

Missionaries to Muslims League

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THE PLACE OF THE NON-SPECIALIST IN WORK AMONG MUHAMMADANS

Lest any one may think otherwise, let me begin by saying that my missionary "credo" gives the specialist a prominent place, and that I am glad to have had a hand in securing as a colleague one whose name is known to all readers of *News and Notes*, and who has specialised in Muhammadan work as very few have been able to do. Those of us who have not been able to concentrate on any one kind of work rejoice with those who have, and wish that the number specialising on work among Muhammadans was very much larger than it is.

Of the more than two hundred members who have joined the M. M. League I wonder how many are whole-time, or nearly whole-time, workers among Moslems. Those in Moslem fields such as Egypt, Arabia or Persia are, of course, whole-time Muhammadan workers, and, in their way, specialists. In India, however, where the Muhammadans form less than a fourth of the whole population, most of the M. M. League members are of the non-specialist order. Their time and interest have to be divided among several communities. I, for one, rejoice that the League which Mr. Takle organised has a broad enough basis to include these. If a League of specialists only had been organised it would be so very small that its utility would be slight, and it would have raised an undesirable distinction between the missionary who is able to give his whole time to Muhammadan work and the other missionary, equally anxious and doing his little best for the salvation of the Moslem community, but unable to give to it his whole time or energy. Let us have more specialists by all means—evangelistic as well as literary—but let it also be recognised that a good deal of work is being done by the ordinary district missionary for the conversion of the Muhammadans as well as of the Hindus and others.

The present-day missionary organisation is tending perhaps a little too much in the direction of Leagues and Committees. The aim is unity and efficiency, and in so far as these are realised their existence must be considered justified. But as one looks at the long lists of Committees and Leagues growing up within the modern organisation, one is reminded of a desk full of pigeon holes or drawers, or of correspondence files. There is the Educational file, the Mass Movement file, the Literary file, the Church file, and many others. Those who run their office on systematic lines know how difficult it is to file some letters. They belong to several departments, and the only thing seems to be to cut them up in sections, or else to have a separate file or pigeon-hole for such general letters. I have been wondering lately to which missionary file I really belong. As a district missionary I work among the Christian community, so I claim a place in the Church file. I also work among the Muhammadans

—indeed most of the Christians of this district were Muhammadans, and there is always the danger of some of them becoming Muhammadans again—so if there is a file for workers among Muhammadans I seem to belong there. But I also do a good deal of work among Hindus, so, in case workers among Hindus form a League or ask for a Standing Committee, I shall feel that I have a close connection with them. There is also the work among young people in which, through Sunday schools and day schools, I take a part—so a place for me there, if you please! The only alternative to belonging in a fractional degree to each of many Leagues is to have, what some genius may one day propose, a League of ordinary non-specialist missionaries.

What has been not very seriously suggested, as to cutting into parts some kinds of letters, is exactly what happens in regard to the time and interests of the non-specialist missionary. When he attends such a Conference as "Lucknow 1911" he is all sympathy with the effort to arouse more interest in the great Muhammadan world, and he resolves to do a little more himself in his own sphere. He is hardly back in his station when he finds, perhaps, some little trouble has arisen in connection with the local church calling for immediate attention. Off he goes, saying to himself, "No good making more Christians until more has been accomplished in the way of training the converts already won to live a good, Christian life." On his way home, after a more or less successful effort among the Christians, he sits down in some non-Christian homestead—by preference a Muhammadan one, for he has not yet lost the enthusiasm of the Conference. He begins to speak or preach the Gospel and uses, as far as he has in his varied career been able to master it, the Muhammadan vocabulary. But in five minutes' time he discovers that there are some new corners among the listeners, and now half of them at least are Hindus. What about the Muhammadan vocabulary now? The Hindus don't understand it. He begins to feel round for some simple form of speech, common to all, and seeks so to express the truths of the Gospel that both Hindus and Muhammadans, as well as the few Christians who have followed him, may learn something new of the love and will of the one God.

Is it too much to claim that the work of such a non-specialist is the most difficult of all? He has to be able to deal effectively with so many different communities, sometimes to preach to them all at once. While he is busy here and there, gone very often is the time he had intended to give to the revision, say, of some controversial passage in the Koran or to the study of the latest text book on the Moslem doctrine of God. For many the only hope of success is that there is an untechnical language of the heart which, charged with the power of the Holy Spirit, will win its way into any heart—Christian, Hindu or Moslem. Those who have resolved to be thoroughly efficient in all parts of their manifold work have to find time to learn that heart language without which Urdu or Bengali, Arabic or Sanskrit will be but as a sounding cymbal. With it they will also have to find time to learn the thought and popular language of the various peoples with whom they have to deal, and to whom it is their duty and privilege to present the Christian truth. The learning, after all, must take only a small part of one's life. Most of the time must be given to doing and teaching—now a Christian, now a Hindu, now a Muhammadan, or perhaps all three together, which is surely the work of an expert.

The general missionaries are as conscious as any specialist can be that the Moslem community as a whole is sadly neglected. They long for the day when the efforts to win that community will be more adequate to the need. All they ask is that when the smallness of the present effort is being urged by pen or speech, the language should not be such as to leave out of sight the labours of many who are doing what they can, and would, if they could, gladly do more for their Muhammadan brethren. If there must be Leagues of workers among Moslems, let them continue to include the hundreds of non-specialists, as well as the few experts, with whom it is a privilege to be associated in the common cause. In this holy warfare with many fronts, though the trenches

against the Moslems are not the most attractive in which to fight, we remember that there, more than anywhere else, there is danger of the enemy taking the offensive. Though we would fain leave the fighting there to the specially trained troops, knowing how few they are, we, who can hardly claim to be even good Territorials, are willing under the leading of our one great Captain to do what we can on the Muhammadan front, as elsewhere.

J. R.

THE KHALIFATE

In a note on "The Present Position of the Khalifate," which appeared in the June number of *News and Notes*, there appeared the following:—"May it not be that out of the present upheaval non-Turkish Muslims will ask for the establishment of a truly Quraishite Khalif having his head-quarters, not at Constantinople, nor even at Cairo, but at Mecca itself. . . . A Quraishite Khalif at Mecca could only secure recognition when entirely free from the domination of the Turk." We little thought when penning the above lines, that the crash was so near at hand and that, within a few days of their publication, the Grand Sharif of Mecca was to raise the standard of revolt and declare the independence of Arabia from Turkish rule. Yet so it has come to pass, and from the latest reports we learn that both Mecca and Jedda are now in the hands of the rebels, whilst Medina is closely invested by them. Whether the zeal and courage of the Arabs will compensate them for the lack of artillery in particular, and of all other munitions in general, remains to be seen. At present it would appear that Turkey has her hands too full in other directions to make any effective attempt to recover her lost provinces. In any case, we, as a League of missionaries working amongst Muslims, are deeply concerned with the whole question of the Khalifate, both in its religious and political aspects, consequently we ought to make ourselves familiar with the history of the Khalifate and the circumstances under which the spiritual overlordship of the Muhammadan world is to day exercised by a man of Ottoman birth residing at Constantinople, who probably has little more than a most elementary knowledge of the Quran.

Upon the death of the Prophet Muhammad, who left no son, Abu Bekr, his father-in-law, was elected by the general vote of the assembly to the position of Imam or Khalif. Two years later, Abu Bekr, on his deathbed, nominated the virtuous Omar to succeed him in the leadership of the Muslims. Omar was murdered ten years later, after he had seen Syria, Egypt and most of Persia brought under the sway of the Khalifate, and, on his death, a council of six appointed Othman, the Prophet's secretary and son-in-law, as the third Khalif. He, in turn, after a troublous reign of some twelve years, was murdered in Medina, and was succeeded by Ali the son-in-law of Muhammad and son of the Prophet's uncle, Abu Talib. Ali was elected by the murderers of Othman in collaboration with the men who had fought at the battle of Bedr. It will be seen that Ali was, alone of the first four Khalifs, a blood relation of the Prophet. This fact should be borne in mind, as it explains to some extent the great schism which subsequently rent the Muslim world into the two rival sects of Sunnis and Shiaks. Hasan, the weak son of Ali, who succeeded his father, after an inglorious reign of five or six months abdicated in favour of his victorious rival Muawiyah, the Governor of Syria, who founded at Damascus the great Umayyade dynasty, which lasted from A.D. 661 to A.D. 750.

In A.D. 750 the Umayyade dynasty was overthrown, and the title of Khalif passed to Abu'l-Abbas, the fourth in descent from Al-Abbas, the uncle of the Prophet. Thus was founded the still more glorious Abbaside Khalifate, which flourished at Damascus from A.D. 750 till A.D. 1258.

The temporal power of the Abbaside Khalifs was overthrown by Halak Khan, grandson of the famous Chenjiz Khan, in A.D. 1258, but for nearly three centuries longer certain descendants of the Abbaside Khalifs resided in Egypt and asserted their claim to spiritual power.

About the year A.D. 1515, Salim I, ruler of the Ottoman Turks, and Emperor of Constantinople, finding himself the most powerful prince of his day in Islam, and wishing still further to consolidate his rule, conceived the idea of reviving in his own person the extinct glories of the Khalifate. He had more than one claim to be considered their champion by orthodox Muhammadaus, for he was the grandson of that Muhammad II who had finally extinguished the Roman empire of the East, and he had himself just ended a successful campaign against the heretical Shah of Persia. His only rivals among Sunni emperors were the Muslim emperors in India, the Emperor of Morocco, and the Mameluke ruler of Egypt, then known to the world as *par excellence* "the Sultan." With the two former as rulers of what were remote lands of Islam, Salim seems to have troubled himself little, but he made war on Egypt. In A.D. 1516 he invaded Syria, its outlying province, and in A.D. 1517 he entered Cairo. There he made prisoner the reigning Mameluke Qansau'l-Ghauri, and had him publicly beheaded. He then, in virtue of a very doubtful cession of his rights by one Mutawakkil Ibn Amri'l-Hakira, a descendant of the house of Al-Abbas, whom he found living as titular Khalif in Cairo, took to himself the following style and title:— "King of kings and Ruler of rulers, Monarch of the two seas (the Mediterranean and the Red Sea) and Protector of the two lands (Al Hijaz and Syria, the holy lands of Islam), Successor (Khalifah) of the Apostle of God, Ruler of the Faithful, King and Chief." It is said that he first had the satisfaction of hearing his name mentioned in the public prayers as Khalif when he visited the great Mosque of Zacharias at Aleppo on his return northwards in 1519.

Such are the titles still claimed by the Ottoman Sultans, who arrogate to themselves the position of Khalifs and Successors to the Prophet. It is, however, a mere assertion, for the title and office being elective and not hereditary, it was not in the power of any Khalif to transfer it to another. Force of circumstances alone has compelled the ruler of the Ottoman Empire to assume the position, and has induced his subjects to acquiesce in the usurpation. The author of Hughes' *Dictionary of Islam* says, "We have not seen a single work of authority, nor met with a single man of learning, attempting to prove that the Sultans of Turkey are rightful Khalifas, for the assumption of the title by anyone who is not of the Quraish tribe is undoubtedly illegal and heretical, as will be seen from the following authorities:—

"Ibn Amr relates that the Prophet of God said, 'The Khalifa shall be in the Quraish tribe as long as there are two persons in it, one to rule and another to serve.'" (*Mishkatu'l-Masabih*, Book xxiv, ch. xii).

"It is a condition that the Khalifa (Imam) shall be of the Quraish tribe. All admit this except the Khawarij and certain Mutazilahs. We all say with the Prophet, Let the Khalifa be of the Quraish, and it is certain that the Companions acted upon this injunction, for Abu Bekr urged it as an authority upon the Ansars on the day of Sakhifa when the Companions were present and agreed. It is, therefore, for a certainty, established that the Khalifa must be of the Quraish." (*Sharhu'l-Muwagif*, p. 606, Arabic edition, Egypt).

"It is a necessary condition that the Khalifa (Imam) be of the Quraish tribe." (*Hujjatu'l-Balaghah*, p. 335, Arabic edition, Delhi.)

"The Khalifa must be a Quraish." (*Kashafu'l-Istalakat*.)

The Shihs only regard those as rightful Imams (they do not use the word Khalifa) who are descended from Ali (the son-in-law of the Prophet) and his wife Fatima, the Prophet's daughter. According to their traditions, Muhammad distinctly nominated Ali as his successor when he was returning from his farewell pilgrimage. They say that on his way to Medina the Prophet, with Ali and certain other of the Companions, stayed at a place called

Ghadari-i-Khum, and that it was here revealed by Gabriel that he should nominate Ali as his successor. He is related to have said, "O ye people, I am your prophet, and Ali is my successor. From us (i.e., Ali and my daughter) shall descend Al Mahdi, the Seal of the Imams."

From what has been written above, taken mainly from Hughes' *Dictionary of Islam*, it will be seen that the momentous events now taking place in the Cradle of Islam are something more than a sporadic out-break of tribal restlessness against the constituted authority of Turkish overlordship. The real causes lie much deeper, and the news of the rebellion, as it filters through to the remotest corners of the Muhammadan world, is bound to stir Islam to its very depths. What the final result will be, no one can foretell; and Christians everywhere may well go to their knees in supplication for the Muslim world, that the stupendous events now taking place may be made to work out for the spread of the Redeemer's kingdom.

W. G.

SERMON NOTES

THE TRUE FRIEND ; HASĪSĪ DOST.

Math. xi, 19. Mahsul lenewālon aur gunahgāron kā yār.

Luke xv, 2. Yih ādmī gunahgāron se miltā aur un ke sāth khānā kbāta hai.

We all need friends ; but the *guilty* (Mujrim) man especially needs a *Wakil*. All are guilty before God.—Rom. iii, 19, etc.

It was *death* for a stranger (ajnabi) Israelite to enter the Tabernacle, Num. iii, 38 (mār dālā jae).

A day is coming when all will depend on whether we have the proper *Imām* or *Wakil*.

(a) Anrā ki hisāb pākast Ay. Muhāsiba che bāk. (*Gulistan*). (To him whose accounts are correct, what fear of the Day of Reckoning !)

Of CHRIST only it can be said :—

(b) Che Ghām dīwār-i-ummat rā ki dārad chun Tu pushtibān che bāk az mauj i bahar ān ra ki bāshad Nuh kishtibān (from *Sadi*). (What anxiety to the Wall of the Flock that has Thee for a prop ! What fear from the waves of the sea to him who has Noah as helmsman !)

(c) Mahāl ast chun dost dārad turā ki dar dast-i-dushman guzarad tura (from *Bostan*). (It is impossible when He treats thee as His friend, for Him to leave thee in the enemy's hand.)

(d) Dushman agar qawwi-ast Nigahbān qawwi tar ast. (If the enemy is strong, the Keeper is stronger).

Jesus is the True Friend, who proved His love.—John xv, 13.

(e) Dost ān dānam Ri girad dasti dost,

Dar pareshānhāli wa dar māndagi (from *Gulistan*, i, 16).

(Him I recognise as Friend, who grasps His friend's hand in time of distress and weariness.)

M. G. G.

NOTES

Educational Missions in Turkey

As our readers are probably aware, the Missions Boards working in Turkey were some time ago thrown into consternation by the announcement

that in future all education would have to be imparted in the Turkish language, and that attendance at the religious exercises in all mission schools and colleges must be entirely optional. As these demands on the part of the Turkish Government applied to Asiatic as well as European Turkey, it can easily be understood that, for a time at least, it would become impossible to carry on educational work in the Arabic-speaking districts of Syria and Palestine, where the Turkish language was quite unknown to missionaries and people alike.

From the *Missionary Review of the World* we now learn that, in an effort to secure some modification of these restrictions, representatives of the missionaries at work in the Turkish Empire have been to Constantinople, and have been granted a hearing by the Turkish Government through the kindly offices of the American Ambassador. At this Conference there were representatives of the Beirut Protestant College, the Presbyterian Mission work, Robert College, the American Girls' College, the American Bible Society, and the American Board of Commissioners for Foreign Missions. As a result a temporary arrangement was agreed to touching these laws. The points compromised are as follows :

1. The government demands that the religious exercises and instruction shall be optional for non-Christians, but may be obligatory for Christians.
2. That Turkish shall be taught to Ottomans in the first year only.
3. That while the new laws touching the discussion and abrogation of previous agreements and firmans stand, the work shall go on, the United States Ambassador protesting.

These concessions will enable mission work to be continued, and will enable the missionaries to deal with local officials under authorization of the highest courts in Constantinople, which will save them many annoying delays and obstacles.

A Mosque for London

For some time past the Muhamnadans of London and its environs have been planning for a mosque in the great city, and Lord Headley, the much advertised convert to Islam in Great Britain, has now hit upon the brilliant idea of securing a worthy building at the public expense. The plan is to approach the British Government and to ask it to mark its appreciation of the fidelity and bravery of the Muslim soldiers who have died in the great war by erecting a memorial mosque at Government expense. According to the *Islamic Review*, the Government has given a sympathetic reply to Lord Headley's preliminary suggestions.

The Arabian Revolt

We are anxious to secure information regarding the attitude which is being adopted by the Muslims of various lands with regard to the proclamation of Arab independence by the Grand Sharif of Mecca. Some of us have been not a little surprised to find Muslim opinion in India strongly opposed to the action of the Grand Sharif. The All-India Moslem League has voiced the feelings of the overwhelming majority of Muslims in India, in a strongly worded resolution, condemning the Arabian revolt as "exceedingly hateful", and denouncing both the rebels and all who sympathise with them as "the enemies of Islam."

This attitude of the All-India Moslem League is not, however, universally supported by Indian Muslims. Here and there an influential voice has been raised in protest, and the resignation of the President of the new Panjab Moslem League is announced in consequence of his disapproval of a similar resolution, which had been carried by the body over which he presided.

So far as can be gathered from local sources, Indian Muslims are persuaded that Arabia cannot stand alone, and that the severing of the tie which binds

her to Muslim Turkey will inevitably lead to the cementing of some other tie with a Christian power. This, they are persuaded, will end in a Christian Protectorate over the holy lands of Islam, a development which they can only view with horror and dismay.

We should be exceedingly grateful if members of our League who are working in China, Burmah, Egypt and the Persian Gulf would send us brief statements of the attitude of Muslims in those lands towards the Grand Sharif of Mecca in his proclamation of independence. Such replies should throw some interesting light upon the question of the rival claims of the Sultan of Turkey and the Grand Sharif of Mecca to the homage of the Muslim World.

The Rev. J. Takle

Members will be pleased to hear that letters recently received from the beloved Secretary and Founder of the League speak of complete restoration to health. Mr. Takle is now able to do regular deputation work in New Zealand, and hopes to return to India in the autumn of this year.

The Muhammadan Year

On August 31st will begin the Muhammadan month Zu'l-Qadah, which is the eleventh month of the Muhammadan year. In pre-Islamic times this month was observed as a month of truce, as the word itself signifies, and during that period it was the custom to lay aside all arms and engage entirely in peaceful occupations. It was left to Muhammad to bring to an end this praiseworthy custom in the following words of the Quran:—

“They will ask thee concerning war in the sacred month. Say, To war therein is bad, but to turn aside from the cause of God, and to have no faith in Him and the sacred temple, and to drive out its people, is worse in the sight of God, and civil strife is worse than bloodshed.” (Quran ii, 214.) After the promulgation of this law Muslims continued to raid indiscriminately all the year round.

PRAISE AND PRAYER

“The supplication of a righteous man availeth much in its working.” (James v, 16.)

The Rev. W. F. White writes from Brahmanbaria, East Bengal, as follows:—

“A young Muhammadan, named Ejael, and his wife, who were living at Chandpur, have been receiving Christian instruction for some months. Last week they came over and entered our Samaj.

The wife has been a believer ever since she read *Rakkal Raja* in the village school which we subsidise. One of the preachers who used to examine the school speaks highly of her, and says that the girl was moved to tears by the story of the sufferings of Jesus.

Her companion, the daughter of the teacher, was baptised immediately on entering Miss White's school in Calcutta, and is full of promise.

We ask prayers for her mother, the teacher. She is also a believer, and very keen on influencing her girls for Christ. She has been largely instrumental in winning Ejael and his wife. Her son has been sent to Mymensingh and lives in Mr. Sutton's hostel.

The husband also needs our earnest prayers. He is very regular in his attendance at the Christian services, and professes faith in the Saviour. Another wife, a grown-up family, and some property form the stumbling-blocks in his path."

Mr. M. Moses, the very interesting account of whose conversion appeared in *News and Notes* for September last, writes as follows: "May I request you to pray for me, that if God wants me that I should give myself to work for Jesus the rest of my life among the Moslems, He may give me the opportunity." Mr. Moses is at present stationed at Kurseong, in the Himalayas, and his work is chiefly amongst Hindus and Buddhists.

Miss E. M. Potter, of Bangalore, writes as follows:--

"You will be interested to hear that the Government of India has sanctioned the opening of our training class for Hindustani-speaking mistresses, and we began on the 1st of July with ten students. Five are Christians and five Muhammadans. Three of the latter are boarding with us.

"Praise that it has been started; and I should like prayer that it may prove a means of blessing to the Muhammadans, and redound to the glory of God. Special prayer is also asked for a young Muhammadan girl who is at heart a Christian, but on account of her younger sister does not feel free yet to openly confess Christ by baptism. The younger girl, too, wishes to follow Christ but is a minor. Much wisdom and guidance is needed in this matter."

Special prayer is asked "for Christ's kingdom in North Kashmir." Pray also for all missionaries who are still at work in the Turkish Empire, that in circumstances of exceptional difficulty and danger they may be kept in that peace which passes all understanding.

NEW MEMBERS

213. MISS F. WAKEFIELD, M.B., CH.B. Pension Sima, Cairo.

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

Jessore, Bengal.

W. GOLDSACK,
Act. Hon. Sec., M. M. League.