

# Missionaries to Muslims League.

NEWS AND NOTES, SERIES III, No. 11. March 1915.

## NOTES.

*The Orient*, the paper published by the Western Turkey Mission of the American Board, with Chas. T. Riggs as Editor, has been compelled to suspend publication owing to the war. It will be greatly missed by all those who depended upon it for reliable information regarding the march of events in the Near East, on which it had come to be considered an authority.



Prof. J. N. Farquhar, Literary Secretary of the Y.M.C.A. in India, is delivering a series of lectures at Oxford on "Hinduism and its Modern Offshoots", for the Board of Missionary Preparation. We have recently seen the manuscript of the lecture, to be delivered in March, on *THE IMPACT OF ISLAM ON HINDUISM*, and found it most profitable reading in a field as yet little explored. The history of the various invasions of India by Muslim conquerors, and the results of their conquests, is briefly summarized. He feels that "Muhammadan thought as such never became a powerful spirit pressing in upon the Hindu mind. Whatever influence there was was sporadic and usually the result of individual character or sanctity." The Muhammadan doctrine of the unity of God seems to have been the only powerful beneficent influence upon Hinduism. On the other hand, the seclusion of women was introduced, and the Hindu villagers absorbed a vast amount of Muslim superstition. Furthermore "the great mass of ignorant Muhammadans all over India are still semi-Hindus. They not only keep caste and marry their daughters as mere girls, but keep a great many of the Hindu feasts and worship Hindu idols." Some of the various sects which have resulted from the intermingling of Hindus and Muslims are described—concluding with the sect of Kabir, and the Sikhs.



In the *American Congregationalist* for December 31st, 1914, there is an interesting account of conditions in Turkey at the outbreak of the war, written by an American resident. He says that the Turks in Constantinople showed no enthusiasm for the war, and if they decorated their shops and homes it was only through fear of punishment if they failed to do so. At the Mosque of the Conqueror the *fatwa* of the Sheikh-ul-Islam was read declaring the *jihad* a sacred duty, and following this a huge procession, headed by fifty mullahs, marched around the city, shouting and singing

and destroying some property of Russian, French and British subjects. The *fetva*, delivered on Wednesday, was then, according to custom, left for twenty-four hours in the shrine where the mantle of the Prophet is kept. Following is a translation of the full text of the *fetva* :—

- “1. If, in case of an aggression against Islam, and aggression involving the pillage of the territories of Moslems and the subjugation of Moslem population, His Majesty the Padishah of Islam declares the Holy War, have all Moslems the sacred duty of taking part in it, in conformity to the Koran (quotation), and is it the duty of all Moslems young and old, in all parts of the world, to hasten to take part in the Holy War, with their property and their persons, as infantry and as cavalry? Answer: Yes.
- “2. Therefore, it being proven that Russia, England and France who are to-day attacking the Caliphate and the Ottoman Empire with their fleets and armies, purpose to destroy (God forbid!) the sublime luminary of Islam, have all the Moslems living under the administration of these states and the Government dependent upon them also the religious duty of declaring the Holy War against these Governments and of effectively taking part in the sacred struggle? Answer: Yes.
- “3. Since the gaining of the object depends on the urging of all the Moslems to join the war, if (which God forbid!) some of them act otherwise, should their line of conduct be considered as constituting a great revolt against the Omnipotent, and are they subject to celestial punishment? Answer: Yes.
- “4. If the Moslem population of the states mentioned as at war with the Moslem Government take part in the war against the Moslem troops, whether under the compulsion and persecution of these states or not, even if they kill them or even destroy their families, is such participation formally prohibited by the Sheriat and is not the murder of which such persons are guilty punished by hell fire? Answer: Yes.
- “5. Would the participation of the Moslems living under the administration of England, France, Russia, Servia, Montenegro and their allies, in the war against Germany and Austria-Hungary, who favour the Imperial Ottoman Government, since it may cause injury to the Khalifate, be a great sin, involving terrible tortures? Answer: Yes.”



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"The religion of Christ contains whole fields of morality and whole realms of thought which are all but outside the religion of Muhammad. It opens humility, purity of heart, forgiveness of injuries, sacrifice of self to man's moral nature; it gives scope for toleration, development, boundless progress to his mind; its motive power is stronger, even as a friend is better than a king, and love higher than obedience. Its realized ideals in the various paths of human greatness have been more commanding, more many-sided, more holy, as Averroes is below Newton, Haroun below Alfred, and Ali below St. Paul. Finally, the ideal life of all is far more elevating, far more majestic, far more inspiring even as the life of the founder of Muhammadanism is below the life of the Founder of Christianity.

"And when I speak of the ideal life of Muhammadanism I must not be misunderstood. There is in Muhammadanism no ideal life in the true sense of the word, for Muhammad's character was admitted by himself to be a weak and erring one. It was disfigured by at least one huge moral blemish; and exactly in so far as his life has, in spite of his earnest and reiterated protestations, been made an example to be followed, has that vice been perpetuated. But in Christianity the case is different. The words, "Which of you convinceth me of sin?" forced from the mouth of Him who was meek and lowly of heart, by the wickedness of those who, priding themselves on being Abraham's children, never did the works of Abraham, are a definite challenge to the world. That challenge has been for nineteen centuries before the eyes of unfriendly, as well as of believing, readers, and it has never yet been fairly met; and at this moment, by the confession of its friend and foe alike, the character of Jesus of Nazareth stands alone in its spotless purity and its unapproachable majesty. We have each of us probably at some period of our lives tried hard to penetrate the inmost meaning of some one of Christ's short and weighty utterances—

"Those jewels, five words long,  
 Which on the stretched forefinger of all time  
 Sparkle forever."

But is there one of us who can say there is no more behind? Is there one thoughtful person among us who has ever studied the character of Christ, and has not, in spite of ever-recurring difficulties and doubts, once and again burst into the centurion's exclamation, "Truly this was the Son of God?"

"Nor are the methods of drawing near to God the same in the two religions. The Mussulman gains a knowledge of God—he can hardly be said to approach him—by listening to the lofty message of God's prophet. The Christian believes that he approaches God by a process which, however difficult it may be to define, yet has had a real meaning to Christ's servants, and has embodied itself in countless types of Christian character—that mysterious something which St. Paul calls a "union with Christ." "Ye are dead, and your life is hid with Christ in God."

## PRAISE AND PRAYER.

**Rangoon:** The Afghan of whom I wrote recently has returned to Rangoon with his wife and family "bearing in his body the marks of the Lord Jesus," strong in faith, giving glory to God.

*Praise* for his safe return to us. *Pray* that all disciples here may be faithful in their ministry of the Word of God.

H. M. N. A.

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**Rangoon:** The *prayers* of our Christian friends are asked on behalf of a young man, who has been a student in a Missionary College for the last two years. He is a conscientious Muhammadan, who is sincerely inquiring into the truth of Christianity. He has come to an acknowledgment of the moral worth of Jesus Christ, and needs to recognize in Him his divine Redeemer and Lord. He has recently left Rangoon to return to his home in Benares and is therefore cut off from the Christian influences which have been drawing him into the light.

J. F. S.

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**Bombay:** Rev. H. J. Smith of our League Committee sails on short furlough on March 3rd. His English address will be—c/o Miss Lamb, Ash Villa, Wolstanton, Stoke on Trent. He writes: "I am going largely to try and stir up more interest in the Muslim work, and to try and raise funds and men. We mean, D.V., to go ahead in Bombay Diocese in the near future." This is good news indeed. Let us *pray* earnestly for the success of his Mission to England and of the enlarged work in Bombay which it may make possible in future.

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**Muslim Soldiers at the Front:** Special prayer is asked for the work of the Indian Y.M.C.A. among the Indian troops in France, to be supplemented later by work in Cairo and perhaps in the Persian Gulf. Most of these soldiers are from the Punjab and include Muhammadans, Hindus and Sikhs. The Y.M.C.A. now has sixteen British, American and Indian Secretaries doing "social service" in the name and spirit of Christ among these men, far away from home, facing strange temptations, and welcoming eagerly such help as Association workers are to render. The Secretaries write their letters, cut their hair, sell them Indian commodities at cost prices, teach them French, and entertain them in leisure hours with games, moving pictures and phonograph records. Thus by humble, tireless service as well as, more directly, in private conversations, the love of Christ is being manifested without violation of the strict condition, imposed by Government, which, for obvious reasons, prohibits "proselytizing." *Pray* that more workers of the right kind may be found for this undertaking and that the Christian Church in the Punjab, which is assuming an active share in this work, may be richly blessed in the giving of its prayers and men and money.

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**Muhammadan Picture Leaflets:** To the January number of "*Blessed Be Egypt*" Dr. Zwemer has contributed an article on "Through Eye Gate



3. For all missionaries in China in touch with Islam, who have not yet launched out into the deep. May many be led to attempt definite work among the Muslims this year.
4. For the little, but steadily increasing, band of converts from Islam scattered throughout China. May they be "kept," and used to win others for Christ.
5. For the Chinese Native Church. May she be awakened to the need of these millions of Muslims, and receive a baptism of love for this task at her very doors.
6. For the Mullahs in China, reading Arabic Scripture portions and Cairo Christian literature. May there soon be a break in their solid ranks, and some be brought to Christ.
7. For Special Workers among the neglected Muslim women and children.

Provinces where definite and systematic work among Muslims is much needed:—

Sinkiang, Kansu, Shensi, Shansi, the Manchurian Provinces, Chihli, Shantung, Honan, Kiangsu, Hupeh, Anhwei, Szechwan, Yunnan, Kwangsi (at Kweilin), and in Kwangtung (at Canton).

## MISSION WORK ON THE PERSIAN GULF.

(To enable our members to pray more intelligently for work among Muslims on the Persian Gulf, mentioned on page 8 of the Prayer Cycle, we have secured this article from a member of the Dutch Reformed Mission at Bahrain, who has recently joined our League and is temporarily residing in India. We trust it will be introductory to many items regarding the work there, which we hope to receive from present and future members of our League at work in that quarter.—*Editor.*)

Reading the account of the Viceroy's trip up the Persian Gulf and his visit to several of the leading ports, including Busrah, where the British flag has so lately been raised in place of the Turkish, has renewed our interest in that part of the field covered by our Prayer Cycle. Dr. Cantine, our member, is one of the founders of the Arabian Mission, which has just celebrated its twenty-fifth Anniversary. While the aim of this Mission is the evangelization of the whole of Arabia, the first part to be occupied was the Persian Gulf. The principal Mission stations are Maskat, Bahrain, Kuwait and Busrah, where, through churches, Bible shops, boys' and girls' schools, evening schools for business men, hospitals and Zenana visiting, the usual Mission work is carried on. Large parts of the interior have been visited on tours and patients from distant parts have come to the hospitals, so that friendships have been made which have opened the doors into the interior. The Mission is now urgently asking for reinforcements from America that these open doors may be entered and also that the work up in Mesopotamia may be continued, where "the need under changed conditions is already pressing and will soon become simply overwhelming." Let us remember these needs of the Arabian Mission as we *pray* for the Persian Gulf, and at the same time render *thanks* for the protection of the Missionaries and their helpers in both Busrah and Maskat in all the recent dangers. Busrah is gradually quieting down, and people are getting, adjusted to the new conditions. Just at present the attendance at the

schools may be somewhat lower than usual. Turkish families have left; some Persian and Arab families fled during the times of danger, but ultimately these schools, as well as the hospital and the evangelistic work, should benefit tremendously by the change. One interesting fact in connection with the Busrah boys' school is that one of the influential Sheikhs has given his own twelve sons to Rev. D. Van Ess to educate entirely. These with some other boys form the nucleus of the first boarding school in Arabia.

It is too early as yet to tell how the recent victory of the English (Indian) troops at Maskat, when the Oman tribes attacked the city at night, will affect the work of the Mission; but we can *pray* that touring in Oman may soon be possible again, and that the people will be ready for the message.

As there is as yet no Arab Christian community, the colporteurs, teachers and hospital workers are Americans and converts from Syria, Egypt, Persia, or India. For these too we should *pray*, that in a difficult and to them strange field their love and faith and hope may not grow weak and that their love for the Arabs may increase continually.

And let us *pray* for the enquirers in Arabia, and for converts that they may be given strength in great temptation to remain true and to grow in Christ, and for those for whom the struggle has been too great that they may be brought back by the Shepherd, lovingly seeking and calling them home from the ravines, with all their horrors, to the safety and peace of the fold, and the beauty and joy of the pastures.

G. S.

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## BOOK REVIEWS.

1. "Food for Reflection." By 'Abd 'Isa. C.L.S. 8 annas.

I discovered an old copy of this book among a lot of old pamphlets evidently consigned to the waste box here in Ludhiana. I saw that it had been carefully perused with many notes and marks in the margin. I concluded to read it myself and was so pleased with it. I tried to interest the C.M.S. people in London to republish it. As time passed and I heard nothing in reply to my letters, I gave it to Mr. Passmore of the C.L.S. Madras, with the hope that he would publish it. He had the book revised and brought up to date as to spelling etc., and then it was published. I regard it as one of the best books ever written for Moslem readers. It is earnest and kindly in tone and strong in presentation. I hope it will not only have a good circulation, but that it will set the pace for writers in the future.

E. M. WHERRY.

(We learn that "Food for Reflection," concerning which the above notes were written by Dr. Wherry at our request, is now being translated into Urdu by Munshi Muhammad Ismail of Ewing Christian College, Allahabad.—*Editor*.)

2. "Answer to the Question of Questions, Who is Jesus of Nazareth?" By Dr. J. J. Lucas, Katra Mission House, Allahabad.

This little pamphlet is not written specially for Muslims, but we know of none better for the price (six pies) to give or sell to a new enquirer who

is asking the question which Dr. Lucas here answers so clearly and forcefully. It can be had either in English or Urdu.

### 3. A Guide to the Mecca Pilgrimage.

Haji Abdul Rahim, K.B., of the Survey of India, has just published an interesting book in Urdu entitled "Arabia." It contains an account in Urdu of the travels undertaken by the author in 1911-12 in connection with his pilgrimage to Mecca and other holy places in Arabia. The route followed by him was from Bombay by steamer to Jeddah, thence by road to Mecca where he stayed for a month. After performing the Haj at Mecca he proceeded with camels by the well-beaten track to Medina where a halt for a fortnight was made to enable him to visit the various shrines and places of interest. From Medina he travelled by the Hedjaz Railway via Damascus to Beyrut and thence by steamer to Jaffa, whence he proceeded to Jerusalem and halted there for a week. After this he turned his steps homewards and returned to Bombay via Port Said. The entire journey occupied him four-and-a-half months. The main object of the author in compiling this book is to assist intending Indian pilgrims with his personal experiences and observations. Looked at from this point of view this work is perhaps the best available handbook in Urdu for the guidance of the Mahomedan pilgrims to the Hedjaz, as it contains full descriptions and details of all the holy places in Arabia and the various religious ceremonies and rites which a pilgrim is required to perform at each place. All the difficulties that generally beset a new pilgrim in Arabia are clearly set forth, and ways and means of overcoming them are suggested. The book contains photographs of the principal places of interest and a good map of Arabia is attached to it. It is printed by the Shaukatul Islam Press, Bangalore.

From *Civil and Military Gazette*, Lahore.

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## NEW MEMBERS.

149. Prof. C. D. Thompson	...	Ewing Christian College, Allahabad.
150. G. P. Wishard, Esq.	...	Y.M.C.A., Jubbulpore.
151. Mrs H. A. Walter	...	Lahore.
152. Miss Gertrude Schafheitlin	...	Bahrain, Persian Gulf.
153. Miss S. L. Hosmon, M.D.	...	Maskat, Arabia.
154. Miss Vera R. Thompson	...	M.E. Zenana Mission, Raipur.
155. Prof. S. F. Ghaus	...	St. Mary's College, Lahore.
156. J. R. Culshaw, Esq.	...	Editor, <i>Indian Witness</i> , Lucknow.
157. Miss Flora L. Robinson	...	Isabella Thoburn College, Lucknow.

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Y.M.C.A., Lahore, India.

H. A. WALTER,  
Hon. Sec. M.M. League.