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## News and Notes

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

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Series XII

No. 7

July, 1924.

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1st July = 27th Zu'l-Qada (11th mo.) 1342, A.H.

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### The Khilafat

TO give a full account of the origin and history of the *Khilafat* would far exceed the limits of a Magazine article, so for that information I must refer my readers to *The Khilafat Agitation in India*, published by the C.L.S. In order to understand the present agitation in India it is absolutely necessary to know the history of the past. Briefly put it is that in the days of the Khulafa'ar-Rashidun Islam was confined to one people, the Arabs, so that it was possible for the Khalifa to exercise both temporal and spiritual functions, but when the Muslim Community expanded and became divided into separate independent states, the political rule of the Khalifa over the world of Islam became impossible.

Theoretically he should be elected by the community; as a matter of fact each new dynasty of Khalifas, with one exception, has gained the office by the sword. Muawiyah, the founder of the Umayyad Khilafat was duly elected by the people of Syria: the inhabitants of Madina elected another, a civil war ensued and Muawiyah won. The office then became hereditary. In the same way the 'Abassid Khilafat of Baghdad was founded by force of arms. The same remark applies to the Cordova and Ottaman Khilafats.

The Muslim world has seen, as it may soon see again, rival Khalifas existing at one and the same time. For a while there were simultaneous Khilafats in Baghdad, Cairo and Cordova, but so little does Islam depend for its security on the one Khilafat that it survived the shock. Again so far from the Khilafat being a bond of unity the first great and lasting schism—the Shiah one—arose over a dispute connected with it.

According to Sunni law, the Khalifa should be a descendant of the Quraish tribe, be able to defend the frontiers of Islam and hold possession of the sacred cities, Mecca and Madina. The Ottoman

rulers seized the Khilafat by force, but do not fulfil the first legal condition; in the second they have miserably failed and now cannot fulfil the third, for King Husain is in charge of the sacred places. The lingering hope that the Khalifa may maintain the power and influence of Islam in the world has led to the idea that the Khilafat must be associated with the strongest military Muslim power, and this conception has led to the acceptance of the *de facto*, though not the *de jure* holder of the office. It is this position the Khilafat agitators take up. A great part of the Muslim world does not accept the rule of the Ottoman Khalifa. The Shiahs and the Moors of Northern Africa repudiate entirely his authority in all respects.

The Indian agitation is a political one, cleverly captured by the Gandhi party, and chiefly remarkable for the ignorance, real or assumed, of its leaders, of the history of the past. The cry that the Khilafat was in danger was one well suited to stir up a fanatical people like the Moplahs against the British Government for India. Now the scene is changed and it is Turkish Muslims who are charged with this so-called crime. The term 'abolition of the Khilafat' is a misleading one. The Angora Government has not abolished it; all that it has done is to say that it does not want a resident Khalifa in the country over which it rules.

Now it is not necessary that the Khilafat should be attached to any particular city. It has been connected with Madina, Damascus, Cairo, Cordova and Constantinople. Its removal from one city to another did not destroy it. The Ottoman Khilafat, after four centuries, has come to an end, with the downfall of the House of Othman. It can be revived elsewhere, and as the days of its universal sovereignty have long since come to an end, there appears to be no legitimate reason why it must necessarily be associated with a strong military power. One curious fact emerges from a study of past history. It is that whilst Muslims profess to have a high regard for the institution, they have little respect for the person of the holders of the office. Three of the first four Khalifas were assassinated; recent Turkish Khalifas have been deposed. In the later years of the Abbasid Khilafat, mutinous troops, or successful military leaders made and unmade Khalifas at their will. This has also been common in Turkey.

The King of the Hedjaz has been duly elected Khalifa. He possesses the legal qualifications and though he may not be able to defend the frontiers of Islam, so neither was the Ottoman Khalifa able to do it. In Egypt King Fuad may be elected and the Indian agitators, if consistent, should recognize the banished Ottoman Khalifa as the lawful one.

Except in his own country no Khalifa can now exercise executive authority. The spirit of nationalism is growing strong amongst the nations, especially the smaller ones, and their rulers are unlikely to admit any secular authority other than their own in their respective dominions.

Taking into account all these and other points, too numerous to now detail, we may well accept the view of one of the greatest modern Muslim jurists when he says; "The Islamic conception of a vast Muslim Republic must be regarded in the nature of a constitutional ideal towards which some progress was made during the time of the first four 'rightly-guided Khalifas,' but which has ever since been supplanted by despotic kingly governments." Future developments will be awaited with interest.

E. S.

## A Bird's-eye view of the Moslem World

V. ADEN.

**A**DEN Settlement has a population of cir. 50,000. Great trade is carried on with the interior as well as with America and Europe and it is, as a whole in spite of its naked appearance, a very wealthy city. Under the British Government's wise management it has risen from a tiny little hamlet to a most important port.

Mission activities have been, I think I can say with good results, carried on by two Societies: the United Free Church of Scotland and the Danish Church Mission; The United Free Church have their Station in Sheikh Othman, where they have a big hospital. Every morning one can see great crowds of people gathered from all parts of Arabia waiting to see the Mission Doctor. Three times a week a sermon is delivered to the patients. Last year many hundreds of portions of the Holy Bible were sold. The boys' school which had many difficulties to go through, years ago, when they started is now filled with students eager to receive instruction from the Missionary in charge.

For 32 years this mission has been under the worthy management of our mutual friend and fellow member, Rev. J. C. Young, M. D.

The Danish Church Mission was begun some years later and we are at present working in Crater Aden, where we have a dispensary, a girls' school and a boys' school.

The dispensary is doing well. Many poor people come in the morning to have their troubles attended to. A Gospel message is delivered every morning before the work begins, a good number of Holy Scriptures were sold last year.

The girls' school is still working under unfavourable conditions as the people are against the education of girls but this has begun to disappear. The boys' school is full and we could get many more students if we had room.

More than a year ago we started a Sunday Service. This has been a great encouragement for us, when we started we feared that no one would come and listen to the Gospel message,—but this has not been the case. Ever since we began we have had a very good

congregation every Sunday. This is a real joy to see the sons of Arabia sitting listening to the message of peace, joy and salvation in the name of Jesus Christ. We are looking forward with much expectation to see a church established here in Aden Settlement. For this cause the writer of these notes will appreciate your prayers very much indeed. Last year we had the honour and joy of baptising a young Arab. He is in Egypt now.

Weekly meetings are conducted in our home, and in order to get hold of the well educated youths we use the English language. As a rule these meetings are very well attended.

This field is hard and dry and we need our fellow members' prayers very much.

CARL J. RASMUSSEN,  
ADEN, ARABIA.

### **A School of Islamic Studies for India**

ONE of the recommendations of the Jerusalem Conference was that in every country there should be a school for the study of Islamics similar to the one in Cairo. We are delighted to report that steps are being taken to carry this proposal into effect in India. Dr. Zwemer has already given valuable advice and suggestions, but since it will be a year before the whole scheme can be brought into effect, it is desired that as much help and as many constructive suggestions as possible be received beforehand.

It is proposed to establish the school in connection with the Bareilly Theological Seminary where a large plant and ample accommodation are provided. The purpose of the school will be to provide training in Islamics and the methods of evangelising Moslems primarily for Indian preachers, but also for such missionaries as are prepared to do the work. Since Urdu is the lingua franca of the Moslem in India, and since the worker in Dacca or Peshawar as well as in Delhi finds it indispensable the whole course will be taught in Urdu. Such a course will also prove invaluable to the missionary, for if he is to do anything more than skim the surface, he will sooner or later have to undertake the study of the Islamic subjects from the very books that the moulvies themselves use, which are naturally in Urdu or Arabic. Further since a knowledge of some Arabic at least is most desirable, not to say indispensable a course in Arabic will be required, so as to enable the student to undertake some study of the original sources of Islam, such as the Qur'an, Hadith, etc.

The syllabus of the proposed course is given herewith, and the hope is expressed that friends will be frank enough and kind enough to send in their comments on the whole proposal, for it is desired that this school shall meet a long-felt need for the whole of India.

It is a pleasure to announce, also, that a friend has promised a scholarship for the school which will be available as soon as the plans can be brought into effect.

### The Proposed Syllabus of the One Year Course.

- I. Elementary Arabic—one hour a day.
- II. The Sources of Islam. "Iman aur Din."
  1. *Selections from the Qur'an*, particularly those passages dealing with Christ and Christianity. The Arabic original will be used as far as possible, otherwise the Urdu translation.  
"Isa am Yisu."—The Moslem Christ by Zwemer.
  2. Traditions—(Hadith)  
"Mishkat-ul-Masabih" in Urdu Translation from Arabic.
  3. Canon Law—(Fiqh) as used in the Mosque Schools.
- III The History of Islam.
  1. The Rise and Spread of Islam.
  2. Special forms of Islam in India, *i.e.*, The Ahmadiyahs, the Ahl-i-Qur'an, etc.
  3. Mysticism in India.
  4. The Moslem Press in India.
- IV. The Method of Approach.
  1. Long neglect and early effort;—Henry Martyn, Pfander, Wherry, Rouse, Imad-ud-Din, etc.
  2. The Moslem-Christian Controversy;—Mizan-ul-Haqq. Izhar-ul-Haqq, Md. Ali's Yanabi-ul-Masihiyat, etc.
  3. The better way.
    - a. Points of sympathy and contact.
    - b. Social service—for womanhood, children, etc.
    - c. Use of Literature.
- V. Laboratory work.

The student must personally visit and describe in writing at least one of each of the following ceremonies or events during the year;—

A Moslem wedding; A Moslem Funeral; an 'Aqiqah ceremony; a Circumcision ceremony; a Muhurram celebration; a Zikr; a Zar; and an 'Urs.

### A Missionary to Chinese Moslems

IT was on September 4th, 1915 that Mr. Mark Botham with several other missionaries sailed for China. A missionary who wishes to be well qualified for work amongst Chinese Mohammedans must acquire a knowledge of both the Chinese and Arabic languages: (not a small task) but Mr. Botham mastered both of them in a way that very few have done. Mr. Botham spent much of his time itinerating amongst and visiting the large Mohammedan districts in the province of Kansu. It was through hardships in these journeys that he contracted rheumatic fever and thus weakened his not over robust body. Mr. Botham's journeys were not alone confined to work amongst the Mohammedans of Kansu: In the Autumn of 1921 he acceded to a request of "The China Continuation Committee on

work for Moslems" and visited twenty-eight Moslem centres in seven provinces in N. E. and Central China. The valuable information that Mr. Botham gained in his work amongst Mohammedans has been published from time to time in "The Moslem World" and other magazines.

Some of his fellow missionaries who travelled with him in Kansu told how he used to go ahead and get the rooms in the inns ready, and by the time his travelling companions arrived he would have a crowd of people around him and be preaching the Gospel to them. The writer heard a Chinese missionary doctor say "When some people preached to the Mohammedans it made them get angry at the preacher, but when Mr. Botham preached to them he was always smiling and they were quite pleased to listen to him."

Mr. Botham did not have a very prolonged term of service in China: only about eight years. Yet those years were filled up with busy loving service. His personal addresses to Moslems are not likely to be soon forgotten by them, and the helps and articles that he has written will be of great value to others starting work amongst these people.

G. W. HUNTER,  
TIEWAFU, SINKIANG, CHINA.

NOTE:—Although Mr. Botham was not a member of the League we are very happy to print this account of his work among Moslems in China, as we are sure it will be an inspiration to all. He was one of the very few in that land who are touching the problem at all. His death is a great loss to China.

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## Notes

*Dr. and Mrs. Zwemer in India.* The Zwemers arrived in Bombay on May 20th, and at the time of going to Press they have just completed a hasty tour of North India, and have closed a most instructive and inspiring series of meetings in Mussoorie. Our prayers do follow them. Dr. Zwemer has promised to give us an account of his impressions and experiences for a coming number.

*Our new Members.* The League extends a hearty welcome to the 100 new members which have been enrolled during the month. Although he does not have all the facts with him at this moment the Acting Secretary is inclined to think that this constitutes a record ingathering for a single month. Of this whole number it will be noted that 1 is from Persia, 1 from Abyssinia, 8 from Palestine, 1 from Transjordan, 1 from Syria and 88 from India. This large ingathering is largely due to the increased interest in work for Moslems stimulated by the recent Jerusalem Conference, and Dr. Zwemer's meetings in Mussoorie. All members are requested to kindly send in accounts of their experiences, descriptions of their work discussions of methods and problems so that our fellowship may be real, and that by our contributions to News and Notes and prayer we may serve one another.

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## IMPORTANT NOTICE

The India Literature Fund Committee meets this year in Moradabad on August 2nd. Will all those who are interested in securing special grants for literature projects designed for Moslems, regardless of language to be

used, kindly apply for the grant either through their Provincial Christian Council Literature Committee, or through the all India Committee on Literature for Moslems. All communications to the latter should be addressed to The Rev. M. T. Titus, M. E. Mission, Moradabad, U. P.

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## Subscribe for the Moslem World

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### FOR PRAISE AND PRAYER

- PRAISE** for the growing interest in work for Moslems, and for the substantial increase in the membership of our World-wide League.
- PRAISE** for the successful meetings that the Zwemers have held in Baghdad, Basra, Bahrein and Mussoorie.
- PRAY** for those who have yet to be responsible for the Zwemer meetings in Bombay, Madras, and Ceylon.
- PRAY** that success may attend the efforts of those who are working to establish a School for Islamic Studies in India.
- PRAY** for a recent convert in the N. W. F. P. of India that in spite of all the efforts to win her back she may remain firm in the faith, and witness for Christ.

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### NEW MEMBERS

- |     |                     |           |                       |
|-----|---------------------|-----------|-----------------------|
| 371 | Miss E. J. Jones    | W.C.M.M.  | Sylhet, Assam         |
| 372 | Rev. J. Devadasan   | M.E.M.    | Bareilly, U.P.        |
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| 380 | Miss Ware           | C.M.S.    | Kafr Jusif, Palestine |
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| 390 | Mr. H. W. Lindsey   | M.E.M.    | Budaun, U.P.          |
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| 392 | Miss A. E. Lawson   | M.E.M.    | Landour, U.P.         |
| 393 | Miss Quita Gregson  |           | Mussoorie, U.P.       |
| 394 | Miss Olive Dunn     | M.E.M.    | Bareilly, U.P.        |
| 395 | Miss E. M. Palmer   | M.E.M.    | Lahore                |
| 396 | Miss A. B. Davis    | C.M.S.    | Landour, U.P.         |
| 397 | Rev. David Watt     | Faith M.  | Saharanpur, U.P.      |

398	Rev. A. G. McGaw	A.P.M.	Etah, U.P.
399	Rev. J. H. Pankratz	A.M.B.M.	Hyderabad, Deccan
400	Rev. A. A. Scott	C.P.M.	Indore, C.I.
401	Rev. Frederic J. Newton	A.P.M.	Ludhiana, Punjab
402	Rev. E. N. Gustafsson	S.A.M.	Nandurbar, Bom. Pres.
403	Rev. P. W. Penner	Men. Miss.	Janjgir, C.P.
404	Rev. Chas H. Dyke	A.P.M.	Cawnpore
405	Rev. W. I. Hanna	I.P.M.	Cambay, Bom. Pres.
406	Dr. J. B. Hanna	I.P.M.	Anand, Bom. Pres.
407	Miss L. Warmisham	S.P.G.	Delhi.
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422	Miss L. R. Moss	M.E.M.	Aligarh, U.P.
423	Rev. P. L. Beals	Naz.M.	Buldang, Berar
424	Miss May Bursch	Naz.M.	Vasind, Bom. Pres.
425	Miss A. Bramsen	Dan.M.	Mardan, N.W.F.P.
426	Miss A. Steenstrup	Dan.M.	Mardan, N.W.F.P.
427	Miss M. Rasmussen	Dan.M.	Mardan, N.W.F.P.
428	Mrs. A. Robinson	Dan.M.	Mardan, N.W.F.P.
429	Miss F. Boj	Dan.M.	Mardan, N.W.F.P.
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436	Mrs. C. Harry Lefever	A.C.G.M.	Bogra, Bengal.
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438	Miss E. M. Nissley	A.C.G.M.	Ulubaria, Bengal.
439	Rev. Paul Cansick	C.M.M.I.	Sagjuria, Bengal

The annual number of the League is Rs. 2-0-0 (English 3s.)  
 The Secretary will be glad to receive copies of this issue to addresses mentioned by members who are new subscribers. News and requests for prayer will always be welcome and should be sent early in the month to the Officiating Hon. Secretary:—

Rev. Murray T. Titus,

Methodist Mission.

Moradabad, U.P., India