

## VII. MOHAMMEDAN MISSIONS.

THE AFGHAN FRONTIER; ITS PROBLEMS, PROGRESS, AND POSSIBILITIES. Lilian A. Underhill. (In *The Church Missionary Review*, London. June, 1927. Pp. 114-124.)

Describes the steps leading up to "Campaign Week" and the results of pressing home to the Indian Church the problem of the evangelization of the Moslems, and indicates some of the difficulties resulting from the very success of the movement.

HAVE WE A MESSAGE TO MOSLEMS? Bashir. (In *World Dominion*, London. July, 1927. Pp. 250-254.)

A challenge to state the distinctive message of Christianity beneath and above our Western conception of civilization, which is of vital import to the Moslem and which cannot be found in his own faith.

## THE ANTI-CHRISTIAN MOSLEM PRESS

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### EGYPT

**Kitab Dalil Ahli'l-Iman fi Sihhat al-Qur'an.** (A Book of Guidance for People of the Faith as to the Genuineness of the Koran) by Hasan Husni at-Tuwairani, Cairo, n. d. 8 vo., 32 pp.

This is a reissue of a pamphlet first published in 1892 as a reply to a Church Missionary Society tract entitled *Al-Burhan al-Jalil fi Sihhat at-Tawrah wa'l-Injil* (The Glorious Proof of the Old and New Testaments).

The writer tells how he came across this tract one evening in Ramadan, was amazed that it bore no indication of the author's name nor of the press where it was printed, but read it through, and finding that in process of proving from the Koran itself the genuineness of the Old and New Testaments, it cast some doubts on the genuineness of the Koran, he proceeded to write this defence of the Koran to save his fellow Moslems from being led astray by such books as this.

He begins by giving *in extenso* the quotations of the *Burhan* from Moslem writings on which it bases its case against the Koran, castigates the author of the pamphlet for not signing his name to it, and discourses at some length on the ethics of foreign printing establishments publishing material of this nature without submitting to the press laws of the country. Then he takes up his defence of the Koran, to show that its text is perfect and uncorrupted and entire.

This defence consists of a long peroration on the nature of prophecy and the prophetic office, and four sections (i) A consideration of the passages from Moslem writings on which the author of the *Burhan* bases his statements. A strikingly unsuccessful attempt to escape the force of these passages in Bukhari and Suyuti. (ii) An historical account of the collection and publication of the Koran, seeking to show that there was no possibility of corruption creeping in. (iii) An attempt to prove *a priori* that alterations could not have crept into the Koran in view of the nature of the early Islamic community. (iv) Internal evidence that the Koran is of divine origin. These are interesting and curious in themselves, but are rather a defence of Islam than an attack on Christianity so we pass them without comment here.

**Kitab al-Khalasa al-Burhania 'ala Sihhati'd-Diyana al-Islamia.** (The Convincing Discourse on the Validity of the Islamic Religion) by Ahmad 'Ali al-Maliji. Cairo n. d. 8vo. 32 pp.

The third edition of one of Maliji's famous pamphlets. It contains nothing that is new or noteworthy. Chapter one is a defence of the

Prophethood of Mohammed and a reply to the statement of Christian writers that the Koran itself proves that Mohammed worked no miracles. Chapter two is a refutation of the Doctrine of the Trinity, using the same old arguments we have heard over and over again from Maliji, and an interpretation of the Koranic verse which refers to Jesus as the *Kalima* (word) and *Ruh* (spirit) of God, to show that these do not mean what Christians take them to mean. Chapter three is a refutation of the Crucifixion, again covering well-worked ground, and a reply to the objection raised by some Christians that the Koranic verses v. 117 where Jesus says, "And when Thou didst cause me to die Thou wert the watcher over them," and iv. 156 referring to Jesus, "they slew Him not and crucified Him not," are in contradiction.

This argumentation is followed by the old story of a Moslem who was taken as a prisoner to Roum and confounded the learned of the Christian faith by his proofs of Islam, and the pamphlet closes with some verses of Maliji's well-known poem "The Strange Question."

### DAMASCUS

**Kitab Kanzu'l-Burahin** (The Treasury of Demonstrations) by Ahmad Fawzi. Damascus 1345 (1927) 8vo, 63 pp.

Another of the Fawzi tracts, which the sub-title tells us is a reply to three Christian works (i) *Risalatul Mabahithi'l-Mujtahidin* (An Epistle on the Investigations of Diligent Enquirers) a well-known booklet by Nicolai Ghubrial of which several editions have been published in Egypt and Syria (ii) *Nur-al-'Alam*, Dr. Ford's Life of Christ published in Syria in 1922, and (iii) *The Christian Religion*, an Arabic pamphlet published in 1894.

Fawzi dismisses ii and iii in a sentence or two at the close of his essay, curiously enough thinking that Dr. Ford's work can be disposed of by showing that as Christ called His disciples "the Light of the World" in Matt. v. 14, therefore to claim peculiar reverence for Christ Himself as "Light of the World" is absurd. The main argument of Fawzi is directed against Ghubrial and particularly against his arguments on the Trinity.

Like so many other Moslem controversialists, he cannot get away from mathematical ideas in discussing the Trinity. He ridicules the complexity of the Trinitarian idea as contrasted with the simplicity of Islam's Unitarianism, and soberly discusses the mathematical complications of three being one and one three. It would perhaps be of some service to our Moslem friends if a little Christian tract were prepared explaining simply and clearly how the problems of the Trinity, great as they are, are problems in the realm of personality not of mathematics, for it is apparently a very rare thing for a Moslem writer to rise above the sphere of mathematics in discussing this question.

Fawzi thinks that the missionaries are a very backward lot to be still fighting for the Trinitarian position, which he says has been given up by all modern scholars in Europe, and he thinks they are very dull not to see the inconsistency of their position in claiming on the one hand that God is beyond the comprehension of mere mortals, and then on the other discussing minutely His essential nature as a Trinity in Unity.

He makes a big point of the argument that the fact that Christ was baptized and that His sayings are frequently sayings of popular human