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THE APPROACH TO MUSLIM WOMEN



A SUPPLEMENT TO

W O M A N I N I S L A M

BY

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THE APPROACH TO MUSLIM WOMEN

Christian women who have made a sympathetic study of the facts as set forth in the manual will, we believe, welcome any help that can be given them in regard to the right approach to the women of Islam with the message of God's gift of more abundant life in Christ.

On the evidence of many Muslim witnesses it has been demonstrated that most of these women still live in dire need—need of light and health for body and mind, and of emancipation of spirit.

But the way of approach is beset with difficulties, nor do we presume to think that these can be readily removed. This much, however, we may hope for—that, possessing the information furnished by the handbook, the Christian worker will not make difficulties for herself through ignorance about the main facts of a Muslim woman's life and faith.

Until comparatively recent times, because of the strict seclusion in which they live, almost the only way to get into touch with Muslim women has been to visit them in their homes. These visits have afforded the worker opportunities for awakening interest through teaching them to read and sew and for imparting to them some knowledge of hygiene and news of the outside world, thus opening the way for the Gospel message itself. Occasionally the women have been granted permission to visit the worker in her own home.

Undoubtedly the quiet, unobtrusive service of earlier missionaries and faithful Indian workers has borne rich

fruit.¹ We have the testimony of a distinguished Indian Muslim judge to support us. Looking round upon the representative assembly at the All-India Women's Conference at Lahore a few years ago, this gentleman affirmed that such a gathering could not have been but for the devoted and self-sacrificing labours of pioneering Christian women on behalf of the ladies of the *zanana*.

But to-day many avenues are opening up for making contacts with the more progressive section of the community through schools, colleges, and hospitals, at *parda* clubs and *parda* garden parties, and by fuller use of the hospitality of one's own home. Yet, still, the vast majority of the women in towns and villages, secluded and unlettered, are only to be reached by the time-honoured method of house-to-house visiting.

While recognizing that this is essentially the work of the *zanana* visitor yet, since the field is so vast and our forces limited, we should aim at greater efficiency through the closer co-ordination of our various activities. For it must be admitted that, frequently even the work of women is not fully co-ordinated, while the relating of it to that of the men is scarcely attempted. 'The slothful man roasteth not that which he took in hunting',² is an apt comment on too much of our efforts. Openings are secured and contacts made with a great expenditure of time and money, but we often fail to make effective use of our gains. We need to be more expectant of results and more

¹The earlier type of Biblewoman whom we associate with such visiting, may not now be deemed a romantic figure, yet, despite her limited outlook, by virtue of her consecrated life and faith she led many a Muslim woman to a truer knowledge of God.

²Proverbs 12: 27.

definite in our planning. It ought to be possible, for instance, to make out a list of women patients and girl students who have been interested while in our institutions, and keep in touch with them through systematic visiting.¹

But, in general, our ultimate aim should be, not merely the conversion of one woman in the *zanana* but her family, and for this we require much closer co-ordination in the various branches of our work. Plans should be made together; thus, when a Muslim woman has become interested in Christ, it may be possible for men workers to reach the men of that house. Similarly, when contact has been made with the men of some family, *zanana* workers should seek opportunity to give Christian teaching to the women folk.² As it is, openings made by the one side, through hospital, teaching or preaching, are frequently not taken advantage of by the other; in fact, it is not uncommon to find that the activities of the one department are quite unknown to the other. Yet it ought to be possible, for example, for women evangelists to get into touch with the female relatives of men patients, and men with the male relatives of women patients. This plan has been followed in some places with good results.

We have only to reflect on situations that arise in

¹cp. 'It is difficult to understand the purpose of a great deal of missionary activity in that it seems entirely unrelated to any concerted plan of evangelism.' *Tambaram Report*, III, 402, 'Evangelism'.

²'It is apparent that endeavours to bring men to Christ are most fruitful when parallel efforts are made to win their wives, and that the difficulties in the way of presenting the evangel to women are reduced by simultaneous effort to win their husbands.' *Tambaram Report*, III, 439. We should thus be less exposed to the common criticism that our methods are surreptitious and designed to disrupt the family.

places where such co-ordination of effort is not attempted to see the need of concerted action. How is it possible for members of the staffs of our schools and colleges to be in a position rightly to appreciate the spiritual needs of their students so long as they are themselves ignorant of the actual atmosphere and environment of their pupils' home-life?

Let us take some concrete illustrations. Here is a Muslim widow who pours forth to a zanana visitor the story of her own son—a college student—who, despite her protestations, persists in bringing a prostitute into the house. Enquiries reveal that the youth attends a Christian college and that he speaks highly of his professor who invites him to his house for tea and tennis. How is it possible for that professor to bring the right influence to bear on the lad when ignorant of the life he leads at home?

And here is a Muslim girl student who returns to her home each evening. Her elder sister, who has passed through the same college, still lives with the family, but is sent out each night by her father to earn the wages of shame. When remonstrated with the man brazenly claimed that he had the right to do this since he had spent so much on her education! But ought that student's teachers—Christian women—to have been unacquainted with what was going on in their pupil's home? Yet such proved to be the case.

Granted that the instances we have cited may be exceptional yet, in general, we have to allow for the fact that a very large number of our students are still definitely influenced by the superstitious beliefs and practices of the homes from which they come. Our method of approach should take cognizance of this.

So far we have had in mind the need to
THE CHURCH co-ordinate our efforts in the evangelization
CO-OPERAT- of Muslim women, but an enterprise so vast
ING requires also the co-operation of the women
 of the Church.

The last Census revealed that there are 36,587,426 Muslim women and girls in the cities and villages of India.¹ It is impossible for such numbers to be reached unless and until the Church of Christ in India itself embarks on a campaign of living evangelism, and that will be when the Church realizes its own responsibility in the matter. This can only come about as Christian men and women, informed of the need, give themselves to united and unceasing prayer for an out-pouring of the Spirit of God.² We may then expect the rank and file to give their own testimony regarding the faith they hold. So eminent an authority as Harnack has recorded the great value of the testimony of humble members of the Church:

The most numerous and successful missionaries of the Christian religion were not the regular teachers but Christians themselves in virtue of their loyalty and courage. . . . It was characteristic of this religion that every one who seriously confessed the faith proved of service to its propaganda.³

**THE
CHRISTIAN
HOME**

To this end our own house must first be put in order. There is need for each home to recover 'the sense of the Presence of the Living God'; for each to be known as a

¹ *Govt. India Census, 1931, Vol. I, pt. ii.*

² *cp. Tambaram Report, III, 125.*

³ *Mission and Expansion of Christianity, I, 366; 117; quoted in Tambaram Report, III, 36-7.*

place where God is acknowledged in all the details of daily life, where He is loved and trusted and served.

It may well prove to be the case that foremost among the influences preparing for the coming of the Kingdom of God among Muslim women will be just such Christian homes; for there can be little doubt that there is something in a genuine Christian home that makes a simple and direct appeal to Muslims.¹ The mutual love and respect between husband and wife, little acts of kindness and courtesy shown by each to the other, consideration and care during times of illness, the sharing of leisure-time and burdens, the inculcation of obedience and respect to parents in the children—these things prove interesting and attractive to our visitors.²

To open our homes in this way to Muslim visitors may mean the sacrifice of privacy and leisure, but the open door, the open heart, and evident welcome will mean the gaining of new and the strengthening of old friendships, and may be the means of bringing some to a knowledge of the Kingdom of God.

Christian women living among Muslim neighbours have a unique opportunity of witnessing, by taking advantage of every occasion to help them in times of sickness and sorrow, entering into their joys, and paying leisurely calls. These acts of kindness are appreciated and open the way for direct testimony to Christ. The Christian woman needs to be prayerfully alert to take advantage of the Holy Spirit's promptings in such situations.

¹ 'For the great majority of women, the place of greatest opportunity and service is in the home.' *Tambaram Report*, IV, 25.

² One does not mean thereby to suggest that these domestic virtues are absent from all Muslim homes.

It must be confessed, however, that comparatively few Christian women cultivate the acquaintance of their Muslim neighbours or are intimate with Muslim women. There are, of course, those who meet Muslim ladies at social functions and have their Muslim friends, not to speak of teachers who meet Muslim women in the schools; but the rule is the other way. Nor are the obstacles to friendship always on the Muslim's side. A Christian woman once stated that she never spoke to her Muslim neighbours because her husband did not wish it. And a teacher, who had been educated in a Christian boarding school, going on thence to a Christian high school and later to a Christian Training College, said when she came to teach in a mission school that up till then she had met but few Muslims, practically only such as were servants or vendors. Another Christian girl on entering college declared that it was the first time that she had come into intimate contact with Muslim girls.

THE SCHOOL AS A TRAINING GROUND

We cannot expect any enthusiasm for the evangelization of Muslims in a situation like that. Christian women for the most part are just not interested in their Muslim sisters because they know little or nothing about them. The question is, how can the need of Muslim women be brought home to the women of the Church?

We should like, in the first place, to suggest that opportunities for acquiring such knowledge be given to the pupils of our Christian schools. It must not be supposed, however, that all the members of the staff of our educational institutions are themselves in a position to impart the necessary information. For instance, the head of a Christian high school in a Muslim city, with many years' service to her credit, admitted that she had never

visited a Muslim home and would be unable, if she did, to engage the inmates in religious conversation. She had not studied Islam and had no exact knowledge of Muslim faith and practice. This was found to be true of another Principal, who added that her teachers had spent practically all their time in the Christian community and therefore knew next to nothing about Muslims.

Would it not be possible so to arrange the work of a school that some of the teachers can find time to visit homes in the city or a near-by village for a few hours each week and then give an account of their experiences to girls of the senior classes? In this way their pupils would learn that evangelism is the high privilege of every Christian, and not merely the 'duty' of paid workers.

If the curriculum does not permit of this it might be arranged that new missionaries and teachers, prior to taking up school appointments, be given opportunities for seeing how evangelistic work is carried on in city and village.

In any case, plans should be made to give to our senior scholars simple talks on the life and faith of the Muslim people.¹ It might be possible to include a short course on comparative religions in the curriculum. Our girls need both the preparation and the stimulus involved in the study of other faiths, because within a short time they will be meeting with Muslims of equal education and they need to have ready an answer for the hope that is in them. The Principal of a school that had admitted a few Muslims reported that her Christian pupils were soon coming to her to help them out in difficulties about the Christian faith that had been raised by the new-comers.

¹ Some former students of the Henry Martyn School are now doing this.

Students in our colleges are frequently in like case. A girl having passed through Christian primary and high-schools met Muslims for the first time in an Arts College. These under-graduates of another faith seemed in every respect like herself—enlightened, devout, friendly. Indeed they assured her that they believed in and respected all the prophets, including Jesus—and then they challenged her with the question, 'But you do not really believe that God had a son, do you?' The girl simply did not know how to answer the question. We owe it to such that they shall receive due preparation during their school and college days.¹

Mission Boards in the west attach great importance to the information and inspiration imparted to the churches through the regular visits of missionary deputations; it frequently happens that on these occasions young women hear God's call to them to serve His cause in the foreign field.

Women of the Church in India need such inspirational help. Yet how seldom does a medical missionary, Indian or foreign, seek to interest them in the work of the hospital, invite them to visit convalescent patients or to assist at services for out-patients; or the Principal or one of the staff of an educational institution, come to report to them what God has done—with a view to stimulating the interest and widening the vision of the women of the Church in the work of the Kingdom.

¹ The Lindsay Commission, in its Report on *Higher Education in Christian Schools and Colleges* (1931), made the recommendation that 'Colleges which have a considerable number of Muslim students should detail at least one member of their staff for special study' at the Henry Martyn School. vide Report, p. 317.

But it is perhaps more particularly the co-operation of zanana workers that is needed here. Few Church members know details of the work these do, of the homes they visit and the tours they make in the villages, or are aware of the kind of women they meet and their willingness to hear the Christian message. On the contrary, it is probably true to say that women members of the churches in the west are told more about the problems and joys of zanana work than are the women of our churches in India.

If such 'deputation work' can be organized throughout the field we may expect that many Indian women will hear God's call to evangelism among their Muslim sisters. A Christian teacher first met Muslim women in any intimacy when a patient in hospital. Impressed with a sense of their need she gave up a fairly lucrative post to become an evangelist to them. It is knowledge of the facts that quickens sympathy and prepares the heart for God's call to service.

As a step in this direction zanana missionaries should try to secure the co-operation of women members of the Church by getting them to accompany them to houses they visit. This will require time and patience on their part because these voluntary workers are likely to be irregular in their hours on account of domestic duties, and they will almost certainly need much encouragement.¹ But it has been found that Indian ladies who have felt the call of God to work of this kind, are able to render valuable service in these visits to Muslim women. The

¹ 'Full time workers . . . can render much more fruitful service in the cause of evangelism by leading and supporting their fellow-Christians in the work of witnessing than by attempting the task alone'. *Tambaram Report*, III, 403.

latter frequently express surprise on learning that ladies of the Church are visiting them, not because paid to do so, but from a sincere desire to witness to them about the things of Christ. Some of these volunteers, once they get to know their new Muslim friends, are quite prepared to carry on the work with the assistance of another Christian woman and so leave the missionary herself free to go to other houses.

CALLED
OF GOD

Whatever the service for which these women offer themselves it is of the first importance that they shall have experienced the work of God's grace in their own lives. To such God's call will come. Some will have had the advantages of a Christian upbringing at home in school and college, and Church-life.

All such can be Christ's 'witnesses' in their homes, among their immediate neighbours, or while at their work in some profession where they meet Muslim women. They should be encouraged to cultivate the missionary outlook and to give their personal testimony to the reconciling power of God in their own lives. Some could be invited to assist in the women's work of the station. Nevertheless, it is recognized that such help by voluntary workers would largely be restricted to the area within a few miles of their own homes. Moreover, owing to the fact that visits to women in homes, hospitals and welfare centres can best be done in the middle of the day—that is, when house-wives, school teachers and others are at work—the number of voluntary workers would be limited in the main to those who are at leisure during those hours. In view of all the facts it is obvious that there is still need for the full-time worker.

Such women will hear God's call to them personally to

become 'set apart' for His service—it may be to medical, educational or evangelistic work,¹ it matters not which, for the call is one—the call to tell others of His redemptive love in Christ.

Once assured that such service is the will of God for their lives, these women will approach their task as themselves sinners saved by grace and entrusted with a message of salvation for other sinners who are as yet without the knowledge of God's redemptive purpose in Christ.

It is a task that calls for those who are willing to cut themselves off from all that would hinder; for those who have come to realize the need to live in close fellowship with God if they are to be true and faithful witnesses; who are themselves seeking to cultivate a holy life by making time for daily prayer and Bible study, and who at all times rely on the guidance of God's Holy Spirit.

It has frequently happened that in the act of witnessing for Christ to Muslim women the Christian has come to realize her need to understand her own faith better and to depend more definitely on Divine guidance and help. An educated Christian lady who had volunteered

¹ This brief supplement does not attempt to discuss the general training or scope for Indian or western women evangelists, but points out, in passing, that hitherto evangelistic work either in *zanana* or village has not attracted the more educated Indian women. They rather dread it for the contacts it involves with the outside world, and it is still unusual for women to visit in homes unknown to them; besides which the influence of parents is often against it. Apart from this, but few missionary societies have offered training or spheres of work for educated women evangelists. Over against this, in India educational and medical work is held in higher regard, is better paid and offers protection.

for this service, announced on her first visit to a *zanana*, 'I have come to tell you that Jesus Christ is the Son of God'; at which an elderly woman present raised her hands in consternation and exclaimed, '*Tawba! tawba!*' The visitor afterwards explained that though she had spent about ten years in mission schools and a training institution she had never given a thought to the meaning of the term 'Son of God', nor had she heard it explained. Many must have had that woman's experience, for it is perhaps inevitable that if we engage honestly and sympathetically in religious conversation with Muslim women it will mean subjecting our own theology to a process of over-hauling, and this may be attended by some risk if there has been no previous preparation.

The position of the worker among Muslims may not inaptly be compared with that of an evangelist to the Jews. The typical Jew rejects the Messiahship of Christ, denies His Divinity and disdains His Death. Consequently the average Christian women in the west would not, without due thought, venture to speak to a Jewess about Jesus Christ. So with us—the Muslim woman professes a regard for Jesus as a prophet, but entirely misunderstands His 'Sonship', denies the historicity of His crucifixion, and repudiates any need for an atonement for sin. No wonder that the average Christian woman is diffident about speaking to a Muslima about Christ. But that diffidence will pass as she studies the measure of the other's need in the light of the Divine commission to preach.

It goes without saying that for both indigenous and

¹ As one might exclaim, 'God's pardon!'

foreign workers the need to master the vernacular of Muslims is of primary importance in the work of preparation. One is required to know not only the language of books, but the vernacular as spoken by the women, which in many districts differs from that used by Christians. In this connection great care should be taken to ascertain the exact connotation of certain religious terms in common use among Muslims. The Church has borrowed a considerable number of these and often reads into them quite another meaning.¹

To the acquisition of the language should be added a sympathetic study of Islam and the place this faith holds in the life of a Muslim woman. A section of the manual deals briefly with various aspects of this question.² Here we would like to suggest ways whereby further study may be undertaken by such volunteers.

Study Circles

Churches should arrange for the study of some text-book by small groups of Christians under competent leadership.

Summer Schools

Short 'summer schools' can be arranged at which a series of lectures will be given on the social and religious life of Muslims and the presentation of Christianity to them; and visits made to people and places of interest in the neighbourhood. These schools afford opportunities to display Muslim and Christian religious literature in the vernaculars.³

Extension Courses of the Henry Martyn School

We would urge that local churches and individuals should

¹ e.g. *gunah, najat, ilham, ruh*.

² see *Woman in Islam*, Section III.

³ see below, pp. 72 ff. for a brief account of such literature.

make more use of the facilities offered by the Henry Martyn School in the following ways:—

EXTENSION COURSES; intended to serve a group of churches in any given centre.

CORRESPONDENCE COURSES; the Staff of the School are prepared to advise individuals in their private study of the subject.

LONGER COURSES; (a) at some hill-station in the summer; (b) for advanced students at its headquarters in the cold season.¹

We pass on to consider the essential content of our Christian message and the difficulty Muslims experience in accepting it. Allah is real for them, 'an individual Person behind life with His Hand upon all things'. But we are commissioned to bring the further truth, incredible to many, that God, far from being indifferent and aloof, has come in Christ to reconcile men unto Himself. 'God in Christ! Christ sent, crucified, risen, glorified'.

How can the Muslim woman, steeped in prejudice, and often so very ignorant, be brought within understanding distance of this amazing message? How can we ourselves present the truth so as to win assent to it and not rejection?

It is not in ourselves to command this—love alone will not accomplish it, nor medical relief, nor the knowledge we impart, nor social service—though assuredly God uses each and all of these means to incline the hearts of the women to hear His call. But with God Himself this is possible, and on Him we must rely always and in all things. To us it is given to pray for these souls, but it

¹ Full particulars about courses and study-books may be had on application to the Principal of the School, at Aligarh.

is the work of the Holy Spirit to illumine their hearts and give them to see the Divine Glory in the face of Jesus Christ.

WHAT ACCEPTANCE MEANS For a Muslim woman to transfer her allegiance to Christ means not merely intellectual assent to the fact that He is the divinely-appointed Saviour of the world, but whole-hearted acceptance of God's gift of salvation in Christ and an earnest endeavour to follow Christ and serve Him. That is a revolution for heart and mind that can only be brought about by the powerful operation of God's Spirit.

We may mourn her fanaticism, hardness of heart, lack of an adequate sense of sin, her ideas of God and judgment to come, her blind faith in a Book, her belief in spirits—not fully realizing how sincerely she may, in and through these things, be seeking after God and hoping for pardon.

Then think what it means for such a woman to accept the full Christian message. She is required to give up her practice of meritorious works, formal prayer with its prescribed rites, the fast, the pilgrimage, visits to saints' tombs, and the use of charms—practices upon which she has been taught to rely for her soul's present and future welfare.

For Islam also has meant 'salvation' to her. Every promise of Allah is for the Muslim alone. Its creed is simple and easy to grasp. The Qur'an is God's Book, final and comprehensive, and withal anti-Christian. And then there is Muhammad, God's last and greatest Prophet, the unfailing intercessor for his own people at the Judgment Day. Is it any wonder that pride and a sense of superiority affect her whole outlook?

Moreover, acceptance of Christ is likely to deprive her of her social status and lose for her the respect of her community. Besides, it means a quite new religion for her; a new conception of her relation to God, new connotations for long familiar terms; difficult, even 'unnecessary' dogmas; and the belief that, after all, the Bible has *not* been corrupted.¹ Further, the Christian way of life includes certain stern imperatives—repentance and forsaking of sin, and hers is a heart as desperately wicked, perhaps, as our own!

Yet just here is the reason, thank God, why she may be inclined to listen to our message. There is in many a heart a restlessness and dissatisfaction with Islam, a feeling that, notwithstanding the performance of meritorious deeds, one is found wanting; and, in consequence there is the fear of final punishment. Many a woman's heart cries out, unknowingly, for reconciliation with God. We must believe that of these, too, it is true that their hearts will only find rest when they find it through Christ.

At present educated Muslim women are METHODS OF WORK scarcely reached, but educational and medical work, social service and child-welfare committees, as well as *parda* clubs, give opportunities for contacts with them. Some ladies are glad to co-operate with missionaries in the cause of temperance and in efforts to check the spread of drinking and the use of drugs. Their interest can be counted on also in the campaign against illiteracy.

Friendly visits to these ladies at the time of the Christian festivals, such as Easter, give one the opportunity to speak

¹ cp. a thought-provoking article, 'The Moslem's View-point,' by R.S. McClenahan, in *The Moslem World*, 1917, pp. 65-70.

about the significance of these days for Christians and to leave a pamphlet or a gospel to be read afterwards.

But probably the greatest help would be for Indian and European Christian women to share with them, in real friendship, their experience of the reality of the riches in Christ; approaching them on their own ground, seeking to enter their lives at many points, sharing their rightful aspirations, accepting their generous invitations to visit them in the *zanas*, and to attend weddings; thus learning from them and waiting for the moment—it always comes—when one may speak of Jesus Christ. His Cross rivets the attention as nothing else does, and we must believe that an honest recital of one's own faith and experience in relation to that Cross can give offence to none.

Naturally, educated Indian Christian ladies and foreign missionaries find it easier to make contacts of this kind more readily than do Biblewomen, but for all it means an infinite expenditure of time and thought and a robust prayer-life. Educated, gracious and influential these Muslim women may be, but nothing should blind us to the fact that they are missing the best in life for want of the knowledge and purpose of God revealed in Jesus Christ.

The uneducated or semi-educated women are, as a rule, more readily accessible. In these days medical and infant-welfare work, schools, social and instructional gatherings, visits to homes in city and village, lantern talks and personal conversations—all these give endless opportunities for a co-ordinated and concerted plan of evangelism. And there is now a marked change in the reception of the evangelist, while few homes are closed to the missionary. In houses where, some years ago, the women spat at mention of the name of Christ and the Bible was refused entry, there, to-day, the Book is being read openly.

Some missionaries restrict themselves to Bible-teaching in the homes they visit, and find their time fully occupied. Others hold that religious education includes social, mental, physical, as well as spiritual regeneration, and have, accordingly, drawn up a syllabus of work which includes literacy, simple hygiene, child-welfare, vaccination, and so forth. Occasionally, still, knitting and crochet are taught in *zanas*, but much less than formerly now that girls learn needlework at school. A few make it a rule that visits shall be paid only to those houses where the women are willing to learn to read. It must be acknowledged that frequently it is in houses where the women are willing to read that the results are most satisfactory.¹

Some senior missionaries have taken a small house in the heart of the city and live there, with an Indian worker, throughout the cold season. In some places this takes the form of a social *ashram* open to visitors, with a western woman acting as chaperone to a Biblewoman, midwife and teacher. Others hire a room for use during the hours of the day. In this way it has been found possible to make more frequent visits to the homes of the women and to receive return calls from them. Occasionally, however, this plan has not proved satisfactory because women even in the adjacent houses have not been allowed to visit the missionary.

It can be assumed that the majority of TEACHING THE MESSAGE workers will find their opportunities for evangelism among the large class of uneducated or semi-educated women. In teaching these our plans must necessarily vary according to

¹ In some *zanas* there is a request to be taught English. Some workers agree to do so if six pupils can be assembled.

the frequency of the visits paid, and the degree of literacy or education attained by the women.¹

Leaving aside the argumentative and fanatical types sometimes to be met with in the *zanana*, we have to consider the needs of that large class of women, already described in the manual,² who are not merely ignorant of Islam but obsessed with all manner of fear and superstition—women who dread the thought of demon-possession, the influence of the evil-eye, and so forth. Combined with such fear we sometimes find a lurking sense of sin—sin in the Islamic sense—and fear of the dread consequences.

For such the evangelist has genuine 'Good News,'—news of a Saviour who liberates all who put their trust in Him, from fear and the guilt and power of sin. Let Him be portrayed for them as we read of Him in the Gospels, freeing the demon-possessed, befriending the despised and outcast, bringing new purpose and power into the lives of men saved from fear and liberated from bondage to sin—the Very God, Almighty and All-Merciful, present in Jesus of Nazareth! That is the God we know, the God we fear yet love.

In teaching the message of the Kingdom we can make use of parables drawn from simple things in daily use, as Jesus did. He saw parables of heaven and earth in field and flower, in yeast and mustard seed and the fisher-

¹ The case is different in regard to women with a modern education, because for these there is available a wide range of literature in English. In some cases it may be found helpful to study sections of the manual *Christianity Explained to Muslims*, which deals with the Muslim's difficulty in understanding various aspects of the Christian faith.

² see Section III, chh. vi. and vii.

man's net, and used them to quicken man's understanding.

His parables carried God's truth to the mind without forcing a premature moral decision. The Word was presented in such simple, winning and impersonal form that assent was gained before the instinct of self-defence was aroused.¹

Women are always interested in topics connected with the management of the house and children. We do well therefore to build up from things already familiar so that the women may come within understanding distance of the deeper things about which we seek to speak. One cannot be too simple for most of them, and many will require to have the message repeated over and over again before they grasp it. Reflect on the conception likely to be formed in the mind of a Muslim woman as she first hears the story of blind Bartimæus. She just wonders if this Jesus can give sight to the poor person next door. You tell her of God's love—but what does the term 'love' convey to her? She may conclude that such a God will give her whatsoever she wants.

On the other hand, there will be some who are not allowed to listen to us as we speak of Christ. In such cases one can make an opening with narratives from the Old Testament, or use the parable of the Prodigal Son. On the whole, however, it is not so much the subject matter that rouses prejudice and opposition as the manner of our presentation of it. This applies particularly to certain Christian doctrines. These had better be left for consideration until the women have learnt to know about the Jesus of the Gospels.

¹ Maltby, *Studies in St. Mark*. cp. Shepherd, *In this Far Country*.

Most probably the kind of teaching that would appeal to the average Muslim woman would be the proclamation of salvation from the tortures of hell, yet while we seek to rid her soul of fear it would be a mistake to represent salvation through Christ merely as such. By so doing we should only confirm her Islamic conception of God and sin, and expose her to the risk of accepting our message as an escape from sin's unpleasant consequences. Granted that some do enter the Kingdom through fear of dire punishment yet our concern should be that the Muslim comes to see that sin is essentially an affront to the Holy Love of God.

It has been the experience of most evangelists that the Gospels of St. Matthew and St. Luke make the more acceptable reading,¹ but for many the language of the current vernacular translations proves difficult. The story has been told in briefer form and simpler language in booklets like *The Glad Story*.² A good book to follow this is *Glad Tidings*. These together form a bridge to the Gospels themselves. Some zanana workers prepare a short prayer for use after the lesson, and the repetition of this has proved helpful.³

After early courses of reading along the lines suggested above, it has often been found necessary to face up to a Muslim woman's difficulties about the points of similarity and difference between Islam and Christianity. For this purpose a series of tracts has been prepared, to be studied

¹ St. Mark 1: 1 frequently proves a stumbling-block.

² see p. 73.

³ cp. a larger work for more educated readers, *Lessons on the Life and Teaching of Christ*, by Gairdner and Padwick.

first by Biblewomen and then left for the Muslim woman herself to read.¹ Subsequent lessons may be based on the Acts of the Apostles, showing the work of God's Spirit in the lives of the early disciples.²

Some make good use of collections of well-known proverbs, an apt quotation from which often supplies a ready and amusing answer. Thus when a woman speaks of sins as 'big' and 'little', the proverb retorts, 'One fish spoils the water'.³ And they laugh at the idea that good deeds cancel bad ones when one remarks, 'It is no use adding good milk to a *ghara* of sour to make it good again'.

Women love the singing of *bhajans* and *ghazals* and these help to carry the message home to their hearts. Some even learn to sing them with the evangelist. Portions of scripture and simple tracts can be left to be read by the menfolk in homes where the women are illiterate.

Much wider use than formerly is now made of pictures and posters illustrating Bible lessons. Often it is the colour that first proves attractive, appreciation of the scene comes later. But careful explanation is very necessary, for many are still unfamiliar with pictures, while a few are definitely prejudiced, especially against pictures of the 'Prophet' Jesus.

USE OF THE LANTERN

There is a consensus of opinion that the magic lantern can be used with good effect among less educated women in cities and villages, though one must strenuously avoid

¹ Known as the *H.M.S. Series*, these are reproduced below in English; see pp. 43ff.

² cp. *The Unseen Helper*, by the late Miss Hilda McLean, p. 76.

³ Another proverb asks: 'Does it matter if the snake that bit was big or little?'

leaving the impression that the occasion is a *tamasha*, or a travelling show. Again, one has to insist sometimes that the pictures are meant for the women to see, otherwise the men of the place will crowd them out.

The value of the lantern is that it gives us an opportunity to teach illiterate women through 'eye-gate'. Moreover, the scenes help to impress on their memory some of the outstanding incidents in the life of Our Lord. They see Him feeding the hungry, healing the sick, giving sight to the blind, raising the dead, submitting to crucifixion, being raised from the dead.

Scenery appeals to them but little—it is the figures that attract. Hole's pictures of the Life of Christ have this virtue that he does not crowd the canvas with too many figures. The people depicted stand out in bold relief and are easily distinguished.¹

The men of the house often gladly arrange for the lantern to be shown in their entrance hall or courtyard—menfolk sit facing the screen, while the women see the pictures in reverse from behind it. The lantern has this further advantage that Christian women are enabled to make their witness among their non-Christian neighbours by inviting them into their homes and themselves speaking in explanation of the pictures shown.²

THE SOUL'S AWAKENING But now what of the response? At what stage may we expect it? Sometimes, after years of teaching, the attitude of one here and another there, undergoes a change. The worker

¹ The Y.M.C.A., 5 Russell Street, Calcutta, hires out sets of pictures.

² A lantern lecture on the Life of Our Lord, as a historical figure, has been welcomed in Government high schools and colleges.

perceives it, but she is also aware of the difficulties in the way of a frank confession of faith in Christ by a *zanana* woman.

It has frequently happened that a woman, deeply impressed by the Gospel message, has been unable to restrain her feelings in the presence of others. Yet the next time that home is visited the woman herself is strangely different, hard as flint, or else it is reported that 'she has left the house' and one sees her no more. A serious obstacle to intimate companionship at a time when it is greatly needed is that it is seldom possible to speak to a woman by herself, because she is rarely the sole occupant of the *zanana*.

These are some reasons why one needs to enter very sympathetically into the 'fellowship of suffering' with a woman who is a true seeker after the fuller life in Christ.

In dreams and visions of the night God sometimes reveals Himself to these women. The soul is awakened, and the mind troubled at the thought of the unprofitable nature of the 'good works' performed, yet how can they muster courage to yield full allegiance to the Saviour? Here again one needs to be under the direction and control of the Holy Spirit lest one fail these women just when help is most needed.

DECISION If the husband of a woman who has been thus drawn to Christ is not himself in touch with Christian people, some Christian man should carefully seek his acquaintance. In any case the woman who expresses a desire to follow Christ should be encouraged not only to accept by faith God's free forgiveness, but to give Him her full allegiance and trust her future to Him.

This will be the time for more detailed instruction in Christian faith and practice—concerning the character of

God, His act of Love in the gift of Christ, sin and forgiveness, worship, prayer, fasting.¹

Simultaneously, efforts should be made to teach such as are illiterate sufficient of their vernacular to enable them to read the Bible for themselves. Where necessary misconceptions about Christianity should be removed and Christian doctrine explained. All this should precede an open confession of faith or baptism.

When a woman is herself sure that it is God's will that she should make a frank acknowledgement in her own home of her new-found faith, she should be led to see what it will involve. With her eyes fixed on Christ let her duly count the cost. We can but counsel her to declare her faith boldly, and assure her of God's promised presence and that He will make clear the way before her. We can do more than that—we can assure her of our constant remembrance in prayer and get other Indian Christian women, proved disciples of the Master, to encourage her in the venture she is about to make.

When a woman has decided to take the great step it would be wise to get her to sign a written statement, if possible in the presence of witnesses, to the effect that she has decided to follow Christ and desires to join the Church—this might prove useful if, as the result of her confession, the missionary is refused admittance to the house; for the latter should subsequently do her utmost to keep in touch with the woman.

Difficulties will almost certainly follow, but if the counsel of the Church is sought and united prayer be made by His people, God will, as each case arises, guide to right

¹ See below, pp. 36 ff., *A short guide for the instruction of Bible-women.*

decision and action. In most instances, it must be admitted, persecution has followed upon the conversion of a Muslim woman. She may be removed, or the door closed to visitors. Nevertheless, however hard it may be, some women are called upon to suffer for the sake of the Name, and they should be encouraged to continue patiently at home unless turned out.

The married woman convert must be helped to realize that Christian discipleship means for her a strengthening, not weakening, of the marriage bond, and more not less devotion to her husband and children. The friends who were the means of leading her to Christ will be anxious to see that her spiritual life, in the midst of hardship and temptation, is maintained by daily prayer and Bible study. Let her be told to take encouragement from the fact that there are Christian families who look back on the Christian life and influence of a mother who remained in her home and won the members of her family for Christ.

We have already shown in the chapter on the subject that, until 1939, apostasy on the part of a married woman operated as a complete and immediate dissolution of her marriage. But now by the Dissolution of Muslim Marriages Act, a Muslim woman on becoming a Christian will not *ipso facto* be divorced from her husband, though he still retains the power to divorce her at once should he desire to do so. On the other hand, if he 'obstructs her in the observance of her religious profession or practice', or 'habitually assaults her or makes her life miserable by cruelty of conduct, even if such conduct does not amount to physical ill-treatment, she shall be entitled to obtain a decree for the dissolution of her marriage'.

But before any such action is taken¹ we suggest that an appeal be made to educated Muslims of liberal views in the hope that they will be able to secure from the husband an assurance that his wife will be granted the necessary religious freedom. In fact, every effort should be made to enable the woman to remain at home and in the enjoyment of religious liberty.²

Some men of goodwill may recognize their wife's right to this liberty, but if a husband should refuse it and turn her out or divorce her, then the immediate duty of the missionary is to give her protection, and the woman, without delay, should make a statement of the facts in the presence of a magistrate. Later, if necessary, she may have her divorce registered in Court.

The difficulties in the way of widows and divorced women who wish to become Christian are not so great as in the case of married women; that is, if there are no

children. The fact that a woman has been divorced should not of itself prove a stumbling-block, though care should be taken to investigate the case lest immorality on her part was the cause of repudiation.

Even so, the Gospel of Christ is for such also—He came to save 'sinners'. Again, if possible, one should get into touch with the family. All such cases should be carefully investigated, wisdom being required to detect wrong motives, such as a desire merely to escape from unhappy

¹ Before any case is taken to Court it might be well to consult the Secretary of the N.C.C., or the Principal of the Henry Martyn School.

² Should the husband request it for his wife the Church might allow her to attend divine service, receive baptism, and partake of Holy Communion, while observing *parda*.

conditions. Some women have been allowed after baptism to reside at home and to attend divine service in a Church. A new convert should, in general, be encouraged to do so since 'the most natural form of evangelism is seen to be the influence and witness of Christians among their own relatives and neighbours'.

AN INCREASING number of girls in our SENIOR schools and colleges are learning of the STUDENTS revelation of God in Jesus Christ. The Holy Spirit takes these things of Christ and, thereby, illumines their hearts so that there is formed in some of them a desire to follow Him. Surely such should be encouraged to come to Him and receive through Him God's pardon and gift of life abounding.

Meanwhile efforts should be made to get into touch with the parents of any girls so influenced. Members of the Church could be taken into one's confidence and a united effort made to win the family for Christ.

But in the case of a school-girl it would not be wise to encourage baptism and thus expose her to the almost inevitable break with home and relatives until she comes to understand something more of the Christian life.¹

As the girl's spiritual life develops through Christian fellowship she will, of her own accord, abstain from any act at home which goes against her enlightened conscience, and in time confession of a change of faith will follow. If, in the meantime, Christians have become acquainted with the parents, the latter will be in a better

¹ We need to bear in mind, however, that it has been found that 'in a group of converts from Islam all had become enquirers between the ages of 14—18'.

position to understand the situation and no difficulty may arise.

If under age there is no question but that the girl must remain at home, but where she is 18 or over she is free to decide for herself.¹ She should be encouraged to remain at home, but should her parents refuse to keep her and turn her out she may, on her own responsibility and of her own free will, take refuge with Christian friends. In such circumstances she should be taken to a magistrate to make a statement to that effect. It is important to seek the guidance and counsel of Church elders and other missionaries in cases of this sort; and it goes without saying that the girl's parents should be informed and told that there is no desire to take the girl away from their home. Indeed, why should she not remain with them?—they would be free even to try to win her back to Islam by fair means, but they must allow her liberty to practice her new faith and not persecute her. Before committing herself to return it would be wise to secure a written promise from her parents, signed by witnesses, that they will permit Christian friends to visit her and allow her to attend divine service.

Parents sometimes complicate the situation for their daughter by attempts to get her married to a Muslim,

¹ The ruling of the legal schools differs on such a point. Hanafi and Shi'a law give 15, and Maliki law 18 as the age at which boys and girls have the power to make an independent decision. But children of 15 are, according to Islamic law, 'minors' and the question of their power to act is complicated by the regulations relating to 'Custody'. *The Indian Majority Act, 1875* (IX of 1875, as modified 1st March, 1936) declares that, except in special cases, 'Every person domiciled in British India shall be deemed to have attained his majority when he shall have completed his age of eighteen years and not before'.

but she has the right to withhold her consent. If she is obliged to persist in such refusal she will in all probability be forced to leave home, either with the prospect of earning a living or becoming married among Christians. But this step, again, must be taken on her own responsibility.

All will not agree that women and girls should be urged to remain on at home. They would say that as soon as they suffer persecution there for Christ's sake, a new home should be offered them with Christian people; that those who continue to remain in a hostile Muslim environment are likely to have their Bible taken from them and be removed from all Christian teaching and influence. While this is true, and they should be given as much Christian fellowship as possible, yet we must believe that God cares for such more than we do, and if this is His will for them, His Holy Spirit will guide them in the matter of their Christian duty and open up the way before them.

The difficulties we have enumerated make it abundantly clear that workers should at all times seek counsel from the elders of the Church and mission, and make each case a matter of special intercession for the guidance of the Holy Spirit.

How essentially true it is that for the
 CONTINUING woman who has taken the decisive step,
 IN THE the only sure foundation for the life of faith
 CHRISTIAN upon which she has ventured is the fact—if
 LIFE so be that it is a fact—that she, by God's
 grace, has been born again. For this reason one should
 not hurry an enquirer into open confession. It must be
 her own free and deliberate act. Nor dare we err on the

other side by restraining her when God calls her to make confession.

As the new disciple is being taught about the principles and purpose of life in Christ we should not hesitate to put before her the challenge of the 'utmost for the highest', yet remembering that spiritual development is generally a slow process. 'The experience which enables one to lay hold of God's grace for every condition in life cannot, as a rule, be gained quickly'. After all, converts are but 'babes in Christ', and it takes some of them many years to overcome the influences of their Muslim environment and upbringing. Most of them require a great deal of spiritual teaching, and all, without exception, need the encouragement and support of loyal and understanding friends. From the first they should be urged to speak freely to others of their new-found faith in Christ.

They should be taught also the value of the quiet hour and the need to listen for the voice of God in their soul. A book of devotion on the practice of the presence of Christ is recommended, and a prayer-manual, though just the one to meet such women's needs has yet to be written.

Finally, we need to prepare ourselves for the fact that unsuspected difficulties are likely to confront the new convert, whether she remain at home or is compelled to leave it. In the latter case,

Instead of the natural life of a home where the presence of relatives, male as well as female, makes many claims, and where the softening influence of little children does its work, they find themselves among women only (though there may be children in the home), and under conditions which, however comfortable, are by no means natural. Daily life, with the irritability caused by sensitiveness, jealousy, pride, etc., becomes more difficult than they expected it to be, and they

begin to realize, specially as an outlook towards the future asserts itself, that the first step was not the only difficult part of the new life.

The only thing which can *continue* to support a woman under such new and unnatural conditions is devotion to the Saviour, and unless there has been a genuine Christian experience, before she leaves her home, the risk is too great to run.

Those who have made a definite and open break from their past life are in a better position for making spiritual progress than such as are haunted by dread, or by a feeling of uncertainty as to whether they have done right in leaving home and duty.

The question of their livelihood may also present difficulties. They will almost certainly require more education. If too old to work and of suitable character they might perform some simple service in a hospital and thus be given opportunity to witness for Christ. In exceptional cases some, after due preparation, may be employed as evangelists; without such preparation there is a real danger lest, through lack of a thorough grasp of Christian truth and still under influence of Muslim teaching, they may misrepresent the Christian faith. All the more reason why the case of each applicant for baptism should be most carefully considered, both to see whether they are ready for the step and we ourselves are able to undertake all that will be required of us to fit them for leading useful Christian lives.

A SHORT GUIDE FOR THE INSTRUCTION OF BIBLEWOMEN

GOD

(a) *Muslim View*

1. God is one and there is none beside Him.
2. God is Almighty and can do anything.
3. God is altogether different from men.
4. God cannot be a Father because that means he would have children like a human father.
5. Only God has power and no one can do anything apart from Him. All our acts are by His will.
6. God is a Speaker.
7. Attributes of God which have the same name as those in which Christians believe bear different meanings when Muslims use them. For example, when *Holy* is used of God in Islam it means one who is far removed from anything which would be unworthy of His Glory.

(b) *Christian View*

1. The Christian too believes that God is one but believes that God has revealed Himself as Father, Son and Holy Spirit.
2. While the Christian believes God is Almighty, he believes also that He is Love, whereas the tradition of Islam says that God does not care whether man goes to Hell or to Heaven. The Christian says God cares.
3. God is not *altogether* different from man. There are some things in which they are alike: God knows, feels and wills and so do we.

4. God is Father. This is a beautiful name which implies the love of God and His desire that we should all be obedient children bound to Him by love and not fearing Him as slaves fear a master. This also means that He made man in His own image.
5. The Christian says that God made man free and with power to choose evil or good. Otherwise we could not be His loving children but only His obedient slaves.
6. The Christian too believes that God speaks through His prophets and lastly through His Word, the Lord Jesus Christ. The Christian says too that what God has spoken in His Book He will certainly perform. What He has promised cannot be abrogated.
7. God's character is righteous and He can never do anything which is not in harmony with that character. While the Muslim says God can do anything, so glorifying God's power, the Christian says God cannot do wrong and glorifies His righteousness. God knows what is right and wrong and because He knows we know too because He made us in His own image. Conscience is the echo of His voice in our hearts.
8. When the Christian says God is living, he means that God is one who comes into living relationship with men.
9. The Christian believes that Creation was not specially to show God's power but to show His love.

JESUS CHRIST

(a) *Muslim View*

1. He was born of the Virgin Mary. But some Ahmadis deny this.
2. He is an Apostle of God.
3. He is the Word of God.

4. He is a Spirit from God.
5. He was sinless; but they say this about all the prophets.
6. He performed miracles, cleansed lepers, raised the dead and gave sight to the blind from birth.
7. He did not die on the cross. Some say He died a natural death and some say that another was crucified in His place.
8. He is living and not dead; but the Ahmadis say He is dead.
9. He will come again from the fourth Heaven to earth before the last day to make men Muslims and then He will die.
10. He is not the Son of God because they think this means God has a wife and that the Trinity is Father, Mother and Son.

(b) *Christian View*

1. Our Lord Jesus Christ was born of the Virgin and because He was born a man, He is called the Son of Man. We do not call Him Son of God because He was born of the Virgin. He was God's Son before He was born and Son of Man after He was born though He remained Son of God.
2. The messengers of God brought His Word. Jesus Christ was the Word.
3. He is the Word of God but Muslims do not realise what this name means. God, the Eternal Speaker could never be without His Word. Christ is the Eternal Word of God and expresses the mind and heart of God.
4. We believe in the Spirit of God but do not confuse Him with Jesus Who lived as a man in the world. The Spirit is God's Voice which speaks His Word in our hearts; the One who enables us to know Jesus Christ as a present living Saviour.

5. We not only say that Jesus Christ was sinless (negative) but say He has in Himself every perfection and that thus He is the pattern of the best life that can be lived.
6. The whole life of the Lord Jesus Christ was the greatest miracle and it ended by the great miracle of God raising Him from the dead. He works miracles in men today, raising from the death of sin to the life of righteousness.
7. Jesus did die on the cross. He laid down His life willingly, that men might hate the sin which brought the Holy One to death and know the great love of God which was willing to suffer with and for men.
8. He is the ever-living Saviour, the same yesterday, to-day and for ever.
9. We believe in the final consummation of God's kingdom when every knee shall bow to Jesus Christ and every tongue confess that Jesus Christ is Lord to the glory of God the Father.
10. When the Christian says that Jesus Christ is the Son of God he thinks not of pagan incarnations but of the perfect likeness in character of Jesus Christ to God so that He spoke truly when He said, 'He that hath seen Me hath seen the Father'.

SCRIPTURE

(a) *Muslim View*

1. The Qur'an is the final Word of God to men.
2. The Qur'an confirms the books which were sent down on the prophets, for example, Tawrat which was sent down on Moses, the Zabur which was sent down on David, and the Injil which was sent down on Jesus.
3. But there is now no necessity for these revelations. They are all cancelled by the Qur'an.

4. The Law and Gospel now in the hands of Christians have been corrupted.
5. The Gospels according to Matthew, Mark, Luke and John are not the Injil which came down on Jesus but only books written by His disciples.
6. The Gospel which came down on Jesus has been taken up again with Him into Heaven.

(b) *Christian View*

1. It is true that the Qur'an is last in time but it cannot be God's final revelation unless it is better than the Gospel, the Psalms and the Law. What is better in the Qur'an than, for example, Psalm 139, or the Sermon on the Mount?
- 2-3. God's revelations cannot be cancelled. He gave His revelation through the history of the Jews, and history cannot be cancelled. In the Law, Prophets, Psalms and Gospel, God has made promises. God's promises cannot be cancelled. These books also contain the laws of God which are the expression of His Holy Nature. These laws cannot be cancelled or God would be untrue to Himself.
4. When Muslims think the Christians and Jews altered their Scriptures so that prophecies about Muhammad should not be found there, they forget that we have old manuscripts which are older than Muhammad's day and that our modern translations of the Bible depend on these.
5. Jesus never wrote a book and the Gospel is really the Good News of God, through the life and teaching, the death and resurrection of Jesus Christ, which could only be recorded when all these things had come to pass.
6. Since there was no such Book it could not be taken up.

SIN

(a) *Muslim View*

1. Sin is breaking a law.
2. Though sins are divided into small and great sins yet disobedience to a ritual command is classed with sins against the moral law; for example, breaking a fast and committing a murder are on the same footing.
3. Sin is regarded as an external pollution which good deeds or ritual practices may wash off. The Muslim turns to the saying, 'When the Muslim performs his ablutions all his sins will be forgiven him'. Giving alms and fasting atone for some sins.

(b) *Christian View*

1. Sin is a breaking of the Law which is the expression of God's Holy Character.
2. Sin grieves God.
3. Sin is a lack of love for God and Man.
4. Sin breaks the loving bond which should be between God and Man.
5. Sin defaces the image of God and makes us less than what God wishes us to be. The Christian believes that righteousness is Godliness, that is, God-likeness.
6. Sin is the absence of goodness as well as positive wrongdoing.
7. Sin is rather in the heart and intention than a mere external thing.

SALVATION AND THE WAY OF LIFE

(a) *Muslim View*

1. Outward formalism is the general rule in the religious life of the Muslim.
2. Repentance and sometimes mere formal repentance is sufficient to cancel sin.

3. If we are good we will be acceptable to God.
4. Salvation is from the fire.
5. Salvation is at the end of a life lived as a true Muslim.
6. All that is necessary for salvation is that a man should know what to do, and believe and do it. This belief is mere assent.
7. No man can be sure that he will be saved because this is only as God wills. Some go to the fire by God's will and some to Paradise.

(b) *Christian View*

1. The Christian view of the ideal life is inward holiness.
2. Christianity believes that the love of God in Christ, *moves* men to repentance. And repentance is not simply confession of weakness but confession that we have wilfully done despite to God's love. Simply *calling* men to repentance is not enough. And repentance which is merely a formal apology cannot work a change in our life.
3. God loves sinners and his love wins men to goodness. Herein is love not that we loved God but that He loved us and gave His Son to be the propitiation for our sins. While we were yet sinners Christ died for us.
4. Salvation is here and now. It is a divine gift through Jesus Christ which gives *power* to be good. Without this men are powerless.
5. Forgiveness is not something we earn after our life has been spent in good deeds but God's forgiving grace is at the very beginning of a saved life.
6. Not knowledge of the right but love for it is needed and this comes by trust in God (not mere assent) and love for God which lead men to love what He loves.
7. God willeth that all should be saved and come to the knowledge of the truth.

8. God shews the beauty, truth and holiness of His Character in Jesus Christ's loving life and death, and so we are led to hate the sin He hates and love His law. This law is not imposed on us but is written in our hearts, becoming the law of our very nature and not a mere legal thing.
9. Jesus Christ shews us the way of life and He is Himself the Way.
10. We are not left to save ourselves by strict obedience to a code but God Himself saves us when we are restored to His loving fellowship by the Lord Jesus Christ.

(vide *News and Notes*, July, 1936, pp. 51-57.)

TRACTS FOR MUSLIM WOMEN

[We reproduce below the English text of a series of tracts prepared some years ago by a group of women in India. These have since been translated into several of the vernaculars, not to speak of Arabic and Chinese. Admittedly they leave room for improvement, and it is hoped that use will be made of them to produce something more adequate. There are available blocks to illustrate most of the tracts.]

The Kalima

The *mu'adhdhin* sounded the *adhan* just as Mani's Ma reached Jabeda's Ma's home. Jabeda's Ma said her *zuhar* prayers, then turning to Mani's Ma asked, 'Did you understand what the *mu'adhdhin* called?'

Mani's Ma:—Well, I have not learned Arabic, but I understand that the words that he has just said are called the *kalima*, and the meaning is 'There is no god but God, and Muhammad is the Apostle of God'.

Jabeda's Ma:—Yes, that is right. I see that, although you are a Christian, you know something of our religion. I do not know much about your religion but I have heard that you Christians do not repeat the *kalima*.

M.—We do not say it just as you do. Perhaps you know that we Christians read the Tawrat, Zabur and Injil.

J.—Yes, I have heard the names of the four books, the Tawrat, Zabur, Injil and Furqan, but I have never read any but the Qur'an Sharif.

M.—If you read the other three you will see that they teach that God is One, and it is sin to worship idols. In that matter we agree with you. The other day I heard a true story which will show you what I mean. Have you ever heard of Benares?

J.—Yes, it is a very big city with many idol temples.

M.—Yes. Well, one day a very celebrated Christian padre went to see those temples, and the sight of all those idols and the people worshipping them made him so sad that he left them and went into a mosque. Taking the *maulawi* by the hand he said to him, 'My brother, I too can say, "There is no god but God".' So you see we also believe that there is only one God.

J.—Yes, but do you not believe also that Muhammad is the Apostle of God?

M.—We believe that much of the teaching which he gave about God is true, and where it agrees with the Injil we can follow it, but where it differs we cannot. For instance, amongst us no man can have more than one wife, because, although the Qur'an permits it, the Injil does not.

J.—I see. Then your *kalima* begins the same as ours, but it has a different ending. Tell me how it ends.

M.—We do not repeat a *kalima* as you do; but let me give you three verses from the Injil which begin almost in the same way as your *kalima*, but which finish differently.

The first is this:—

This is life eternal to know Thee, the only true God, and Jesus Christ whom Thou hast sent. (John 17:3.)

The second is this:—

There is one God, one mediator also between God and men, Himself man, Christ Jesus, who gave Himself a ransom for all. (1 Tim. 2:5.)

The third is this:—

The Lord our God, the Lord is one, and thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and with all thy strength. And thou shalt love thy neighbour as thyself. (Mark 12:29.)

J.—The last one is very beautiful. It is true that we should love God and love our neighbours too. But how few do it! The heart of man is full of hatred.

M.—Yes. No man can do it in his own strength. I could not do it myself, but the Lord Jesus helps me. I am only an ignorant woman, but I will try to explain to you what the other two verses mean, and then you will understand. There is one true God. To know Him is eternal life. But our sins blind our eyes so that we cannot know Him. God sent Jesus Christ to be the mediator, that is, to show us the love of God and help us to love Him. The Lord Jesus Christ loved God so perfectly and loved us so deeply that He gave His life for us. He died on the Cross for sinners in shame and agony, but on the third day He rose again. He is living now. How do I know that this is true? I know it because God by His Spirit dwells in my heart giving me joy and peace and helping me to love God and to put away all hatred, and love and serve my neighbour. He will help you, too, if you ask Him. Sister, do you not want joy and peace?

J.—Yes, indeed I do. Come again another day and tell me more.

Roza

Joseph's Ma:— I am so glad you have come to see me. Ramadan is over now, is it not?

Abdullah's Ma:— Yes, we celebrated the 'Id on Friday. Do Christians fast too?

J. — Some do, but some do not.

A. — But did not Hadrat 'Isa (on whom be peace) ever fast?

J. — Yes, we read in the Gospel how our Lord Jesus the Messiah fasted for forty days and nights in the wilderness while He was resisting the temptations of Satan.

A. — Then do you not all follow His example?

J. — Some Christians do so, especially at the time of year when we think of the sufferings that our Lord Jesus the Messiah endured for our sakes while He was on this earth.

A. — But have you no rule about it?

J. — No. Our Lord Jesus the Messiah made no rules of that kind, and He never told His disciples that they must fast in that way. There were other things that He thought more important.

B. — What things?

J. — One thing was joy. In the country where He lived there were some Jews called Pharisees who were very strict and who carefully kept every detail of the Jewish Law and Traditions. If they failed to fast twice in the week they were committing a sin. But they looked so miserable about it, and did not oil their hair, or even wash their faces, so that everyone could know they were fasting. And they thought some would commend them for being so virtuous. One day some of them came to Jesus the Messiah and asked Him why His disciples did not fast. He replied, 'Can you expect them to fast while they are with me? We are such a happy party, just like a bridegroom and his friends'. You see, the disciples of Jesus the Messiah were so happy because

He was with them, that they felt more like feasting than fasting. And so, it is to-day still. Our Lord Jesus the Messiah rose from the grave, and dwells now with His disciples, so that those who receive Him into their hearts have a never-failing fountain of joy. Why then should they fast and be sad?

A. — But were the Pharisees not obeying their Jewish law when they fasted?

J. — Yes, they were obeying the letter of the law, which ordained certain days of fasting; but they forgot the spirit of the law.

A. — What do you mean by the spirit of the law?

J. — By the spirit of the law I mean the object of the law. We do not keep a law merely for the sake of obeying it, but because of some good which comes to us or to others by so doing. Thus we ought to go without some of the good things of life in order that we may have more to give to the poor. This indeed one of the Jewish prophets had said: 'Is not this the fast that I have chosen? To loose the bonds of wickedness, to undo the bonds of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him; and that thou hide not thyself from thy own flesh?' The Pharisees truly went without food themselves, but they did not do so in order to give it to the poor.

A. — Then when Hadrat 'Isa (on whom be peace) fasted forty days was it that He might have food to give to the poor?

J. — No, for He had no possessions of any kind. He fasted simply because He was so fully occupied at the time with prayer to God that He had no time to trouble about the needs of the body. And there are times with us too when we refrain from food and from the ordinary activities of life that we likewise may give ourselves entirely to prayer to God.

- A.— Does your law direct you to do this at certain times?
- J.— No, for no law can direct us in this matter. But when we feel the call of God to devote our minds entirely to Him, then we cannot let anything separate us from converse with Him. If we find that we can get nearer to God, and that our spiritual life is helped by doing without food, then fasting is good. But if we were to fast simply to obey a law, and not because we felt a need to be quiet and to draw near to God, there would be a danger of our thinking too much about our physical need and we should become cross and disagreeable to those around us. What good is such fasting?
- A.— Oh, I had never thought of it like that!
- J.— You see, our Lord Jesus the Messiah never laid stress on the outward appearances. He said that those who fast should not look miserable about it, nor neglect to take a bath or do their hair. He always taught that the important things are the inward things, the things of the heart, and He therefore taught us to keep a fast of the heart or mind, not for a day or a month, but always. When we keep this inward fast we need not leave off eating, but leaving all bad thoughts, bad words and bad works, we should keep our hearts pure for the worship of God and filled with love to the poor, the hungry, and those in trouble. Do you not think this kind of fast, the fast of the heart, is more acceptable to God?
- A.— Yes I think you are right. I shall not forget what you have told me. I must go now. Come to see me again soon.

God has no Partner

A Christian school teacher had come to live near Abdullah's Ma's home. One day his wife dropped in to see her, bringing her little son, Joseph. Abdullah's Ma, while preparing a *pan* for her visitor remarked, 'I am so glad you have come, for I have never seen a Christian before, and I want to ask you a question.

Is it really true that you Christians say that the Prophet 'Isa (on whom be peace) is the Son of God? We believe that it is sin to say such a thing. God has no partner.

To this Joseph's Ma replied, 'I am only a woman, and I cannot explain these things very well. Ask Abdullah's father to ask my boy's father about it.'

Abdullah's Ma:— Yes, I shall indeed, but I want you to tell me what you know.

Joseph's Ma:— Very well, I shall do my best, and I think that if you can once understand this matter you will not be angry. Abdullah's mother brought the plate of *pan* and sat down to listen and Abdullah and Joseph went off to play together. Then Joseph's Ma began to speak very quietly and simply, and this is what she said:—Listen, Abdullah's Ma; your little Abdullah here is the child of both you and his father, is he not? But Jesus the Messiah is not the Son of God in that way. What! Is God a man that He should have a wife and child? No true Christian ever said such a thing. We do not believe in many gods and goddesses as do the idolaters. God is not like us mortals. Jesus the Messiah Himself told us that GOD IS SPIRIT.

A.— Then why do you say that the Prophet 'Isa (on whom be peace) is the Son of God?

J.— We Christians have not invented this name. It is written in the Injil that God Himself, at the time when Jesus the Messiah left His home and began His public work, spoke from heaven saying, 'Thou art my beloved Son, in whom I am well pleased.' (Luke 3: 21.) Now God Himself gave this name to Jesus the Messiah, therefore instead of being angry when we hear it we must try to understand what it means. We cannot fully understand, because we are mortal men, but we can try. Abdullah's Ma, do you not thank God that He gave you a son?

- A.— Yes, indeed! I love my little Abdullah more than anything else in all the world. He is my only son.
- J.— Yes, I understand. Do I not love my Joseph? Then, when God called Jesus the Messiah His Son, His beloved Son, He meant us to understand that in sending Him into the world He was giving us the most precious gift He could. He meant us to understand how greatly He loved Him. And now another verse from the Injil comes to my mind. It is written that the Angel Gabriel said to Jesus' mother, Mariam Bibi, that her child would be holy and would be called the Son of God. (Luke 1 : 35.)
- A.— I know about Mariam Bibi. I know also that it is written in the Qur'an Sharif and in the traditions that the Prophet 'Isa (on whom be peace) was born without a father. I know about the prophets and have learned their names. There was Adam Safi'u'llah, and Noah Nabi'u'llah, and Ibrahim Khalilu'llah, and 'Isa Ruhu'llah.
- J.— Yes, and their names indicate their relationship to God. Do you not think that the name Ruhu'llah indicates a very close relationship? To me it is a beautiful name. It is written in the Injil that Jesus the Messiah was born by the power of the Holy Spirit, and that the Spirit of God dwelt in Him in a special way. You call Him 'Isa Ruhu'llah, and we call Him 'Isa Ibn'ullah.
- A.— I have always been taught that it is blasphemy to use that name. God has no partner.
- J.— Have you never heard anyone when abusing another in anger call him a 'son of Satan?'¹
- A.— Yes, indeed I have. A man who does '*Shaitani*' is often called by that name.

¹ Although this phrase is commonly used by women, it may be desirable in a translation to use something else, like *badal ka beta*, 'Son of the cloud', i.e. the moon.

- J.— Then has Satan a partner?
- A.— No, of course not. We do not mean that.
- J.— Then, sister, can you not believe that when we call Jesus the Son of God we do not mean that God has a partner? Jesus the Messiah Himself taught that God is One.
- A.— Then what do you mean?
- J.— I am an unlearned woman. What shall I say? Sister, let us think again what the word 'Son' means. A true son is like his father. Do we not say 'Like father, like son'? My Joseph is so like his father, not only in looks but in his nature too. He is so good and clever. It is my hope that when he grows up he will be a teacher too.
- A.— May God grant your wish! My little Abdullah is like his father too.
- J.— Then, sister, though I have not seen your boy's father, and you have not seen my boy's father, yet we know that they are like their sons. So you see that a son can show others what his father is like. Now tell me, Abdullah's Ma, have you ever seen God?
- A.— No indeed! Can our human eyes behold God?
- J.— How could they? Then do you know what He is like?
- A.— I have learned something about Him. He is great. We are taught to speak of Him as Lord (*Rabb*) and ourselves as His slaves (*banda*), and our *takbir* is 'Allahu Akbar'. Our fate is in His hands. To some He is gracious and leads them in the right path, with others He is angry and they go astray.
- J.— God is indeed great, we too speak of Him as King, but He wants us to think of Him also as Father, and so He sent Jesus Christ to show us His love. Jesus the Messiah gave to God the beautiful name of Holy Father. He is Holy, He hates sin; and He is the Loving Father, He longs to bring all sinners back into the straight path. God is *great*,

God is *holy*, God is *love*. No man has ever seen God, but the Lord Jesus said, 'He that has seen me has seen the Father'.

A.— What did He mean by that?

J.— He meant that, just as a son can show us what his father is like, so He has shown us what God is like. If you read the Injil you will see that Jesus the Messiah was great and holy and loving. He had the nature of God. God spoke to men through His lips, and healed them through His hands. It comforts me to think that just as the Lord Jesus was always seeking to save sinners, so God is ever seeking us. I like to think of God as the perfect Father, and Jesus Christ as the perfect Son who showed us the Father.

A.— That may be. But it is not possible that God should be like a man. Jesus the Messiah ate food and slept. God does not do that.

J.— True sister, but remember that Jesus Christ came not only to show us what *God* is like, but to show us what *man* should be like. He often called Himself *Son of Man*. He told His disciples that He had given them an example. Each day I pray to God that He will help me to be like the Lord Jesus. The Lord had a human body, in that He was like us; but he was separate from sin and in that he was unlike us and like God. I too want to be separate from sin.

A.— I too would like to be good. How is it possible?

J.— It is written in the Injil that Jesus the Messiah gives to all who receive Him the power to become sons of God. (John 1: 12.) I know that this is true. Although I cannot explain all that is meant by the name '*Isa Ibn'ullah*' yet I know that He is worthy of that name, because He dwells in my heart by His Spirit, and gives me the power to put away hatred and anger and become a child of God. Through faith in Him I learn to love God as my Heavenly Father, and to trust and obey and serve Him.

And now I must take Joseph home. I hope that Abdullah's father will allow you to come and see me some day.

Bakr 'Id

[It is suggested that this tract may be illustrated by a picture of Abraham offering his son. The name *Isaac* need not be mentioned as it provokes controversy.]

It was the day of Bakr 'Id, Husain's Ma had suddenly heard of the serious illness of her married daughter, and so on the following day, after observing the 'Id, she travelled by train to see her. In the railway carriage with her was a Christian woman, with her little son David. To her she told her sorrow, and they soon became friends.

Husain's Ma:—Yesterday was Bakr 'Id, and so I had to stay at home to keep it. Do you Christians keep the 'Id?

David's Ma:—We do not offer animal sacrifices. Why do you do so?

H.— It is commanded in the Qur'an. Did not the Prophet Musa sacrifice a cow? And did not our Rasul and his Companions sacrifice camels, cows and goats? It is a part of our religion. Every Bakr 'Id we offer sacrifices in memory of the sacrifice which Ibrahim Khalalu'llah offered. Do you know about that?

D.— Yes, indeed I do, and I am glad that you know it too. What a wonderful story it is! How great was the Prophet's faith! He was willing to offer to God even such a precious treasure as his own beloved son. I often tell that story to David, but I do not teach him that an animal must be sacrificed in memory of it. I tell him that he must be like the Prophet Ibrahim, and trust and obey God, and that even if God asks him to do something that is very hard, he must try to do it.

H.— Then do you Christians not sacrifice animals at all?

- D. — No. The Bani Israil and their prophets, Noah, Musa, David, Elijah and others, used to offer animal sacrifices. There are many commands about it in the Tawrat but in the Injil it is done away with. We follow the Injil. I cannot understand why your book, which was given after the Injil, has gone back to the teaching of the Tawrat instead of following the later teaching.
- H. — I am not learned enough to explain that, but I should like to tell you something that I have been thinking about. A few days ago a very wise and good *maulawi* came to our village to teach us, and I was told that he said that it is not sufficient to offer animals as sacrifice, we must offer ourselves.
- D. — Oh! That is just what the Injil says! Listen and I will tell you what is written in Romans 12:1. Our pastor preached about it last Sunday and it is fresh in my mind. Listen: — 'Present your bodies a living sacrifice, holy, acceptable to God'. The preacher said that God does not want the dead bodies of animals. He wants us to offer Him our living bodies, our hands and feet, our eyes and ears, our lips and our hearts for His service. It is easy to offer a cow or a goat, but it is not easy to live a pure and sinless life that will please God.
- H. — That is true.
- D. — Ever since the creation of the world there has been only one who offered to God the sacrifice of a perfect life and perfect service day by day. The service of God gave Him such satisfaction that He could not live without it. It was like His daily food. He said once 'My food is to do the will of God.' (John 4:34.) You know His name for you are a Muslim. You call him 'Isa Ruhu'llah.
- H. — Yes, I have heard how kind He was. God gave Him the power to work miracles and He healed the sick, and gave eyes to the blind, and raised the dead to life.

- D. — Yes, He spent His life serving others. He healed not only people's bodies but their hearts. He made bad people good, and brought sinners back to God. For this reason Satan hated and feared Him, and stirred up His enemies to kill Him. They beat Him and spat upon Him and ridiculed Him; at last they pierced His hands and feet and nailed Him to the cross. There He gave up His life in unutterable agony.
- H. — Why did God not save Him from such a terrible death? He delivered the Prophet Ibrahim's son. A ram was given in his stead.
- D. — Yes, I know, but nothing could be given in place of 'Isa Masih.
- He could have saved Himself, but He did not do so because He wanted to save others. He knew it to be the will of God that He should endure the very worst that Satan could do, and He prayed to God saying, 'Thy will be done'. The hearts of His enemies were full of hatred and anger, but they could not provoke Him to anger. He could have destroyed them all, but His heart was full of love, and even when they pierced His hands and feet with the nails He prayed to God that they might be forgiven. Just as He was sinless in His life, so He was sinless in His death. His enemies wanted to get rid of Him and thought they would be able to do so by killing Him, but God raised Him again from the dead. He thus gave His sinless life to save sinners from sin. When I think that it was sin that caused Him such suffering I hate the sins that are in my own heart, and I ask God to forgive me; and, sister, when I pray thus, in the name of Jesus, He forgives me and gives me peace.
- H. — Then you, too, believe that He is alive?
- D. — Yes; He died on a Friday and was buried, but on the Sunday He rose from the grave, triumphing over Satan and sin and

death. Assuredly He *is* alive. He lives in my heart by His Spirit, and helps me to win the victory over sin. And He is preparing a place for me in heaven.

H.— Husain's father told me that he heard a *maulawi* say in his *khutba* that the cow that we sacrifice at Bakr 'Id will carry us safely to heaven over the *Sirat*, that terrible bridge that is sharper than a knife and finer than a hair. But I cannot understand how a cow that has been killed and eaten can help me.

D.— Sister, it cannot. Your own Qur'an says, 'Their flesh will never reach to God, nor yet their blood, but piety on your part will reach him. (Sura 22: 38.) Does this not show that the real sacrifice to offer God is a *pure heart*. You cannot make your own heart pure, but 'Isa Masih, who died for you, will save you from your sin, cleanse your heart from all evil and take you at last to heaven.

And now we have reached the station where I must get out. And here is David's father. He is taking me to my father's home. My journey is almost over. And just so, sister, when the journey of life is over, Hadrat 'Isa will take me to my heavenly home. Will you not believe in Him and ask Him to prepare a place for you too?

Zakat

Abdullah's mother was busy cooking when Joseph's mother called one day to see her.

'I am expecting friends to-day,' said she, 'that is why we are so busy, but do not go away. We are glad to see you. To-day you know is the 'Id and the fast is over. It will be some little time before Abdullah's father returns from the 'Idgah where he has gone to say the *namaz*, and give alms.'

Joseph's mother:—I am sure that God is pleased when we remember the poor, for our Father in heaven has given us so

much to be thankful for, and we have received so many blessings from Him, that it is right that we should remember others less fortunate.

Abdullah's mother:—And why not indeed! it is a religious duty, and if we do not give alms I have heard that God will not accept our prayers.

J.— It is certainly a duty but it is a privilege, too, to remember those who are in need, and it is one way of showing our love to God.

A.— What do you mean? You mean that you will get your reward, don't you? Allah is pleased if we do this, and if we do not then He will punish us. To give alms is a religious duty.

J.— Listen sister, there are two ways of giving. Let me tell you a story. One morning in the big temple in Jerusalem people were bringing their offerings to God. The rich people were putting quite a lot of money into the treasury, and they were very pleased that others saw what they were giving. They thought that they were specially favoured by God because they were rich and they enjoyed hearing people praise them for putting so much into the treasury. Jesus Christ was in the temple that morning but He did not praise them.

A.— But why not?

J.— Wait and I will finish the story. A poor widow woman who had very little money came into the temple, too.

A.— Poor thing! The life of a widow is a hard life. May Allah have mercy on all such!

J.— Jesus Christ saw this poor woman and noticed her putting her two mites into the treasury. She wanted to put something in but her gift was so little that she hoped no one would notice. But Jesus had seen her and He could see into her heart, and knew that she would like to have given more had she been able to. He called His disciples and said to them, 'Look, you see what a lot of money these rich men are

giving, yet this poor widow has given more than all of them.'

- A.— Why did He say that? What did He mean?
- J.— Well, He wanted them to know that God did not despise her gift because it was so little. She had given all she had. The rich people had plenty of money to spend on themselves. Their giving was no sacrifice to them, they had all they needed and so they gave to God what they did not require for themselves. There was selfishness and pride in their giving, too. The poor widow had given her all.
- A.— But she need not have given. Our religion excuses the very poor.
- J.— But she *wanted* to give something to God. She had a thankful heart. The rich men had their reward in the praise of men, and that was the only reward that they would receive. But God looks on the heart, and sees there the *reason* why we do things. It is not how much or how little we give that matters, but the thing that matters most in God's sight is the reason that leads us to give.
- A.— We give because it is a duty demanded by our religion.
- J.— But there must be a deeper reason than that. When we give our charity we must ask ourselves: Are we just giving as a religious duty, or is it that we want to help others because we have received so much? Do we give because we want God to reward us? Do we give so that we may receive? Or do we give because we have received?
- A.— But I never thought about it before in this way.
- J.— Then, do you not think it is better to give because we are glad to give, rather than because we must?
- A.— Why, of course, it is better to give gladly.
- J.— Yes, God loves a cheerful giver. There was an old prophet about whom we read in our Bible. He was trying to teach the people about the things that God really required

from them. He said, 'What doth God really require from thee, but to act justly and to show mercy and to walk humbly with thy God?'

- A.— Good words, indeed!
- J.— You see God looks on us as His children, and He wants us to think of Him as our Heavenly Father. He wants us to be sincere and glad in our giving. He does not want us to perform a lot of religious duties just because we fear that if we do not do them He will punish us. God *loves* us—think of that!—and believe it is true. We can love Him in return, and one of the ways in which we can show our love to Him is to remember His other children who are in want. He wishes us to give our alms out of a grateful heart, and then there need be no limit to the amount we give when we realize that we are all God's children, one big family—and we shall be glad to try to make this world a little better for others.
- A.— Well, this is good teaching. Do come again and teach us some more.
- J.— I will gladly come again, for there is so much that Jesus taught us about God and His love for us, but you have visitors coming so I will go now. May you have a happy day and may God be with you!

Namaz

'Look, Mother!' said Fatima as she came home from school one day. 'I have brought a new friend with me. Her name is Rahel and she lives quite near us. She says she isn't a Muslim like us, but a Christian.'

'A Christian!' exclaimed Fatima's mother. 'I've never seen a Christian. I should like to meet her mother. Rahel, would your mother come to see me?' 'Of course she would,' said Rahel, and off she went to bring her. Soon the two women were chatting like old friends, and, as was natural, they began

to ask each other questions about their different religious customs. 'Do you read *namaz*?' said Fatima's Ma to Rahel's Ma. Rahel's Ma:—No, we do not read *namaz*, but we offer prayer (*du'a*). I hear the *mu'adhdhin* call the *adhan* in the early morning, but I do not say the *fajr namaz*; I pray in a different way. Not knowing Arabic I cannot understand the call of the *mu'adhdhin*, but I have been told that he says, 'Prayer is better than sleep'. That is a true word, sister. We Christians also believe it. Perhaps you know that we follow the teaching of Jesus the Messiah as it is written in the Injil.

F.— Yes, I know that. He is one of our prophets. I have heard of Him, and of the Injil.

R.— Good! Well it is written in the Injil that Jesus the Messiah used to rise long before daylight to pray to God, and sometimes He would even spend the whole night out on the lonely mountain-side in prayer. One day when He had been praying His disciples wished that they could pray as He did, and they said to Him, 'Lord, teach us to pray'. Then He taught them a prayer which is so simple and so helpful that all Christians know it and use it even to this day. I have taught my Rahel. Would you like to hear her say it?

F.— Yes, indeed I should.

So Rahel's Ma called her, and she came and very shyly repeated the following prayer, which Christians call 'The Lord's prayer.'

Our Father which art in heaven,
Hallowed be Thy name.
Thy kingdom come.
Thy will be done in earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
As we forgive them that trespass against us.

And lead us not into temptation
But deliver us from evil.

For Thine is the Kingdom and the power and the glory,
For ever and ever. *Amen.*

F.— That is a good prayer and Rahel repeated it very nicely; but why did she not say it in Arabic?

R.— We do not understand Arabic, so we do not pray in that language. I have taught Rahel and her brothers and sisters that God understands all languages. He is our Heavenly Father. He loves us more than our earthly fathers and mothers do, and He likes us to pray to Him in words that we understand. Every night and morning my children kneel down and pray to God in their own words. As soon as this little one in my arms is able to speak I will teach him to do the same. He will learn to speak to God, asking Him to forgive his sins and help him to be good. Their father and I do this too, and we also have what we call 'Family Worship', when we all gather together and read the Bible and pray.

F.— What! do you pray only twice in the day? We are commanded to pray five times.

R.— It is good to pray five times or fifty times if we pray from the heart. But we do not count our prayers. We have no commandment on the matter but this, 'Pray without ceasing'.

F.— How could anyone pray without ceasing? It is hard even to find time for the five prayers. I could not pray all day. I have my house to clean, and my cooking to do.

R.— Yes, so have I. But God is near us all the time, and we can speak to Him as we work. When I am sweeping my house I pray, 'Oh God, drive Satan from my heart'; when I wash the clothes I pray, 'Oh God, make my heart clean'; and when I feed my children I pray, 'Oh God, give me

spiritual food'. Sister, I do not say many memory prayers as you do. I am afraid I may say them from the lips and not from the heart. Jesus the Messiah warned us to be careful. He said, 'When you pray, do not use vain repetitions.' He also said, 'God is Spirit, and they that worship Him must worship Him in spirit and in truth'. (John 4: 24.)

F.— Yes, it is our duty, and we must worship Him. Have you never seen us saying our *namaz*; how we bow down reverently till our foreheads touch the ground?

R.— Yes, God is our Creator, and it is right to show reverence either by kneeling or bowing the head before Him. But remember that Jesus the Messiah also said, 'Worship in spirit and truth'. Many people bow themselves reverently before God and say many prayers with their lips, but in their minds they are not thinking about God at all. We must prepare our minds also for the act of prayer.

F.— But indeed we must prepare our bodies too. We are commanded to perform the *wudu*. Do you not perform it?

R.— We must at all times keep our houses, our bodies and our clothing clean, for we are always in God's sight. But the spirit is more important than the body. Of what use is it that my body should be cleansed by performing the *wudu* if my heart is unclean, if it is full of anger, falsehood, trickery and other sins? Did you notice that when Rahel repeated that prayer she said, 'Forgive us our sins, as we also forgive those that sin against us'? When we pray to God we must put away our pride and confess our sins and forsake them, and be willing to forgive others.

F.— It is not easy to do this.

R.— No, indeed it is not. But God commands it. He wants us to worship Him with humble, pure and honest hearts. Jesus the Messiah said that God is seeking for those who will worship Him in spirit and in truth. How

wonderful to think that the Great God is seeking for the worship of even poor ignorant women like us! How comforting to think that He values one little prayer that comes from our hearts more than fifty that come from our lips alone!

F.— Sister, I have said many prayers in my life-time. I hope that God has accepted them, but how can I know? Who knows the mind of God?

R.— Sister, listen. Jesus the Messiah has revealed the mind of God. He said that if we pray in the way that He taught us, then God will certainly accept our prayers and answer them. One day He said such a beautiful thing: 'Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you. What father is there among you who if his son asks for bread will give him a stone, or if he asks for a fish will give him a snake? If you then, although you are sinners, know how to give your children things that are good for them, how much more will your Heavenly Father give the Holy Spirit to those who ask Him!' (Luke 11: 9-13.)

F.— Those are indeed beautiful words. Sister, are you sure that they are true? Does the Great God really answer your prayers?

R.— Yes, indeed He does. I have proved that these words are true. When I asked Him to give me His Spirit to dwell in my heart and teach me to pray, He did so. And now prayer is not just a duty, it is a joy. I know that when I offer thanks to God for all His mercies He accepts my praise; when I tell Him my sorrows He comforts me; when I fall into the snares of Satan and ask Him for forgiveness He sets me free and puts my feet once again upon the straight path.

F.— We too believe that God is kind. We call Him the Compassionate and Merciful.

R.— Yes, He is compassionate and merciful and has shown His compassion and mercy by sending Jesus Christ to save sinners. He is so wonderfully kind that we need not fear to come to Him at any time. He is always ready to listen and to help us if we pray to Him in the name of Jesus. Let us pray to Him now and ask Him to help us to worship Him day by day with a humble, pure and sincere heart.

Good Friday

It was Friday morning, Abdullah went off to play with his friend Joseph, and his mother went with him.

‘Joseph, Joseph, I’ve come to play with you,’ called Abdullah. But Joseph was not playing. He was sitting beside his mother, listening to her reading from a book. Joseph’s Ma stopped reading to greet Abdullah’s Ma. After the greetings were over, Abdullah’s Ma said, ‘Do tell me what you are reading.’

Joseph’s Ma:—I am reading the story of how the Lord Jesus Christ died on the Cross. To-day is a special day. It is what we call Good Friday, the anniversary of the Lord Jesus’ death, and so to-day we specially think of that.

Abdullah’s Ma:—Why do you call a day ‘good’ on which someone died?

J.— It must indeed seem strange to you. Of course our hearts are sad to-day when we think of the sufferings of the Lord Jesus, yet it is a ‘good’ day, because we remember that He loved us so much that He gave His life for us all—you and me and everyone—to bring us near to God. Do you know the story?

A.— Ah, I have heard it, but how should I remember? Tell it to me again.

J.— You know that in the beginning God created the world and made man that he might serve Him and love Him.

But man, instead of loving God and seeking to do His will, sought instead his own pleasure and wandered far from God. Is that not true?

A.— Yes, very true.

J.— Suppose your little Abdullah, when he grows up, were to wander right away from you and fall into evil habits, how would you feel?

A.— God forbid! I cannot bear to think of it!

J.— But is not that just how man is always treating God, his Creator? How does God feel about it?

A.— Who knows the mind of Allah? He must be very angry when man sins.

J.— But think. What would you do if you heard that your Abdullah, because of his evil ways, was lying ill and helpless in a far strange town? Would you be so angry with him that you would refuse to do anything to help him?

A.— How could I refuse? Is he not the light of my eyes? No matter what he had done, would he not still be my son?

J.— Well said! Of course he is, and of course you would do all you could to win him back to the right path. Do you think God would do any less for man?

A.— God is Merciful.

J.— Yes, that is true. You know something about the prophets, the messengers whom God sent to call men back to Himself and away from their sin. Often men did not listen to them. Sometimes they even killed them. Yet God still loved them, and in His great mercy He sent the Saviour, Jesus Christ, to show them His love and save them from their sins. On the night when He was born an angel came to give the message ‘Unto you is born a Saviour, which is Christ the Lord’; yet, although He was the Saviour, the boy Jesus lived in a poor village home and learned to work as a carpenter. But when He was about thirty years old He left His home

and went about teaching and preaching to the people about God, and healing many who were ill. He even raised the dead.

A. — There must have been a great many who followed Him about.

J. — Yes. Sometimes great crowds followed Him to see His miracles and listen to His teaching. But all men did not follow Him. Many would not listen to Him. If He had come as a great leader to deliver them from their enemies, they would have accepted Him; but when He taught them about the holiness and love of God who wanted them to leave their wicked ways and live a new life, many turned away from Him and some hated Him and others even wanted to kill Him.

Shall I tell you how He came to die?

A. — Yes, that is what I want to hear.

J. — Near to Jerusalem there was a garden on a hill whither the Lord Jesus often went for prayer. One night He and His disciples had supper together for the last time, and after supper went to this garden. The Lord Jesus knew that the time was drawing near when His enemies would put Him to death, and He was full of sorrow because they had spurned His love. So, He prayed to God, saying 'Not my will, but Thine be done', and God gave Him consolation and strength.

Almost immediately afterwards there came into the garden a crowd of men carrying swords and staves, to lay hold of Him. They bound Him and led Him away, and took Him before the religious leaders and the rulers, who subjected Him to a false trial. They could find no fault in Him, but the religious leaders and many of the people were so angry with the Lord Jesus, and so eager to have Him put to death, that through fear of them the chief ruler handed the Lord Jesus over to them.

In that country it was the custom when a very wicked man was condemned to death, to crucify Him on a cross, that is, a long thick beam of wood to which another was fixed crosswise. A cross of this kind was given to the Lord Jesus to carry on His shoulders. A number of people followed after Him as He was led out of the town. Some sneered at Him, but others cried in sorrow. Some women also followed Him and wept.

A little way out of the city of Jerusalem was a hill. The soldiers took the Lord Jesus there, and laying the cross on the ground, put Him upon it, spreading out His hands and nailing them to the cross, and nailing His feet also. Then digging a hole in the ground, they lifted the cross upright and stood it in the hole.

Now the Lord Jesus was in great anguish. He had the power had He wished to destroy His enemies and save Himself, but instead He prayed to God saying 'Father, forgive them for they know not what they do.' For six hours He hung there on the cross, and at last He uttered this prayer to God, 'Into Thy hands I yield my spirit.' And thus did the sinless Saviour give His life for sinners, for you and for me.

A. — Alas! Alas! How could such a thing ever be! But tell me, did not all this happen long ago?

J. — Yes, over nineteen hundred years ago.

A. — What a long time. But you say that He gave His life for you and me? How could anything that happened so long ago help us?

J. — That is the wonderful part about it. The Lord Jesus died on the cross, but He did not remain dead. God, by His mighty power, raised Him from the dead on the third day, never to die again. His disciples saw Him several times after that on earth, and then after He had ascended to heaven they saw Him

no more. Ever since then in some wonderful way the Lord Jesus has been near those who trust in Him. His last words on earth were 'Lo, I am with you always, even until the end of the world.' I know that He is with me, dwelling in my heart to bless and save me.

A.— You say the Lord Jesus saves you; but, tell me, does He save you from hell? That is what I want to know.

J.— Yes, and from the fear of hell too! for the salvation that God gives is not merely an escape from punishment in the future, out the forgiveness of all past sins: and God gives us power to do the things which please Him, and to live a new life on earth, without yielding to anger, jealousy, and all kinds of evil.

A.— Can I get this salvation?

J.— Yes, if being willing to forsake sin you receive the Lord Jesus into your heart as the only Saviour for sinners. He will give you a new understanding of God's character. God is holy and our sin separates us from Him. As we look at the Lord Jesus dying on the cross we begin to understand what a dreadful thing sin is, but we see also the amazing love of God who proves His love for us in this, that while we were yet sinners the Lord Jesus died for us.

A.— How can we turn away from a love like that?

J.— Do you not see now why we call it *Good Friday*?

When we think of that sorrowful day and of the cross on which the Lord Jesus died, we often sing this hymn: 'When I survey the wondrous Cross' (or any suitable hymn in the vernacular).

Praise be to God!

(A short statement of the Christian Faith, in verse)

God made the sun, the moon, and the stars,

He made the trees and flowers,

He made the fishes, the birds and the animals,

He made me.

Praise be to God!

God is Almighty, He is Holy, He is Merciful;

He wants every one to love and worship Him.

From days of old He has revealed Himself through His prophets.

Praise be to God!

The prophet Abraham trusted and obeyed God,

So He was called the friend of God.

The prophet Moses communed with God,

And God gave him these laws which are in the *Tawrat*:

I am the Lord thy God; thou shalt have none other gods beside Me.

Thou shalt not make any idols nor worship them.

Thou shalt not take the name of the Lord thy God in vain.

Keep the day of worship holy.

Honour thy father and thy mother.

Thou shalt do no murder.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness.

Thou shalt not covet what belongs to another.

The prophet David sang songs of praise to God;

These songs are in the *Zabur*.

Let everything that hath breath praise the Lord.

Praise ye the Lord!

Many other prophets taught about God,

And men gradually learned more and more about Him,

But they often forgot Him and sinned against Him,

Yet God did not forget them.

He sent Jesus the Messiah to show us what He is like,
And to teach us about His love, and save us from sin.

Praise be to God!

The teaching of Jesus the Messiah is found in the *Injil*.

He taught us that:—

God cares when even a tiny sparrow falls to the ground;

God is like a shepherd who seeks for His lost lamb until He finds it;

God is like a father who grieves over His runaway child,

And watches daily for his return.

We can pray to God without fear, as children speak to their father,

Using such words as these: (*here insert the Lord's Prayer*)

Jesus the Messiah said:—

Thou shalt love the Lord thy God with all thy heart,

With all thy soul and with all thy mind,

And thy neighbour as thyself.

Jesus the Messiah Himself was compassionate to everyone;

He told us to love others as He loves us.

He loved little children, and He said:—

Let the little children come to Me, and forbid them not,

For of such is the Kingdom of Heaven.

Then He put His arms round them, and blessed them.

He always helped people in trouble,

He made sick people better;

He gave sight to the blind.

He made lame people walk.

He gave life to some who had died.

Praise be to God!

Jesus the Messiah said:—

Blessed are the pure in heart for they shall see God.

He hated wrong-doing because He was absolutely pure and holy;
In Him was no sin.

But He loved everyone even though they were sinners,

And by His love tried to draw them back into the right path.

Praise be to God!

But some men were so self-righteous and lacking in love and purity,

That they hated Jesus and determined to kill Him.

Then He said:—

Greater love hath no man than this,

That a man lay down his life for his friends.

And He gave His life on the cross

Not only for His friends, but also for those who hated Him,

For all sinners, even for us, for you and for me.

Praise be to God!

Why did Jesus the Messiah suffer so?

To reveal God's love to all the world,

To make us hate sin and be sorry for our sins,

To make us want to be good.

Even on the cross He forgave those who were so cruelly treating
Him.

And when we see the love of Jesus, we understand something of
the love of God for us all.

To-day God forgives us too, and says we must forgive others.

Praise be to God!

Jesus the Messiah conquered death, and rose from the tomb on the
third day;

He said, 'I am the resurrection and the life!

He that believeth on Me, though he die, yet shall be live.'

He is alive for evermore!

Praise be to God!

His disciples were filled with great joy when they saw their Lord
risen from the dead.

He appeared to them many times, and taught them

That He was the Messiah whom the prophets had foretold;

That they must be true disciples, witnessing about Him to all
nations.

That He would be with them always, even to the end of the world;

That henceforth God's Holy Spirit would dwell in their hearts,
And guide them into all truth, drawing them nearer and nearer to God.
Praise be to God!

Jesus is the same yesterday, to-day, and for ever.

He said to His disciples: Let not your heart be troubled,
Believe in God, believe also in Me.
I go to prepare a place for you.

Praise be to God!

He is with us all the days of our life,

He will be with us on the day of our death,

And will take us to dwell with God for ever.

Now unto the King Eternal, Incorruptible, Invisible, the only God,
Be honour and glory for ever and ever.

Praise be to God!

CHRISTIAN LITERATURE FOR MUSLIM WOMEN

The whole question of literature in its relation to Muslim womanhood requires much closer study than has yet been given to it. We need to know not only what they are reading, and what some of them are writing, but ourselves prepare material for them in these days of intellectual awakening. In consequence of the seclusion of Muslim women and widespread illiteracy or semi-literacy, special attention has been paid hitherto to the production of literature suited to their limited knowledge and circumstances. But since an increasing number are now learning to read we require to give our minds to the

preparation of a type of literature that will prove attractive to the more educated.

We give some indication of the kind of literature at present available for those who desire to place reading material in the hands of the less educated.

For the purpose of teaching the vernaculars, primers and charts have been prepared for reading by the Moga, Laubach and other methods, and these may be obtained from any Christian Literature depot.

In regard to the life of Our Lord the need has been very widely felt that for those just able to read, something simpler is required than the language of the Gospels in the vernacular. In consequence, there are to be had quite a number of Lives of Christ in very simple language or in versified form. Attention may be called here to the following:

The Glad Story, in Urdu *Ek Khushi ki Kahani*, in Bengali, *Khush Kechcha*. This gives in the simplest language an account of Our Lord's birth, miracles, and teaching, and a fairly full account of His death, resurrection and ascension. Both translations are illustrated and sell at one pice.

The Best Friend, in thirteen of the vernaculars, is for more advanced readers; but in language simpler than that used in the Gospels. It is also to be had in English, with an art cover bearing just the title in gold lettering.

Glad Tidings (Khush Khabari) covers much the same ground as the above, but is in the words of the Gospels and so acts as a bridge by which the reader may pass on to the Gospels themselves. Mention may be made also of single sheet tracts, in Urdu, each giving one incident in the *Life of Christ*. These are illustrated. The language is of the simplest kind.

What manner of Man is this?, in English, is for more advanced readers in this language.

The Unseen Helper, and *After Christ Jesus returned to Heaven*, are based on the *Acts of the Apostles* and are intended to lead the reader on to the experience of the indwelling of the Holy Spirit.

In cases where women are not at first permitted to read the life of Christ, *Stories of the Prophets*, in two parts, has been found a useful introduction. This is to be had in Urdu and Bengali.

The Teachings of Christ. Extracts from chapters in *The Best Friend* containing the teaching of Our Lord have been printed in the form of four-page tracts, in Urdu, Bengali, etc. and are very suitable for free distribution.

The Mirror of the Heart is the well-known booklet displaying in pictorial form the ravages of sin in the human heart—ugly things that usurp the place of the Lord of Life. It tells how with the entrance of the Holy Spirit these evil things are driven away.

The Wordless Book has been found helpful by some in presenting the message of the Gospel to illiterate women.

For those who are genuine enquirers or recent converts, *Sweet First Fruits*, and *Roots and Branches* have been found useful in bringing conviction about the truth of Christianity. The first tells the story of the ordeals through which certain converts had to pass and the second sets forth the fundamentals of Christian faith and practice.

The Henry Martyn School Papers is a series of short tracts for more educated readers which deal with such questions as, *How can man be saved from sin?*

There is a place for narratives which tell the women how the lives of others have been changed through personal experience of Jesus Christ, such as the lives of *Pastor Hsi*, *George Muller*, *Ghulam Jabbar's Renunciation*, *Why I became a Christian?* These and other biographies are obtainable from the tract societies, but there is need for new material.

The Urdu monthly, *Rafiq-i-Niswan*, published in Lucknow, contains articles on a variety of subjects in which zanaana women are interested.

Our literature should find a place also for the narrative in rhymed couplet, in the style familiar to village Muslims, in vernacular translations of books like *Qisasul-Anbiya*. This is a field in which a venture has yet to be made in the service of Muslim women.

In the last tract of the H.M.S. series reproduced above, in order to meet the difficulty that children on learning school are apt to forget the Catechism, the main outlines of the Christian Faith have been set out in rhymed fashion to enable Muslim children to commit the whole to memory. The tract may be had in both Urdu and Bengali. A small book, called *Shukr-i-Ilahi* has been prepared (at present only in Bengali) to serve as a companion to this tract and as a kind of manual for the use of Biblewomen in the villages.

MUSLIM LITERATURE FOR WOMEN

Illiteracy has been, and still is, a great handicap among Muslim women and even at the present time only about twelve in a thousand are literate. It follows that among the masses ignorance of their own faith is profound. Yet for them the Qur'an is the most precious of all literature and the reading of it in Arabic is to them far more important and desirable than ability to read in their own vernacular; that is why so many spend time to master the reading of it, though few know its meaning.

Apart from the Qur'an, however, there is available a mass of material, old and new, in prose and poetry for women of moderate education. Though the old traditions

and commentaries may have little attraction for the women of the present day, the lives of notable men and women and poetical works make a strong appeal to those interested in Muslim culture.

We give below a short list of such current magazines, study books and religious literature as may be found in most Muslim homes to-day whether in town or village. A perusal of these would give some idea of the kind of subjects in which the women are interested.

Tahzib-i-Niswan, or Women's Culture, an Urdu weekly, founded in 1898 (Lahore). This claims to be the leading weekly for women of the *zanana*. All the writers are Muslim women. It contains world-news from English, Arabic and Persian papers, and also contains stories, poems, hints on needlework, etc.

'Ismat (Delhi), an Urdu monthly, edited by a Muslim man.
Khatun (Bombay), Urdu monthly, by a Muslim lady.
Binat (Jullundur), Urdu; mostly on religious subjects.
Sahelt (Lahore), Urdu; lighter literature.

It is impossible here to give an adequate idea of the extent of the books now being published for Muslim women and girls. In Lahore alone a short time ago over 120 in Urdu were listed, but the actual number must be far in excess of that. We mention a few of these here.

Zanana Urdu Course, Series 1-8, written and published by Messrs Feroz Din & Sons, Lahore. This series contains a wide range of subjects on the religious and social life and is approved for use in schools in the Panjab, C.P., U.P., Berar and Mysore. There are no less than 110 coloured pictures.

Anjuman-i-Himayat-i-Islam, Series 1-4, used mostly in Anjuman schools.

About 12 books for girls are published for the *Daru'l-Isha'at*, Lahore; while books for women abound on such subjects as cooking, embroidery, knitting, washing, dyeing, letter-writing, and food-values. There is a whole range on the lives of notable Muslim Women—some on social questions, such as *Saukan ka Jalapi* (Jealousy of the second wife); *Mubtala* (the tale of two wives); *Parda*; *Ah-i-mazluman* (The Sigh of the Oppressed); *'A'ina-i-Haram* (The Mirror of Family Life), and one entitled *Mahabbat-Nama* (Love-letters).

The more educated women will naturally read a number of religious books such as are used by men, as well as propaganda books like *Isabella*, which tells of a Spanish nun who found and studied the Qur'an and was converted to Islam. The story tells of how she was persecuted by the Christians, but at last convinced even the priests who examined her that Islam was the only true religion. It is through such stories that Muslim women at times find arguments for Islam and against Christianity.

There are other books prepared by the Ahmadis which seek to explain to women that, in reality, the Prophet was against polygamy—that it was mere benevolence on his part that he married nine wives. These explain that 'A'isha was not sent to him when 9 years old, but 15; and that Islam is the only religion which has given women rights and privileges, whereas woman owes nothing to Christ. Thus, 'Muhammad exalted womanhood by showing deep respect to woman; he never denied his mother like the crucified God of the Christians'. Stories of Muhammad and Muslim heroes and heroines are written on 'The Children's Page' in one of their periodicals, the articles appearing to be the work of some European convert to Islam.

We conclude with a short list of some popular religious literature written in easy style for the more orthodox women.

There is, in all vernaculars, the *Qisasu'l-Anbiya*, lives of the Prophets, in rhymed couplet.

Bihishti Zewar, 'Heavenly Treasure', in 8 books, dealing with religious and semi-religious practices.

Ikram-i-Muhammadi, in versified Panjabi, containing stories of the Prophets and religious teaching.

Pakki Roti, in Panjabi, dealing with such topics as the meaning of *bismillah*, the foundation of Islam, the Prophet's *'sunna*, ablutions, *namaz*, etc.

Mi'raj Nama, the story of Muhammad's alleged journey to Jerusalem and Paradise.

Miftahu'l-Jannat, the Key of Paradise, descriptive of heaven and hell.

Ta'lim-i-Nisa, Books 1-7, containing religious teaching.

Prayer manuals such as *Janani-Sujar*, *Zaruru'l Musalmin*, in Arabic and Urdu.

Panj-i-Surat-i-Mutarjim, containing *Ya Sin* and other chapters of the Qur'an in large type with Urdu translation.

Namaz-i-Mutarjim, translated prayers; *Kalima*, formula of faith, etc.

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