and not the teaching of Islam rather the genuine teaching is this, which is in the glorious Quran," why, then the eyes of the ordinary Musalmans were opened and the progress of Christianity was at once checked and now no family becomes Christian. Indeed, all the Christians know that these Ahmadis are the genuine and true Musalmans. That is why they are embarrassed whenever they hold religious discussion with them. But alas for the Musalmans! they have not appreciated their own well-wishers but have themselves become the greatest enemies of Hazrat Mirza. But God be praised that he has granted us this favour that we have acknowledged the re-

former of this age. And Hazrat Reformer has not taught us any evil thing. We observe all the commands of God, we perform religion and with our money propagate Islam. Majid! you, know, don't you, what our Islamic Missionary Society is doing?

Majid. Yes, mother dear, you will surely remember that father on the day of the Id, took subscriptions from each of us and I gave half of my Id pocket-money. And he said "We shall send this to the Ahmadiya Society for the propagation of Islam and you will be rewarded and God will be very pleased. Mother dear, please tell me, Why do we give our money to the Society? And what work do they do?"

Majid's mother. Son now it is very late, go to sleep and I will later tell you all about these things, if God wills.

Muslims and the Congress.

The following extract is from the *Statesman* of August 16th, 1937, and is by the regular contributor '*Ain-el-Mulk*.'

CONGRESS leaders have never tired of assuring the Moslems that the rights of minorities would always be safe in their hands. Now has come the time when the worth of these assurances will be tested. The brief while that Congressmen have been in power in six provinces has already provided proofs that those assurances will not stand the test. Making a rapid survey one finds that out of a total of thirty-seven Ministers in the six Congress provinces as many as thirty-one are caste Hindus and only five are Moslems, while the scheduled caste Hindus have secured only one ministership. Next, one notices that the Congress flag which does not represent all communities and which Moslems have declined to accept as their own is being forced on everybody indiscriminately as a symbol which they must all honour. The song *Bande Mataram* to which Moslems have the greatest objection has been sung inside the legislatures and even Moslems have been compelled (not physically of course) to get up in their seats in reverence while it was being sung. All this is most disquieting already. Lest European and other readers not conversant with the nature of the so-called "national song" fail to understand the reason why Moslems object to it, it may be useful to give its genesis in brief. Moslems object to it on two grounds. Firstly, it was originally composed and embodied in a novel by the writer Bankim Chandra Chatterjee of Bengal who put it in the mouth of a rebel-hero named Bhabananda. This Bhabananda's sole aim was to turn out the Moslems from Bengal and he is made to express the wish in one place that the time might come when "mosques might be demolished and temples raised on their sites." This rebel-hero goes round the country singing the song *Bande Mataram* and using it as a means to fire the imagination of Hindus to rise in arms against the Moslems. Thus *Bande Mataram*

was originally a hymn of hate against Moslems and was intended to be an inspiration to violence. This is why Moslems object to it. Secondly, in the course of the song the "motherland" is compared specifically to several Hindu goddesses and words in worship of such images are freely used. It is, therefore, idolatrous in spirit and expression. Naturally Moslems feel averse to being a party to its singing and cannot accept it as the national song of India if they also are to be component part of that nation.

But this is not all. In the United Provinces Legislature a private Hindu member has given notice of a Bill for the prohibition of cow-slaughter. In the statement of objects and reasons the mover has not made a secret of his intentions. The inhabitants of the province, he says, are mostly Hindus; as a result of cow-killing there have been many communal clashes between Hindus and Moslems; and therefore the best course would be to forbid the slaughter of cows altogether. He further talks of the present "golden opportunity" when the legislature has been given the power to stop the killing of cows. It remains to be seen what attitude the Congress party of the United Provinces adopt towards this proposed measure.

Some Hyderabad Statistics.

POPULATION: 14,436,148. Muslims: 1,534,666
Christians: 151,382

URBAN POPULATION: 1,616,981.

Muslims congregate in the towns in larger proportions than any other community. More than 33 per cent. of Muslims are in the towns and only 16.1 per cent. of Brahmanical and Adi Hindus are in the towns.

HYDERABAD CITY has more than 12.5 per cent. of the Muslim population of the State.

CHRISTIANS: 17 per cent. are in the towns and of these 62 per cent. are in Hyderabad City (mainly British Troops).

This means that outside Hyderabad City only 6.5 per cent. of Christians live in towns.

HYDERABAD CITY. Christians number 16,123.
Muslims number 192,343.

Language.

1. Decrease in Telugu speakers:
TELUGU speakers have decreased 78/1000 in Karim Nagar District in a decade.
In Medak 103/1000
In Mahbubnagar 303/1000
Telugu speakers decreased in a decade by 955,190 (*i.e.*, those who speak Telugu as their mother tongue).

2. URDU. Total (Mother tongue)	1,507,272
Muslims	1,391,372
Brahmin Hindus	89,592
Adi Hindus	21,001
Jains	368
Sikhs	1,400
Christians	3,305
Others	234

(There are 142,294 Muslims whose mother tongue is not Urdu. This would include some Arabs but most would be Telugu-speaking).

In addition to the above there are 450,773 who use Urdu as a second language.

Total Urdu-knowing 1,958,045.

Medak has 10 per cent. with Urdu as mother tongue.

"The figures however defective indicate that the language is making a rapid stride among all classes of people as the means of communication. It enjoys official patronage and is therefore expected to become the *lingua franca* of the Hyderabad State . . . a little more than 13 per cent. of the State's population understand Urdu either as their mother tongue or as a subsidiary language" (Last census).

Prayer and Praise.

The family of converts about whom Dr. Taylor wrote in July needs our special prayers in a time of testing.

LET US PRAY that those who are engaged in producing hymns and other literature in Pushtu, and for all who are engaged in the use of difficult languages for the proclamation of the Gospel.

LET US PRAY for the Christian Church and its missionary enterprise in the Hyderabad State, and for a number of enquirers there.

NEW MEMBERS.

Rev. Dr. S. C. Picken,	A. P. Mission,	Sargodha.
Rev. H. Johansson,	Independent	
Miss L. M. Buchanan,	U. P. Mission,	Pathankot.
Miss M. C. Helm,	A. P. Mission,	Jugraon.
Mr. N. C. Moffat,		Ajmer.
Mrs. Lumm,	M. E. Church,	Dehli.
Rev. C. C. Herrmann,	M. E. Mission,	Aligarh
Miss Morris,		Landour.
Rev. H. E. Shaw,	A. P. Mission,	Kasur, Punjab.
Miss J. I. Peters,	M. E. Mission,	Bijnor, U.P.
Miss E. A. Eames,	Methodist Mission,	Ghaziipur.
Miss N. Walsh,	C.M.S.	Hyderabad.

NOTICE.

Please note the Editor's change of address.

After September 22nd the Editor's address will be as formerly
30, Mozang Road, Lahore.

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. 0d).

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,
La! Tiba, Landour,
Mussoorie, U.P., India.