

News and Notes

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

Series XXVII.

November

1939.

November 1st = 18th Ramadan (9th mo.) 1358 A.H.

How Not to Use the Quran.

An Urdu tract examined.

(Continued from last issue.)

QUITE clearly the original pamphlet has had far-reaching influence, for not only, as we have said, do the Arya Samajists make use of it in their propaganda against the Muslims, but Maulana Muhammad Ali, the President of the Ahmadis of Lahore, thought it worth his while to give much time to refute its arguments in a book of 159 pages which he published in 1921, under the title "Muhammad and Christ."

This was the form of his reply to what he took to be "the challenge of Christians." He speaks of this pamphlet as having been "issued by the Christian Missionary Society of Ludhiana," and takes it to be a serious presentation of the Christian case!

On the other hand, he shows that he was aware that the translation of the tract appeared in the Muslem World Quarterly and must therefore have seen what Dr. Wherry there stated concerning it, viz., that it was the work of a mullah, a confessed believer in Christ. Incidentally, from the same source he must have been acquainted with "Abdullah's" reply.

At the outset of his book he complains that Christians rely on words and appearances, not on work and reality. To the Christian "greatness" consists in eulogy of and incredible stories attributed to, Christ, not in the actual work done by Him. It is for this reason that they quote what Christ says of Himself (and Muhammad did not), and miracles Christ is supposed to have performed (and Muhammad did not).

Md. Ali insists that miracles are of secondary importance—they do not serve any useful purpose in themselves. *The miracle*

is the planting of virtue and the supplanting of evil in the world. Muhammad must be counted "great" because he wrought such a mighty transformation in the world, and for this reason he was the most "successful" of all prophets. Consequently the Quran does not speak of Muhammad in high-sounding words, but rather stresses the transformation he wrought.

We observe, he says, that to-day Christians are *going to the Quran* for proofs of the superiority of Christ over Muhammad—strange indeed this going to the Quran, which is denounced by them as the fabrication of an imposter! We admit that the Quran does speak of both Jesus and Mary, but it is to clear their names from reproach and calumny.

This writer then proceeds to refute in detail the various arguments based on the Quran for the superiority of Jesus:

On 1.—*The Birth of Jesus*—he says that 19: 22-23 really shows that Jesus was conceived in the ordinary manner. No verse in the Quran will be found to state that Mary conceived by the Holy Ghost, nor yet that Jesus was born without the intervention of a male parent. (He admits that divergent views on this point are held by Muslims.) In any case, he says, one cannot base "greater excellence" on this account of Jesus' birth, otherwise Adam, who had neither father nor mother would be greater still; even Eve would thus be superior to Christ.

In the Quran Jesus is definitely and repeatedly called "son of Mary" in refutation of his divinity. Further, Christians hold that sin came into the world *through woman*; when they therefore did away with one parent for Jesus they should not have retained Mary; cp. Job, 35: 4. According to the declared Christian doctrine of sin the son of Mary (herself a sinner) cannot be raised to the dignity of Godhead. (Md. Ali also refers to the fact that John the Baptist's birth was announced by an angel, and adds "there is no assurance that the offspring so announced will accomplish great things".)

On 2.—*The greater excellence of Mary*.—Md. Ali quotes the gospels in order to belittle Mary e.g. "Who is my mother?" and declares that she did not believe in Jesus.

Moreover, the Jews spread calumnies regarding her; it is for this reason that the Quran defends and praises her, 3: 41. Thus she is called *siddiqa* in order to correct the Gospel record that she was not a believer. She is declared to be above all women of her own time, not of all time. Muhammad's mother died when he was six years old, so she could not have been an unbeliever.

On 4.—*The Call*.—He contends that the words spoken by Jesus in 19: 31-2 were not spoken by a babe. But is a prophet less worthy because 'called' when grown to manhood? Then what of Abraham, Moses, Aaron? He adds, any way Muhammad did not need to be baptized as Jesus was.

On 5 and 6.—*Ascension to heaven*.—The Gospel narratives concerning this are contradictory and unreliable. But we know that Elijah and also Enoch actually did ascend to heaven; therefore both are greater than Jesus.

In reality, however, the Quran makes no such statement regarding Jesus. The Arabic word *rafa* means 'exaltation' in the presence of God, cp. 3 : 54 ; 4 : 157—158 : and he quotes the commentator, Razi, who takes the word at this place to mean, exalting in degree and praise, not in place and direction.

Md. Ali then says of 4 : 157-8 that the 'exaltation' of Jesus here spoken of is his state as contrasted with the fate which the Jews intended for him by crucifixion. Never did Muhammad fall so low as to be maltreated in this way by his enemies.

But as a matter of fact other passages in the Quran make such an ascension of Jesus, as that held by the Christians, impossible, for it teaches that Jesus did die, but not on the cross; while neither the Traditions nor the Quran make any mention of Jesus being alive in heaven.

7. *Miracles*.—Md. Ali says that in the miracles of Christ Christians find "as in nothing else" the argument for his divinity; even the central fact of the Christian religion is a miracle, *viz*: the resurrection. But if Christ did not rise from the dead—and the gospels say he did not—then all their preaching is in vain.

He seeks to test the accuracy of the records reporting Christ's miracles by the criterion of the amount of "success" that attended Christ's mission. He argues that if all whom Christ is reported to have healed were in fact cured, then Jesus would have had multitudes of disciples. As a matter of fact his followers were but poor folk and few in number. Md. Ali therefore argues that the records of the miracles were later inventions that have been incorporated into the Gospel narrative to make up for the failure of Christ's mission.

On the other hand he asks his readers to consider the wonderful results achieved by Muhammad. In the short space of 25 years he transformed the whole of Arabia, the conversion of which had been the despair of both Jews and Christians. In other words, he raised that nation from the depths of degradation to the highest plane of achievement.

As to Christ's having raised the dead—Christians take this to be the mightiest work of Jesus and sure proof of his divinity. But the Bible says that others raised the dead, e.g. Elijah and Elisha. Md. Ali thinks it possible that these instances led the Gospel writers to attribute similar achievement to Jesus.

But in fact Jesus did not really raise the dead; he was using symbolical language, cp. "Let the dead bury their dead", Matt. 8. 22. The whole fault is to be attributed to Jesus' too

free use of symbolical language. This point gives us the clue for the interpretation of the words in the Quran attributing miracles to Jesus; thus Md. Ali argues from 6:122 that the Quran declares that Muhammad also gave life to the spiritually dead.

On 8.—*That Jesus created things.*—Had this been true of Jesus the writers of the gospels would surely not have omitted it. But actually the Quran nowhere calls Jesus 'creator', cp. rather 13:17. This whole claim for him is due to a confusion of words. The Arabic word *khalq* has two meanings (a) measuring, (b) creating. It is often used in the first sense, and in 3:42 it is so used of Jesus.

On 11.—*The sinlessness of Jesus*—Md. Ali says that next in importance to the miracles of Jesus, in the view of Christians, is his 'sinlessness', and he says: "the very basis of the Christian religion is laid on the exclusiveness sinlessness of Jesus."

He then attacks and repudiates (a) "the low view of human nature (original sin) which forms the foundation stone of the Christian religion"; and (b) the Christian view that prophets in general were sinners.

He contends that mere sinlessness is no proof of greatness; greatness depends on the amount of good one does, and by this standard Muhammad must be adjudged to be first.

Md. Ali goes out of his way to suggest that on the basis of the Gospel narrative Jesus himself was not sinless. Among some of the facts he cites are the following; that he was subject to suggestions from the devil; was only filled with the Spirit at his baptism, whereas John the Baptist was filled with the Holy Spirit *from his mother's womb*. Then making reference to passages concerning him in the Quran which Christians often quote,

e.g. 4:169 "A spirit from Him": he says "this does not make him divine, but is said because his enemies spoke of him as being born of illicit intercourse; the phrase just means that he was "a pure soul." Moreover, the word *ruh* used here of Jesus is used also of Adam, 15:29; 32:9.

3:44—"His word". Md. Ali says the whole paragraph should be read to mean "O Mary, God gives you good news with a word from Him (of one) whose name is the Messiah, Jesus, son of Mary."

As to Muhammad's asking for forgiveness, "the word *istighfar* means 'protection' or 'covering', that is, protection against sin as well as against punishment. Since then the Quran declares the prophets too have been sinless this reference to Muhammad can only mean "seeking protection from sins to which man is liable".

13. *Second Advent.*—Granted that Muslims believe that the Messiah will return to destroy Anti-Christ and to re-establish

Muslims in the faith, yet it is a grave misunderstanding to think that *Jesus*, as such, will return to life. On the contrary, Jesus himself declared that *Ahmad* will come, c.p. Quran 61 : 6 : for further references see 24 : 55 ; 3 : 48 ; 62 : 23.

Moreover, the *finality* of Muhammad's apostleship is against this notion of the Christians. Muhammad completed his work, so that no other prophet is needed.

Md. Ali goes on to say that the second advent of a person, e.g. Elijah, is not his *personal* reappearance; compare how Jesus himself explained the significance of John the Baptist as being the promised Elijah. But in fact the reference in the Tradition quoted shows that the Messiah must be a *Muslim*. He has already come in the person of Mirza Ghulam *Ahmad*, of Qadian, who has "broken the cross, because he has shown from the gospels that the death of Jesus did not take place on the cross. Moreover Jesus never rose from the dead and so the preaching of the Christian missionary is vain and his faith also is vain..." "The Christian religion laid its foundation on the death of Christ on the cross and his subsequent rising. Both these statements have been proved to be utterly wrong, and with the foundation the whole superstructure falls to the ground".

* * * * *

Surely there is enough in the above record to give the Christian evangelist reason to reflect carefully on the ways in which he may make use of the Quran. We cannot accept it as in any sense authoritative for Christ and Christianity, for it denies outright some of the most precious things on which our faith is based.

L. B. J.

The Fresh Challenge of Islam in China.

P. A. CONTENTO, KUNMING, YUNNAN.

OVER ten million souls in China are chained to a black stone in the Arabian desert. 'Ah,' you say, 'they must be Moslems.' Yes, they are, and when we realize that these are part of the vast horde which takes in one-seventh of the human race, it makes us gasp in astonishment. And yet the Church of CHRIST has largely ignored—or at best has been passive towards reaching—this great mass of humanity with the message of Salvation. Granted, this is the most difficult field of evangelism in all the world; but had the Church been found more often on her knees on behalf of Islam, this mighty stronghold would have crumbled to ruins long ere this. However, though it may be the last, another great opportunity is presenting itself to the messenger

of CHRIST. What Dr. M. T. Titus writes about Young Islam being on trek in India is just as true of Young Moslems in China.

The great movement inaugurated by the Central Government for educating the masses of China, struck the Moslem Camp like a whirlwind. Until recent years, the only education the average Moslem boy received (girls were all illiterate) was a little scratch of Arabic which came to learn by heart. This much was essential, as prayers must be said in the language of the Koran, which to them is the language of heaven.

This, of course, meant that very, very few Moslems got into government jobs, as they could not qualify for these without a Chinese education. But the last ten years has seen tremendous changes. The Moslems have taken up the idea of a liberal education with great enthusiasm. Very often, a village may have a large percentage of Chinese in it, and the school may be meeting in an old temple or specially built school building, while the teachers are Chinese. This has greatly alarmed the Moslem leaders as it gave a non-Moslem great influence over the thought-life of the child. To counteract this the boys have to go before and after school to the mosque for instruction in Arabic. Moreover, I have noticed that all over YUNNAN Province, wherever the Moslems are in the majority, the school meets in the mosque. They were taught to believe that the Koran contained a summary of all the knowledge needed for this world and the next. They are now asking, 'Is it so?'

Now what is Islam doing to meet this need?

(i) Well, to begin with, scores of monthly and weekly periodicals have come into existence in the last few years, and they leave no stone unturned to present Islam to young minds in the most eloquent terms possible. They even stoop to using Christian phraseology and applying it to Muhammad! I have one before me as I write, and one would imagine the articles were about CHRIST were it not for the fact that 'holy Muhammad, the last and greatest prophet,' is the recurring phrase throughout.

(ii) Several new biographies of Muhammad have appeared lately—utterly different from older biographies. Here he is a kind reformer and uplifter of mankind; not the *former* stern warrior with the sword in his hand, holding it over the head of his victim who was crying for mercy. Oh yes, they still make him the great conqueror, but now as a great hero—not a conquering general! Indeed, some Biblical New Testament terms are occasionally worked in to describe Mohammad.

(iii) The Moslem presses are turning out miles of apologetic material—all of course anti-Christian. They firmly believe that Islam and Christianity will some day fight for mastery and

they are fortifying their positions for the final overthrow of Christianity. We may smile at this, but the arguments they use against Christianity are mainly culled from rationalistic (modernistic too) writings from the West. Young Islam is beginning to think these arguments are conclusive against Christianity!

The question may be asked, what are the Christian forces doing to meet Young Islam? The answer is brief—practically nothing. The present stock of Christian literature for Moslems is very inadequate and insufficient, and so we must bend every effort to produce new literature, not of the old controversial style, but that which explains Christianity clearly and sympathetically yet in vigorous language.

In our village preaching we are interrupted and told that our present Scriptures are utterly corrupted and changed. Prophecies re Muhammad have been removed and CHRIST has been deified! By that wicked apostle named Paul!

In visiting Moslem villages we have always found a great demand for bilingual (Arabic-Chinese) Gospel portions. Arabic is held in such high esteem that these Gospel portions are prized. Please pray for the forty-seven Moslem villages in which we have visited, preached and distributed Scriptures, and for the many more we will be visiting soon. We have visited about fifty mosques.

* * * * *

Mr. Paul Contento is the missionary of the China Inland Mission to whom reference was made on p. 78 of our October issue. He is hoping to get *Christianity Explained to Muslims* translated into Chinese, as a whole and in sections, as he believes it will prove of great help in their work of Evangelism. (Ed. N. & N.)

Notes.

Dissatisfaction of Indian Muslims.—While we may deeply regret the political impasse which threatens once again to disrupt India, it would seem from statements made in the press by responsible Muslims that their community, in provinces where they constitute a minority, have legitimate grounds for complaint against Congress ministries.

For instance, notwithstanding general resolutions assuring to Muslims full liberty to profess and practise their religion, "the Bihar Premier admitted in the legislature that in 1938 his Government had prohibited Muslims in sixteen places from offering cow sacrifice, including places inhabited by Muslims alone or with a majority of Muslim population."

Again, though in one quarter legislation permits to minorities the rights to migrate and settle where they like, the Congress Government of Assam has acted otherwise. "Not only has all such immigration been stopped, but many immigrants who

have settled in certain areas are to be ejected. It is needless to say that the majority of these immigrants are Muslims from Eastern Bengal."

Nor do the Muslims find any reassurance in the reported statement of a prominent Congress leader, as to how vexed communal problems are to be settled, that: "We shall not meet as Hindus and Muslims, but as Indians; a simple majority will decide each issue."

* * * * *

Urdu translation of CHRISTIANITY EXPLAINED TO MUSLIMS.—It gives us much joy to announce that the Urdu translation of this manual has been completed and is now in the press. The work has been done by Rev. John Subhan and the final reading was scrutinized, word for word, along with the author, thus reducing to a minimum the risks of misconstruction. The printers and publishers are to be The Punjab Religions Book Society, Anarkali, Lahore, to whom orders should be sent. The book will comprise about 250 pages, and should not cost more than One Rupee. Great efforts are being made to have it ready for sale by the middle of December.

For Praise and Prayer.

PRaise for the forward movement of Evangelism for Muslims in China—let us especially remember at this time our comrades in this work, the members of *The Friends of the Moslems of China Band*.

PRAY for God's guidance and blessing to rest on the work of the two committees which are to meet in Delhi on 15th November—the Committee of Management—of the Henry Martyn School and the Christian Literature for Muslims Committee.

PRAY that an opening may be found for an educated young convert who comes from a family of good standing and has left all for Christ—he wishes to devote his life to the care of the sick.

PLEASE NOTE.

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. 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 Acting Honorary Secretary:—

Rev. L. Bevan Jones,
Lal Tiba,
Landour, Mussoorie,
N. India.

Moslem Work in South India.

By Rev. N. F. Silsbee.

“THE Muhammadans of India are an outstanding problem, because of the long neglect on the part of the Church of Christ. At the important series of Conferences of Christian workers among Muslims held in Jerusalem in 1924, it was the unanimous judgment of leading missionaries that Moslem India is in a very real sense an unoccupied field. Little special work for Muslims is carried on, although there are sixty-nine millions of them—the largest Moslem population of any country, and over one-fifth of all the Muhammadans in the world. While there are well over five thousand missionaries in India, the number of those who are specially prepared and set apart for the evangelization of Muslims is pitifully small... It is clear that there is such a serious lack of attention being given to the Moslem problem in proportion to its importance that its adequate consideration by all missions in India is urgently required.” (Rev. Samuel M. Zwemer, D.D., LL.D., from “*The Islamic World and Missions To-day*,” in “*The ~~Baptist~~ Missionary Review of the World*,” Oct. 1926.)

These ringing words constitute a serious challenge, and during the four years since they were first written there are hopeful indications that here and there they have had much prayerful consideration. First among these we may mention the establishment of the Henry Martyn School of Islamics in Lahore, Punjab, the citadel of Islam in India; courses for missionaries and Indian workers have been offered since February, 1930, and shorter extension courses in various other centres for those unable to go to Lahore. In the strong Muslim State of Hyderabad there are encouraging signs of the breathing of the Spirit, and a new interest has been aroused. In South India (as will be seen below) two or three Societies, at a sacrifice of their present work, have taken practical steps to set apart both missionaries and Indian co-workers for definite work among Muslims. But a bare beginning has been made.

Dr. Zwemer, after his extended visit to India in the winter of 1928-29, giving his course of fifteen lectures on “Bringing the Gospel to the Moslem Heart” in many important centres gives an up-to-date statement in his editorial in “*The Moslem World*” April, 1930, entitled, “The Unoccupied Areas.” He says: “‘Moslem India is in a very real sense an unoccupied field.’ This quotation from the findings of the Jerusalem Conference in 1924 was perhaps an over-statement. But it is still true of many

of the provinces, and especially of the Moslem population of some of the great cities. When we study the map of India showing the distribution of foreign missionaries to each million of the population by provinces, it is evident that the Muhammadan sections are the most sparsely occupied. In Bengal, and also Northwest India there are whole districts wholly or predominantly Muhammadan without a single foreign missionary resident. . . . The Mappilahs in Malabar, South India (see below) are almost untouched by Christian missions; while the Muslims of the Tamil and Telugu-speaking areas in South India are largely unreached by special missionary effort." (This is true whether they use their own Hindustani or one of these Dravidian languages. Kanarese predominates in Mysore State and the West Coast, but is used very little by Muslims, who use Hindustani in these parts; Telugu and especially Tamil is now being used in certain sections more than formerly; the Mappilahs use Malayalam).

If the Muslim population of India received its proportionate quota of missionaries as compared with the Hindu population nearly twelve hundred missionaries would be devoting themselves to the evangelization of the Muhammadans. But what do we see? A recent carefully compiled survey made on behalf of the National Missionary Council, India, entitled "The Muslims of India, Burma and Ceylon, and the extent of the Christian Missionary Enterprise among them" reveals the fact that out of 6,027 missionaries in this area only about thirty-five have had specialized training for work among Muslims, and most of these are in Central and North India. There are in addition to this number a few missionaries and Indian workers here and there who have, in addition to their regular work, acquired a practical knowledge of Urdu and have done some reading on the subject of Islam, and are carrying on a certain amount of evangelistic, educational and medical work among Muslims.

The statements in the above paragraphs refer largely to India as a whole, and in a consideration of South India separately would apply with far greater force. South India includes the Madras Presidency with its twenty-seven districts (British India); five native states known as the Madras States, the more important of which are Travancore, Cochin and Pudukkotai; Mysore State, containing twelve districts, and Coorg. Missionaries from Protestant Societies, Continental, British and American,—have worked in South India for well over two centuries, including such devoted servants of Christ as Ziegenbalg (arrived 1706) and Schwartz (arrived 1750), but with the following exceptions, *Muslim* South India, with a population of over three and one-half millions, still ranks as practically unoccupied territory.

The Church of England Missionary Society (C. M. S.) has

had Canon Sell of Madras in the field for about sixty years, and he is one of the leading authorities on Islam to-day. His larger books "*The Faith of Islam*" "*Studies in Islam*," and "*The Historical Development of the Qu'ran*" are very valuable, and have been used by missionaries in all parts of the Muslim world. Canon Goldsmith of Madras (also C. M. S.) has been in close touch with evangelistic and educational work among South India Muslims for nearly fifty years. Since 1923, the Missouri Evangelical Lutheran India Mission has had Dr. A. Brux at Vaniyambadi, North Arcot District, a strong Muslim centre between Bangalore and Madras, including many of the *Labbais* (see below). Among other activities a printing establishment is maintained for the publication of gospel literature in Urdu, and Dr. Brux and his assistant are also learning Tamil,-Arabic (Tamil, somewhat Islamized as to religious terms, etc., and written with an adaptation of Arabic characters). Christian literature in this vernacular will be very useful indeed. Early in 1928, the American Arcot Mission (Dutch Reformed Church—the church that sent Samuel Zwemer and James Cantine to Arabia in 1891 to open up work in the "cradle of Islam") voted to release two of their newer missionaries, Rev. and Mrs. Kortelling, for work among Muslims if it is found that they can be spared from their present duties among the Telugus. Their furlough is due next year (as is also that of Dr. and Mrs. Brux), but it is hoped that on their return in 1932 they will be able quickly to acquire Urdu, and carry the work forward aggressively; they have made a start with their new language already. It is probable that their new sphere will be either Arcot or Vellore, North Arcot District, important Muslim centres seventy-five miles in from Madras. In June, 1928, the Ceylon and India General Mission agreed to release the writer and Mrs. Silsbee from their Telugu work for specialized service in the evangelization of the Muslims in and around Bangalore. Bangalore Cantonment and City alone contain about 70,000 Muslims, and within a radius of one hundred miles (thus including Mysore City) there are more than 200,000. Since February, 1930, upon their return from furlough, they have been studying Urdu, and evangelistic work is being developed by means of bazaar preaching, shop visiting, distribution of Gospel literature, discussion groups and a Bible class for students, etc. Since 1928, the Bangalore United Hindustani Mission (not actually a "mission" but united local effort of the missions, and churches working in the Mysore State) has employed an evangelist for Muslims, maintained a reading-room in the bazaar, and in various ways has tried to help the cause of evangelization of the Muslim men and boys of Bangalore and Mysore State generally. It has no missionaries of its own, but is managed by a Council of missionaries and pastors. Miss Potter of the C. E.

Zenana Mission is Honorary Secretary, and the writer Honorary Treasurer. It will thus be seen that there is at the present time a mere handful of men (and two of them well beyond the age of retirement) for reaching this strong and important (though minority) group, South India's Muslims—a truly lamentable situation, and one calling for an increased volume of prayer on the part of all who have our risen Lord's great commission on their hearts.

It is only fair, however, to mention in this connection that there has been "zanana" work carried on in South India for many years, and through this many Muslim women and girls ("zanana" is from "*zan*" the Persian word for woman) have had some knowledge of the truth as it is in Christ, the truth that makes free. The Church of England Zenana Mission and other societies have been doing a splendid work through their zanana visiting, day and boarding schools, hospitals, sewing classes, etc., and occasionally there have been opportunities for influencing particular cases of individual Muhammadan men, but in the nature of the case it is impossible for women to carry on preaching or religious discussion among them except on a limited scale and under unusually favourable conditions. The C.E.Z. missionaries especially, have been praying for more than a quarter of a century that God would raise up missionaries to reach the Muslim men, and particularly the husbands, sons and relatives of the women they visit, many of whom have seemed to be truly influenced by the Gospel message. This need has of course been largely met in the case of Madras City by the presence of Canon Sell and Canon Goldsmith.

So much then for the missionary occupancy of Muslim South India (or rather, the lack of it). Let us now see who these Muslims are, how they came to South India, and what are their special characteristics. It will be convenient first to consider the method which from the first was so powerfully used in the spread of Islam in other parts of the world—invasion, conquest, and forcible conversion. North India was invaded by the Turks and Afghans very early in the eleventh century, and Islam became the dominant power in India, with strong centres in Lahore (Punjab) and the capital at Delhi. A second kingdom was formed a century later in Bengal (Northeast India), and these two great sections of India remain strongly Muslim to this day. South India was not attacked until the fourteenth century, when 'Alau-d-Din (Exaltation of the Faith), largely for political reasons, made an invasion, through his minister Malik Kafur, in the year 1310, and conquered the Hoysala Kingdom in the southwest (present Kanarese area), Malabar, or the Karnatic Kingdom in the southeast (the present Tamil and Telugu area), and in 1311 made Madura his southern headquarters. "The story of Malik Kafur's

expedition is one of slaughter and sacrilege. The Hindu temples in Southern India were overlaid with plates of gold. The images of the gods were of solid gold, decorated with diamonds, emeralds, rubies and pearls. The Muhammadans cut down the Brahmans and other high caste Hindus and carried off gold and jewels with all the zeal of fanatics and idol-breakers." (Wheeler, "*A College History of India*"). The common people became *zimmis*, unbelievers who submit to the rule of Islam and agree to pay the *jizyah* or polltax, though many of them professed conversion and became Muslims.

In 1330, under Muhammad-bin-Tughlak, the Muslim Empire reached the greatest extent of its history in India, with twenty-three great provinces from Madura in the South to Kashmir, and from the western passes (Punjab) to Eastern Bengal. This vast extension, however, proved its undoing, as it was impossible to keep a firm hand on the outlying provinces from Delhi, the central capital, and one after another revolted and set up independent kingdoms, so that at the time of Muhammad-bin-Tughlak's death (1350) his empire had shrunk to very mean proportions. It was revived powerfully in the north sometime after by the great Moghul emperors, but from the time that the Dekhan (*i.e.*, "southern") kingdom revolted (1335) the Muslim political power in the south was practically broken. (Aiyangar, "*South India and her Muhammadan Invaders*"). There was a flash in the pan during the last two decades of the eighteenth century under Hyder Ali and his son Tippu Sultan, as follows: Hyder was a Muhammadan sepoy who learned something of discipline in the French army of Pondicherry, and afterwards entered the service of the Hindu Raja of Mysore. He rose to be commander-in-chief of the army, then in 1780 deposed the Raja, usurped the throne, conquered the Hindu kingdoms round about, and founded a new Muhammadan empire in the south. In 1789, Lord Cornwallis was drawn into a war with Mysore, and in 1792, captured Tippu's capital at Seringapatam, and large concessions of territory were required to be made. In 1799, he became refractory again, and under Lord Wellesley, Seringapatam was taken by storm, and Tippu was killed. Part of his territories were annexed by the British, part given over to the Nizam of Hyderabad (the one important native state remaining in India which is ruled by a Muslim), and the rest was formed into the Hindu kingdom of Mysore. (Wheeler).

As illustrative of the methods employed by Muslim conquerors in the south the following may be of interest: "In 1788, Tippu Sultan (a most zealous Muslim, who won the epithet, "The Tiger of Mysore") made a proclamation to the people of Malabar to leave their idolatrous and obscene practices.....dwell quietly and pay their *jizyah* regularly, or else he would "honour

them all with Islam." This stirred up a general revolt, and the next year Tippu prepared to enforce his proclamation with an army of more than twenty thousand, and issued general orders that every being in the district, without distinction, should be honoured with Islam, that the houses of such as fled to escape that honour should be burned, that they should be traced to their lurking places, and that all means of truth and falsehood, force or fraud should be employed to effect their universal conversion. Thousands of Hindus were accordingly circumcised and compelled to eat beef, but after the death of Tippu some years later, most of the Brahmans and some of the other higher castes who had been forcibly converted disowned their new religion, though the common people for the most part remained Muslims." (Summarized from an account in Sir Thos. W. Arnold's "*The Preaching of Islam*").

We shall now examine briefly what may be termed the peaceful penetration of Islam into Southern India—its spread through traders and itinerant missionaries. As in the case of China, the earliest introduction of Islam into the South Indian Peninsula was made by Arab traders to the Malabar and Coromandel Coasts, who undoubtedly made many converts. For example, we meet with the descendants of these under the names of *Mappilas* on the Malabar Coast, and on the East Coast there are other Muslims descended from traders, and from negro slaves of the Arabs, who were driven there by a persecution in the province of Iraq; these Muslims are called *Labbais*. (Haines, "*Islam as a Missionary Religion*"). Early in the eighth century, traders began to make settlements on the West Coast. The chief import was horses, and there is evidence of a vast trade in the same; also products from the islands in the Persian Gulf. These traders were treated with great consideration by the Hindu chieftains, being allowed to build mosques freely, and permitted to practice their religion without hindrance. Consequently, these early Arab and Persian settlers established themselves all along the coast and to some extent inland as well, intermarried with the Hindu population, and thus gave rise to the *Mappila* community in Malabar, which to-day numbers nearly a million and a quarter. They are very bigoted and ignorant as a class, and have given trouble from time to time by their fanatical outbursts, the last and most serious of all being in 1921 when they carried on a real rebellion. They endeavored to set up a Muslim kingdom, and perpetrated forced conversions among the Hindu community. Even to-day, Islam is spreading rapidly among the Hindu low-castes through the active efforts of the *Mappilas*. In fact, the increase has been so rapid as to make it possible that within a few years the whole of the lower grades of Hindu society of the West Coast may become Muhammadans. (Rev. Murray T. Titus,

D.D., Ph.D., "*Indian Islam*," Oxford, 1930, a work of the highest value). As a concrete illustration of this rapid increase it may be noted that during the ten years, ended in 1911, the Census Report shows that the *Mappilas* increased fourteen per cent largely through conversions. Also, taking a longer period as a standard, Rev. E. Sell (now Canon Sell), in a paper read before the South India Missionary Conference fifty years ago (1879), reported that the *Mappilas* numbered about half a million, whereas now they are well over double that number). Schools for the children of converts have been started, and thousands have passed through them. Those under instruction, are not only given free tuition in the tenets of Islam, but material assistance as well. There are sixteen branches of a Muslim Mission in South Malabar, Travancore and Cochin, and extensive charities have been organized. (Titus).

There are two accounts of the origin of the *Labbais* on the East Tamil Coast, both of which undoubtedly contain elements of truth. One statement relates that they are descendants of some Arab traders who were shipwrecked on the Indian Coast, and compelled to settle there. The other tradition says that they were Arab refugees, exiled from Iraq in the early part of the eighth century. They intermarried with the Tamil tribes of the lower castes and steadily added to their community. At present they number about three hundred eighty-five thousand, and other branches of the same race bring the total up to about half a million. (E. Thurston, "*The Castes and Tribes of Southern India*"). They use the Tamil-Arabic referred to above, but many of those who have left the coast and settled inland in other parts of Madras Presidency and Mysore State use Hindustani. A beginning has been made in supplying them with Christian literature in Tamil-Arabic. The *Mappilas*, however, are very illiterate (six per cent, males; less than one per cent, females), but education is on the increase, and Dr. Titus has recently reported that in conjunction with the Rev. F. Straub of the Basel Mission he is now securing a grant for the publication of four new tracts in Malayalam (Arabic character). He has been trying for over two years to get something started for this special group of more than a million Muslims. (Notes from the Office of the Central Literature Committee for Muslims, Cairo, June, 1930).

We are now ready to summarize the above, and although authorities differ as to the proportions, the following analysis taken from the Census of 1921, and adjusted from one or two other considerations will be sufficient for practical purposes. Muslims in South India may be divided according to race into three main classes (according to the National Missionary Council Survey mentioned above) :—

(a) Foreign immigrants from the North and their descendants—Arabs, Persians, Afghans, Turks and Mughuls. (These are the <i>Sharif Zât</i> , or the four high castes of Indian Muslim society, <i>Sayyed</i> , <i>Shekh</i> , <i>Mughul</i> and <i>Fathan</i> , the <i>Shekhs</i> being much the more numerous, with but few <i>Mughuls</i> in South India	1¼ million
(b) Offspring of immigrant Muslims and native women <i>Mappilas</i> , <i>Labbais</i> , etc.	1½ million
(c) Native converts to Islam and their descendants <i>Dudekulas</i> (Telugus), <i>Ravuttans</i> (Tamils), etc. ...	¾ million
Total ...	3½ millions

There are special difficulties with each class, and all are in desperate need of the Gospel, but Satan, the god of this world, has blinded their unbelieving minds so as to shut out the sunshine of the Good News of the glory of Christ, Who is the image of God. (2 Cor. 4: 4, Weymouth).

What, then, is their general attitude towards Christianity? Like Muslims in other parts of the world, and also Jews, from babyhood the children of these Muslims are usually taught to have an inflexible attitude of hostility towards Christians, whom they regard as unbelievers, and guilty of *shirk* the greatest sin in the Muhammadan system. (*Shirk* means ascribing plurality to the deity, associating anything with God, and includes not only idolatry and polytheism, but is especially directed against the Christian doctrine of the tri-unity of the Godhead). Apart from this, there is a vast amount of Muslim literature in South India which is definitely anti-Christian. Also it is found that wherever missionaries are trying to reach Muslims the *maulvies* (learned men, trained in Islamic theology) occasionally come and stir the people up against the influence of Christianity (as the Brahmans do the Hindus), and no stone is left unturned to keep their people from abandoning their old faith. In connection with literature, it is encouraging to note, that literacy stands relatively high among Muslims of South India, as shown by the 1921 Census (the figures would now be somewhat higher for Muslims, and considerably higher for Christians):

	Males	Females
Madras Presidency and States	17%	1.5%
Mysore State	21	5.0
(Christian literates: Males, 25 p.c; females 12.5 p.c.)		

May this "open door" be used effectually to reach these people with Spirit-directed Gospel literature in the very near future!

It cannot be too strongly emphasized that if these Muslims are to be won for Christ very special efforts will have to be made, and reliance not placed on the general missionary activity being carried on at present. While it is true that Muslims listen to some of the vernacular preaching in the bazaars, weekly markets

etc., attend Mission Schools, are treated at Mission hospitals, etc., the fact remains that even when they understand the particular vernacular used they are seldom familiar with the religious terms in the Dravidian languages. Moreover, the type of preaching given to the Hindus and the animistic out-castes, both of whom strongly predominate in the groups of listeners to Gospel preaching, and among whom more than ninety-eight per cent of missionary effort in South India is concentrated, is not the line of approach for Muslims at all—does not appeal to them, and is not designed to be effective for them. In fact many of us have had experiences in which Muslims will cordially agree with nearly all we say up to a certain point, and take our side against the idolatrous and pantheistic Hindus. Even when talking individually with Mubammadans (by far the most effective way of influencing them for Christ) they will often tell us that they worship the one great and true God as we do, that they regard *Hazrat Isa* (Jesus—*Hazrat* being a term of respect) as a great Prophet, and to go along and preach to the heathen! Of course it may be said that we should aim simply to preach Christ in any case, regardless of our audience, but here again, the Muslims have their own special point of view, prejudices and misunderstandings to be cleared up, and stumbling-stones to be removed regarding a number of vital points in connection with a full doctrine of Christ, the present authority of the Bible (especially the New Testament), the historicity of the crucifixion, the possibility of an atonement for sin, and other matters which have to be adequately treated in dealing with them.

Another important factor necessitating the special treatment of South India's Muslims is that the fifty millions of Dravidians found in the south are very largely animists in belief and practice, though included within the pale of Hinduism. Popular Islam, *i.e.*, Islam as it works among the masses and not simply as read about in books and practised by the educated classes, has been profoundly affected all over the Moslem world by animism. This is especially true of Islam in South India where abound endless superstitions, magic, worship of the tombs of the "saints", belief in capricious, malevolent evil spirits or demons, etc., (the latter to be distinguished from the demons whose existence is revealed in the New Testament). This whole subject has been fully treated by Dr. Zwemer in his lectures at Hartford and Princeton on "*The Influence of Animism on Islam*," and for South India especially in that most interesting book written about a century ago by a Muslim of Hyderabad, Ja'far Sharif, "*Qanun-i-Islam, The Customs of the Musalmans of India*." This was translated by Dr. Herklots in 1832 and a new and thoroughly revised edition has been published by the Oxford Press (1921) under the title "*Islam in India*" by Dr. Wm. Crooke.

As there is a wide-spread feeling that Muslims are not only the most difficult class in the world to reach, but also in some cases that it is practically impossible for them to leave Islam and become Christians, it may be well to note that despite the great neglect of these South India Muslims on the part of the missionary societies, results have not been altogether wanting. Because of British rule there is liberty at least to preach the Gospel freely in India, and although tremendous pressure is brought against a convert from Islam anywhere, he can publicly confess Christ in India as nowhere else at the present time. The Spirit of God is most manifestly working in bringing many to the Light in such strong Muslim countries as Persia, Egypt, Turkey, Java, North-west India, etc., and there is every reason to believe that prayer, patience, and a sympathetic approach, coupled with the unshakable testimony of Christ-like lives, will bring an abundant harvest in South India to lay at the feet of our Coming Lord. What converts there have been in the past have been in more or less scattered places, but during the past few years, through the faithful labors of two successive C. M. S. catechists in connection with the C. E. Z. work in Bangalore, several converts, both men and women have publicly confessed their faith in Christ by baptism. There have been many, and the number is steadily increasing, who have professed to believe in Christ as their Saviour and Lord and have given evidence of a real change of heart, but who have not actually joined the Christian Church. This has been especially true of the women and girls influenced by the C. E. Z. missionaries, but there are men also who count themselves as "secret believers." Much definite prayer is needed for this situation, for it is evident that if a few could get together and come out publicly for Christ it would result in great blessing ultimately, though a veritable storm of opposition might be the immediate result. Small Hindustani congregations meet each Sunday morning in Bangalore and Hyderabad City, and these include converts from Islam, men and women, and also a few whose vernacular is Hindustani, but who were Hindus by birth.

"Facts are the fingers of God" said Dr. Arthur T. Pierson, that great-hearted champion of world-wide evangelism. In view, therefore, of the above clear facts in connection with the Muslims of South India and its pressing need that "more of the land may be possessed" for Him whom even the Qu'ran calls the Virgin-born, the Messiah, the Word of God and a Spirit from Him, Honourable in this world and in the world to come (*i.e.*, the sinless Prophet, and the great Intercessor), and whom Muslim tradition names as the Righteous Judge (to come)—will you not pray to the Lord of the Harvest that He would send out labourers into His harvest? "Lift up your eyes and look on the fields; they are already white unto harvest." Islam is on the move.

According to a recent volume "*The Moslem World To-day*," old things are passing away, the iron-clad system—invulnerable for centuries—is breaking up, with many Muslim leaders expressing a dissatisfaction with Islam as it is at present and confessing in many cases its bankruptcy. (See article on "Islamic Disintegration" in "World Dominion," April, 1930). Many are feeling that God's hour has struck. The difficulties are great, but they are only a challenge to our faith in our Risen Saviour who said, "All authority has been given unto me...Go ye therefore...Lo, I am with you always, day by day, unto the consummation of the age."

Bangalore.

