

# Missionaries to Muslims League

News and Notes.

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## “MODERN RELIGIOUS MOVEMENTS IN INDIA”

Dr. J. N. Farquhar's name is always associated with scholarly skill and careful investigation, therefore it was with pleasure that we read his latest book with the above title. It throws light upon the origin and development of the Brahmo, Prarthana and Arya Samajas, and upon neo-Hinduism with its flavour of nationalism.

He has much to say about recent developments in Indian Muhammadanism. The British occupation of India meant a rapid decline of the old education and culture, and it was only after the Mutiny, and a clearer understanding of British power, that men like Sir Syed Ahmad Khan began to see that “The Muhammadans of India must absorb the science and the education of the West, and must also introduce large social reform amongst themselves, or else fall into complete helplessness and ruin.” But it was a stern fight for the reformers.

### THE ALIGARH COLLEGE.

The reformers were successful in establishing education on a more sound basis, and the Anglo-Muhammadan College at Aligarh was the climax of Syed Ahmad's great effort. Concerning the college Dr. Farquhar gives much information. He says, “It is the first college founded by an Indian that follows the missionary idea, that education must rest on religion.” That which concerns religious instruction in the prospectus is quoted as follows:—

“A maulvie of well-known learning and piety has been specially appointed to supervise the religious life of the students and conduct the prayers of the college mosque. The first period of each day's work is devoted to the lectures on theology, and attendance at these lectures is enforced by regulations as stringent as those regulating the ordinary class work of the college. Attendance at prayers in the college mosque is also compulsory, and students who are irregular are severely punished. Religious instruction is given to Musalman students, to Sunnis by a Sunni, and to Shias by a Shia; the books of theology taught are prescribed by committees of orthodox Sunnis and Shias, respectively. On Friday the college is closed at eleven, so as to allow the students to attend at Juma prayers, after which a sermon is delivered by the resident maulvie.”

Our author says, “The college has proved very successful. It has given the Muhammadan community new courage and confidence. A striking succession of English University men have occupied the position of principal, and have succeeded in producing something of the spirit and tone of English public school and University life among the

students. A steady stream of young men of education and character passes from the college into the service of Government and the professions. It has convinced thoughtful Muhammadans of the wisdom of accepting Western education. It has proved a source of enlightenment and progressive thought. But, it must be confessed, the religious influence of the college does not seem to be at all prominent or pervasive."

#### ANJUMAN-I-HIMAYAT-UL-ISLAM.

This society, as its name implies, stands for the defence of Islám. The parent society was founded in Lahore in 1885. Its branches are now numerous. The objects of the society, as set forth in a prospectus, make it clear that it was started through fear of the missionary efforts of other faiths. Here they are:—

"(1) Rationally and intelligently to answer, through verbal discussion or in writing, any accusations advanced against Islám, and to further its propagation.

"(2) To impart suitable and necessary education to Muslim boys and girls, and save them from abjuring their own true faith."

"(3) To take upon itself the maintenance and education, to the best of its ability, of Muhammadan orphans, and to render all possible educational aid to poor Muslim boys and girls, so as to save them from falling into the hands of the followers of other religions.

"(4) To improve the social, moral and intellectual condition of the Muslim community, and initiate measures conducive to the creation and preservation of friendly feelings and concord between the different sects of Islám.

"For the realisation of its objects, the Anjuman shall appoint preachers, issue a monthly magazine, establish educational institutions and orphanages, and make use of other necessary means."

Schools and literature have been much used as methods of defence. "Even zenana teachers are supported, whose first duty is to break up, if possible, the missionary zenana and girls' schools. Pressure is brought to bear upon Muslim parents and families to exclude the Christian ladies and workers."

The Anjuman has been the means of starting divinity schools, orphanages and annual conferences, and of sending forth better trained preachers, who are equipped for meeting the arguments of the missionaries. "The results of the labours of the Anjuman-i-Himayat-ul-Islám are apparent in a revival of interest among Muslims in their own religion. The boycott inaugurated against missionary work has reduced the attendance of Muslims at the chapels and schools, and has no doubt closed many doors once open to Christian teaching."

#### SIGNIFICANCE OF THE MOVEMENTS.

It is interesting and impressive to read the author's conclusion. He says, "While the shaping forces at work in the movements have been many, it is quite clear that *Christianity has ruled the development throughout*. Christianity has been, as it were, a great searchlight flung across the expanse of the religions; and in its blaze all the coarse, unclean

and superstitious elements of the old faiths stood out, quite early, in painful vividness. India shuddered; and the earlier movements were the response to the revelation. But the same light which exposed all the grossness gradually enabled men to distinguish the nobler and more spiritual elements of the religions. Consequently, the Hindu, the Jain, the Parsee and the Muhammadan set these in the foreground, crushed out the worst as far as possible, and sought to build up fresh organisations which should be able to bear the searching glare continually flung on them by the great Intruder from the West. Hence, while most of the material used in the reconstruction is old, Christian principles have guided the builders. In every case the attempt is made to come up to Christian requirements. Frequently the outcome is extremely slender; yet the purpose can be seen. Christianity has been the norm; and no part of the most orthodox movement is fully comprehensible except when seen from the Christian point of view."

## ILLUSTRATIONS FROM MUSLIM SOURCES

We are all acquainted with Leigh Hunt's beautiful poem, beginning "Abou ben Adham (May his tribe increase!)," to whom the angel appeared, writing "the names of those who love the Lord." Later he

"Showed the names whom love of God had blest,  
And lo! Ben Adham's name led all the rest."

Leigh Hunt's story was based on an actual dream in the experience of a remarkable Muslim mystic, named Ibrahim Ben Adham, a prince of the city of Balkh. Another story concerning Ibrahim we have often used in open-air preaching. We give Claud Field's translation of it.

One morning Ibrahim "took his seat upon his throne, round which were ranged all the grandees of his kingdom and his guards. All of a sudden Ibrahim perceived in the midst of the crowd a majestic figure, who advanced towards him unseen by the rest. When he had come near, Ibrahim asked him, "Who art thou, and what hast thou come to seek here?" "I am a stranger," he answered, "and I wish to stay at this inn." "But this is not an inn," answered Ibrahim, "it is my own house." "To whom did it belong before thee?" inquired the stranger. "To my father." "And before thy father, to whom did it belong?" "To my grandfather." "And where are thy ancestors now?" "They are dead." "Well, then, is this house anything but an hotel, where the coming guests succeed to the departing ones?" So saying, the stranger began to withdraw. Ibrahim rose, ran toward him, and said, "I adjure thee to stop, in the name of the Most High." The stranger paused. "Who art thou," cried Ibrahim, "who hast lit this fire in my soul?" "I am Khizr, O Ibrahim, It is time for thee to awake!" So saying, he disappeared.

Here is another suggestive story somewhat abridged. "One day a man came to Ibrahim and said, "O Ibrahim, I have done myself a great deal of harm (by sin). Give me some advice." "Listen, then, here are certain rules for you to follow—

“First: When you have committed a sin, do not eat the food which the Lord sends you.” “But I cannot live without food,” said the other. “What!” exclaimed Ibrahim, “is it just that you should profit by what the Lord supplies, while you do not serve Him and never cease to offend Him?”

“Second: When you are on the point of committing a sin, quit the kingdom of the most High.” “But,” said the man, “His kingdom extends from the east to the west; how can I get out of it?” “Very well, remain in it; but give up sin.

“Third: When you are about to sin, place thyself where the most High cannot see you.” “But one cannot hide anything from Him.” “Very well, then,” said Ibrahim, “is it right that you should live on what He supplies, and that you should dwell in His kingdom, and commit evil actions under His eyes?”

“Fourth: When Azrael, the Angel of Death, comes to claim your soul, say to him, ‘Give me a respite, I wish to repent.’” “But how will Azrael listen to such a prayer?” “If it is so,” replied Ibrahim, “repent now, so as not to have to do so when Azrael comes.” It is said that, having heard Ibrahim’s message, the man repented.

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## THE ISLAM MISSION IN ENGLAND

Dr. Weitbrecht, writing from home, quotes a letter from the Rev. G. E. Brown, of Hyderabad, in which he says, “Kamal-ud-Din’s people have been rather active in Hyderabad lately, and have only succeeded in stirring up opposition to this new Islám. The Headley case seems to have been written up in the Urdu papers as an example of the kind of converts this new Islám wins.”

Dr. Weitbrecht goes on to say, “At Woking I am told that the Headley scandal has very much undermined the Mission, at any rate, for the time being, but the leaders are adroit and well supplied with funds, so we must be prepared for renewed efforts. I have no knowledge of the circulation of their new translation of the Qur’án into English. Do you find it at all taking on in India? Goldsack’s Bengali Qur’án will be the best antidote for it in your parts.”

Dr. Weitbrecht, in a later letter, tells something of what Mr. D. E. Alley, a member of our League, has been doing in Woking to counteract the Muslim Mission people. Mr. Alley, till he went to England three years ago, was master in a Government school at Lyallpur, Punjab. He is now studying medicine at Glasgow. In writing of a recent visit to Woking, he says, “I have visited several old friends whom I met last August, and who were either Muslims or regular attendants of the mosque, I am glad to report that almost all of them have severed their connection with the mosque. They are neither Muslims nor have they anything to do with them since my last visit. One man and his wife told me, ‘We are nothing, we don’t care what Islám is, we do business. Muslims keep our shop going.’ Another family (Smith’s) said ‘We are Christians and we shall never be

Muslims. We are glad you told us all its dangers. We simply go to the mosque for a change, and after the service we have tea and games.'”

Mr. Alley has addressed drawing room and mothers' meetings in Woking with good results, those present thanking him for the way in which he had exposed the dangers of Islām.

Writing of the lectures given at the mosque, Mr. Alley says, those in charge “are very fly; they do not lecture or preach anything from the Qur'ān, but they take a text from the Bible and speak on it for half an hour.” He also says that threats have been used against him, which show the extent to which their boasted “Muslim toleration” can go.

## FROM FAR AND NEAR

*“I shall ask the King to make me one of his postmen, That I may wander far and wide, delivering His message from door to door.”*

—RABINDRANATH TAGORE.

**Fiji.**—The Rev. F. L. Nunn writes: “The *News and Notes* has come to hand regularly, and is greatly appreciated. We are up against the Muhammadan problem here in Fiji. A society for the propagation of Islām is in existence. Schools are being established in order to prevent Muhammadan and other Indian children from coming under the influence of our mission schools. We recently baptised a convert from Islām. He is a young man who for two years, he says, was possessed by an evil spirit. This evil spirit, so the maulvie told him, was a ‘pir,’ named Ghazi Mir, and was to be worshipped in order to secure his help and favour. The man at times would suddenly become unconscious, and would answer questions of anyone while in that state. This, of course, was the ‘pir,’ who spoke through him without his knowledge. The maulvies instructed him to wear certain charms, and to burn incense and offer up flour, sugar, etc., before an iron trident, which was part of a banner, the ensign of the saint. The man was greatly distressed by this ‘Shaitan,’ as he himself termed the possession, but the maulvies could give him no relief.

“Our mission catechist found him in this state, and advised him to pray to Jesus Christ and trust only in Him for deliverance. Then he had a vision which turned his thoughts completely to Christ, and caused him to decide to embrace Christianity. The Muhammadans, hearing of his change of views, came to persuade him not to become a Christian, because Christianity was a bad religion. He, however, stood firm in his conviction of the truth of Christ, and two or three months afterwards was baptised. Since his vision and his conversion he has been entirely free from the ‘pir’ possession, and this he attributes to the power of the Lord Jesus Christ. His conversion has been a set-back to the Muhammadan cause, because he brought his masters much gain by his soothsaying.”

**Cairo.**—The Rev. L. Bevan Jones, of Dacca, who has been studying in Cairo, writes: “You will have heard from our mutual friend, Goldsack, how it was arranged that I should come here for six months’ Arabic study. . . . My time is up, and my wife and I are expecting to leave Egypt next week. Mr. Goldsack is expected to come in as I go out. My wife and I have received great kindness from the friends here. I joined her in two courses of lectures given by Dr. Zwemer to the students of the study centre—one on “Animism in Islâm,” and the other on the subject of his book, *The Moslem Christ*. My wife took the examination and was placed very well. In my studies (Arabic) I have derived the greatest assistance from Mr. Upson’s (Nile Mission Press) course, *Arabic Simplified*. I have also attended some special classes of Canon Gairdner’s. Reading the Arabic Qur’ân is now a pleasant exercise. Dr. Zwemer has been an inspiration to me. I have been able to study some of his methods, and I have often wished many others in India could come and see him here.”

**Netherlands Indies.**—The Methodist Episcopal Superintendent of the Netherlands Indies District writes to *The Malaysia Message*: “I have now spent a year studying the situation, and it seems advisable to state some of the conclusions to which conditions have led me. The first is, that if we continue our present policy we shall in some measure reach the 300,000 Chinese, but we shall never appreciably affect the thirty-odd millions of Muslims. . . . Our lack of adequate financial resources may justify a neglect of the Muhammadan problem, but in Netherlands Indies, and especially in Java, that is the missionary problem. We cannot seriously consider evangelising Java unless we intend to grapple with this, the greatest opponent of our Faith.”

**East Bengal.**—A zenana worker, writing of her visits to Muslim women, says: “The women are poor, ignorant, excitable, eager for anything that will lend variety to the ordinary dreary routine of their lives. If the ‘apparel oft proclaims the man,’ no less does it proclaim the Muhammadan woman. She usually wears garments of the darker shades, and frequently in checks, symbolical of the darkness of her mind, and the criss-cross of its conflicting notions.”

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## PRAISE AND PRAYER

“Our prayers must mean something to us if they are to mean anything to God.”—MALTBY BARCOCK.

“We pray as much as we desire, and we desire as much as we love.”—ST. ANTHONY.

**Fyzabad:** *Praise*—for a young Muslim woman of good family, who came to us a few days ago to confess her faith in Christ. We praise God for the wonderful way He carried out all the arrangements made for her. Pray that she may be quick to learn more of Christ, and eventually be much used by Him in bringing others into the Kingdom. Pray for her parents, who are greatly distressed and very angry that their daughter has left all to follow Christ. May they soon come to know Him, too.

E. M. MITCHELL.

**Bengal:** Praise for the baptism, on April 22nd, of the Maulana mentioned in our May issue, and for one of his disciples (a Hafiz) and family, baptised on June 10th.

**London:** Prayer is requested for Mr. Alley, who has been doing so much to give the people of Woking a correct idea of Islám, and thus save them from the machinations of the Islámic Mission. Of late he has suffered much through ill-health.

**China:** That Dr. Zwemer's visit to China may mean much in the future for the strength of the forces and methods of evangelisation.

**Amritsar, Punjab:** I ask prayer for our school for Muhammadan girls, and for several believers in zenanas in Amritsar.

C. TUTING.

## NOTES

*"You do not test the resources of God till you try the impossible."*

—F. B. MEYER.

**Smart Advertising.**—The Qadiani sect is doing a smart thing in the way of advertising. The ordinary Indian stamped post card sells at one pice (a farthing), but the Ahmadiyahs are selling them three for a pice. The space for writing has been reduced by one half, for they have printed short, crisp statements concerning their phase of Islám on both sides of the card. We have seen only those printed in Mussulmani-Bengali.

On the address side the following appears:—"Islám is the only pure and live religion in the world. Its book, the Qur'an, has been kept uncorrupted, while the books of other faiths have been distorted. Only in Islám have great souls appeared to blot out the superstitions of religion which have accumulated through the sins of humanity. In these last days the one expected by all peoples of all religions has come in Islám. The name of that promised Messiah, Madhi, or Avatar, is Mirza Ghulam Ahmad."

On the other side we are treated to a description of the Mirza's wonderful work:—"The uprooting of infidelity; the destruction of the enemies of Islám; proving the worthlessness of Christianity, and the superiority of Islám over all other faiths. He performed many miracles; his prophecies were fulfilled. The truth concerning himself was proved on many occasions; in 1894, when the eclipse of the sun and moon took place; in 1883, when the sign of fire in the eastern sky was seen, which things he had forecasted."

Is there not a lesson for us in this eagerness to spread the "new" Islám? Our Lord said, "The sons of this world are, in their own age, wiser than the sons of light."

**"Islam and the Gospel."**—This is the title of a very comprehensive little booklet of sixteen pages, written by Dr. Weitbrecht and

published in connection with the English National Mission. He gives in concise form the story of the extent and faith, doctrines and duties, of Islám. In conclusion he says,

“The results of abstaining from evangelisation for more than a millennium are plain enough. Our mutual relations have been un-Christian, and the Christian Church has suffered sometimes disaster, and at all times more or less leakage to Islám. The Muslim world is still aiming to convert Christians, and is ready to take over the fruits of Christian missions in pagan lands, if the Christian missionary is too faithless to bring the Gospel to the Muslim. Our only effective defence is attack. But the weapons of our attack are the spiritual forces of Christian light and love. The message of the Bible, which the Muslim allows to be a divine revelation, translated and preached by the evangelist, and the ministry of healing carried on by the medical missionary, have gone far to alter the whole attitude of the Muslim towards the Christian and his faith, and thousands of Christian converts from Islám, of many nationalities and classes, often tested by severe persecution, shew that the message of Christ is going home.

“The Muslim world, as it emerges into the glare of Western science and education, needs something that it has not got, if it is to keep its hold on those great foundation truths which it shares with us. Some years ago a well-known Indian Muslim writer, referring to the inrush of Western customs and thought, said to a friend of mine: ‘Sahib, make us English if you must, in our ways; but leave us our God.’ The Qur’anic conception will not stand the strain of modern thought. By the true revelation of Christ we would help the Muslim to preserve and strengthen his faith in God.”

**Have you got them?**—It is a long time since we have read two more helpful books of devotion than *The Manhood of the Master* and *The Meaning of Prayer*, both by H. E. Fosdick. They are arranged for daily readings and are heart searching. For our ministry they are a gold mine of suggestion and illustration. They may be obtained, at 10 annas per copy (paper), from the Y.M.C.A.

## NEW MEMBERS

224.	MISS C. TUTING,	C. E. Z. M.	Amritsar. (at present, Kent.)
225.	W. B. SLOAN, ESQ.,	Asst. Home Director, C. I. M.	London.
226.	HARVEY FARMER, ESQ.,	Asst. Sec., N. Africa Mission	London.

*The Annual Subscription to the League is Rs. 2-8-0 (3s. 4d.).  
Members are requested to send news and requests for prayer to*

JOHN TAKLE,  
Hon. Sec., M. M. League.

*Brahmanbaria, Bengal.*