

and therefore never act as a unit. We have all too often read the statement that "The heathen (or Moslem) cannot understand our theological differences" and I believe this is a true statement of fact, but why should we expect him to understand and why should it worry us in the least? Human nature being what it is, men are bound to disagree in their thinking, strong minds are bound to dominate weaker minds and when this happens, a new sect is born. But this phenomenon is not the exclusive property of Christians, and where it is true that Moslems cannot understand our theological differences, it is just as true that we cannot understand their differences.

In the field from which I am writing this article, the population is almost equally divided between Sunnis and Shias. The Sunni community is composed of Arabs, Indians and a small, but influential group of Persians. The Shias are made up of the Baharina, Persians and a few Indians. The Sunnis are quite closely united and get along quite well together although the Wahhabi sect has its own mosques. The Shias are mostly Ethnaasheris although there is a small community of Bohras who go their own way, celebrating their feasts, praying, etc., together, and as far as I can make out, living a life absolutely separate from their fellows. The Persians are also a unit, having their own school, their own mosques and *matims* (the gathering places for the reading of the Shiah traditions and the passion play of Hussein), but their religious sheikh is the same as the Baharina and now and again they intermarry with this sect. The Baharina are a strange folk whose origin is obscure. Some people believe that they are the descendants of the Phœnicians who came here for trade centuries ago, some that they are the descendants of Arab-Persian ancestors, some that they are descendants from a Bedouin tribe that emigrated from Nejd before Islam and finally settled here, and some that they are the survivors of the Karmatian heresy. Whatever their origin, they are a class apart, and throughout all the years, they have been the least touched by missionary influence since they do not readily associate with us, due possibly to their ideas of defilement. In all the years I have lived here, I have never been invited personally to a meal in a Bahrani house, while it is quite common to be invited to dinner by a Sunni Moslem.

The first impression, as I stated above, of the newcomer is that all these people are united, and this conviction is strengthened when religious subjects are brought up, for they will all join together in argument or discussion against missionaries or other representatives of Christian countries. But it is a very simple matter to break up the argument if one desires, along the lines that Paul used before the Sanhedrin, by speaking of the Imams or Hussein. Then it is that one sees the tremendous gulf that divides the two great sects of Islam, a gulf that seems to grow wider and deeper as the years go by, that builds up hatred and distrust, that lives on bigotry, that takes every opportunity to emphasize differences. We have nothing to compare with it in Christianity.

Some time ago I was sitting in a shop in the bazaar talking to the proprietor and a friend of his who happened along. A Persian *seyyid*, distinguished by his green turban, passed by, and the shopkeeper's friend spat on the ground and hissed something that I did not fully comprehend and so I questioned him as to what he had said. He answered,

"I said that that man was a dog. You never can trust these Shias. They are two-faced." In the conversation that ensued, it became evident that this feeling was quite generally held by the Sunnis and was reciprocated by the Shias. The thing that surprised me more than anything during this conversation was that the cause of it all was a *seyyid*. I called attention to this fact, but the men laughed and one of them said, "Who knows whether he is a *seyyid*? They are all liars. And besides what is the difference? If he is a Shia, he is to be condemned."

Throughout the years, there has been a continual persecution of the Shias by the Sunnis since, being the rulers, they have been able to enforce their demands. Outrages of various kinds have been perpetrated and at times have given rise to wholesale murder. About six or seven years ago there were riots in the Bahrain bazaars and these spread throughout the islands, quite a few Shias being murdered. On the face of the matter, it appeared that the riots were caused by new regulations for the pearl divers, but the Shias bore the brunt of the disturbance. The Government took a strong stand at this time and as a result a village, having a Sunni population of from five to ten thousand, moved to the mainland and became subjects of the Sultan of Nejd. Religious hatred was really at the bottom of it all.

During the past few years, the Government of Nejd has been bearing down heavily on these Baharina on the mainland. Some three years ago, the edict was issued that all Shias must be led in prayer by Sunni *imams* and the situation became very acute in Qateef. This was but a repetition of the actions of the early Wahhabis when the sect first arose. This edict has since been repealed, or at least allowed to lapse, but taxes have been outrageous, in fact so high that many of the landowners have fled the country to escape punishment for non-payment since they have not been able to raise the required amount. The tax on date palms has been more than the sum realized on the sale of the dates at this time of depression. I believe that this is just the usual systematic persecution that has gone on through the years. Qateef is a Shia oasis and therefore extra heavy taxes are laid upon it. Religious hatred is again at the bottom of the matter.

In Bahrain at the present time peace seems to reign, but this is because of English administrative policies and one never knows what time will bring forth, for there is a deep enmity that is liable to flame up at any time. The Government has organized separate schools for the two sects, separate departments for the administration of religious foundations (*waqf*) and in other ways has kept the affairs of the two bodies apart. Outwardly all is peace and any public function finds the dignitaries of the two sides sitting next to each other.

What has been the Shia method of combating this condition? Since the British Government took a firmer hold here some eight or nine years ago, the Shias have had far more freedom and justice and naturally they have found life more to their liking and have dared to assert themselves more. The Muharram ceremonies are becoming larger and the demonstrations more lurid year by year. The Persians are far worse in this regard than the Baharina, however. The Shia dares to show his religious beliefs a great deal more than he did and so he makes as much as he can of his opportunity. Sometimes these displays take on

a comic tinge. As I am writing this article, the Sunnis are celebrating the annual Eed al Dhuha, but not the Shias. They will celebrate tomorrow. This has often happened at the Moslem feasts the past few years. I believe it is their way of showing their superiority and independence to their rivals. Ramadhan has begun quite a few times on different days by the two sects during the past years, the same idea being uppermost. During this month the Shias make much of the fact that they wait fifteen minutes after sunset before they break their fast, this of course being far superior to the Sunni tradition! Both sects refer to themselves as "Al Islam," the inference being that the other sect is not worthy of that name.

Bahrain, Persian Gulf.

B. D. HAKKEN.

An Intelligence Test on Islamics

The following intelligence test on Islamics has been used with effect to test the general knowledge of missionary applicants and beginners in the study of Islam. Each statement should be marked "true" or "false," the time allowed not over ten minutes.

1. Islam is a religion without sacrificial rites.
2. The Koran teaches the virgin-birth of Jesus.
3. The Koran teaches that women have no souls.
4. Moslems went to Abyssinia before the Hegira.
5. Circumcision is not mentioned in the Koran.
6. The Kiswah is a Holy Carpet for the floor of the Temple in Mecca.
7. Prayer is offered at the eclipse of the sun and moon.
8. The Kaaba is a Black Stone at Mecca.
9. Islam knows no color-bar or race prejudice.
10. None of the Apostles of Jesus are mentioned in the Koran by name.
11. Women are not allowed to pray in Mosques.
12. The Koran chapters called the Cow, and the Spider, are long.
13. The Koran also has chapters called the Bee, the Frog, and the Elephant.
14. Moslems bury their dead with the head toward Mecca and the feet pointing in the other direction.
15. There is no religious celibacy in Islam.
16. The death of Jesus on the Cross is affirmed in the Koran.
17. The Ahmadi Sect believes Jesus went to Cashmere.
18. Jerusalem is the third Holy City of Islam.
19. Tradition is of minor importance in the study of Islam.
20. Gambling, wine, and usury are forbidden to Moslems.
21. Moslems always pray reverently with uncovered head.
22. The Koran contains regulations for domestic slavery.
23. Only Moslems are allowed to visit Medina.
24. The Koran teaches that all true believers must pass through Purgatory (hell) before entering Paradise.
25. The story of the Queen of Sheba is found in the Koran.

BOOK REVIEWS

The Macdonald Presentation Volume: A Tribute to Duncan Black Macdonald, consisting of articles by former students, presented to him on his seventieth birthday, April 9, 1933. Princeton University Press, Princeton, New Jersey. Oxford University Press, New York. pp. 487; \$6.00.

It has been the custom in Europe for many decades to present to Oriental scholars or those in other departments of learning, on the occasion of their retirement or on their attaining the seventieth milestone, a sheaf of literary tributes called by the Germans a *fest-schrift*. These collections are not only a crown of olives as happy evidence of appreciative scholarship, but in themselves constitute a real contribution to Oriental learning. We learn from the dedication of the volume that more than forty years ago a brilliant young Scot, fresh from advance studies at the University of Berlin and giving promise of noteworthy leadership in the fields of Old Testament and Semitics, joined the Faculty of the Hartford Theological Seminary. "From that time on, the name of Duncan Black Macdonald has been a symbol of all that is most significant in Semitic scholarship. Against a steady background of Old Testament teaching, with memorable courses in exegesis and interpretation, Professor Macdonald developed as his primary interest an authoritative mastery of the language and literature, the theology and the philosophy, the laws and the history of the Semitic world in general, the full content of Islam in particular." Today the name of Professor Macdonald is known all over the world as a specialist in his particular subject, Islamic theology, life and literature. He is one of the few occidental scholars who really know the Mohammedan religion and the psychology of the Moslem. The circle of his pupils has included missionaries from many lands and specialists in many departments. The contributors to the volume represent many nationalities and write from many parts of the world: Europe, Turkey, Syria, Egypt, Arabia, Persia, India, Malaysia, and China. Among the twenty-seven contributors to this volume no less than twenty are occupying professorial chairs in America and other countries. The remainder are missionaries and clergymen. The President Emeritus of Hartford Seminary Foundation, Dr. Mackenzie, contributes an Introductory Biography: "On the academic side of his life Macdonald has had a distinguished career. Early in his years at Hartford he became interested in providing special courses for men who were looking forward to missionary work in Muhammadan lands. In fact the courses he offered in Arabic and Syriac in his very first year, 1892, had this service in prospect. His annual reports to the President of the Seminary, throughout the years of his professorship, showed that Macdonald was, in addition to his work as teacher of

Hebrew and Old Testament exegesis, giving an ever increasing amount of time to instruction in the Arabic and Muslim field with a special emphasis on the missionary enterprise. This must in part account for the fact that so many of the most powerful missionaries in Turkey for nearly a generation were graduates of Hartford Theological Seminary. When in 1899-1900 a special course in foreign missions was established by the faculty as a whole, Macdonald contributed his own share from his own department. In 1907-1908 Macdonald was granted leave of absence. He spent his sabbatic year abroad, seven months at Cairo, several months in a journey through Palestine and Syria, and visits to Beirut and Constantinople. An important fruit of this year was the delivery of the Hartford-Lamson Lectures in 1909 on 'Aspects of Islam.'"

The bibliography attached to this volume presents a record of all the publications which have come from the pen of Dr. Macdonald including his book reviews and articles for encyclopedias. We all know that "the vast field of Muslim scholasticism had been ignored for long, and Dr. Macdonald is recognized as one of those who have done most to recover the interest in it of modern scholars. Very early in his career he made his mark here with 'The Life of al-Ghazzali,' which appeared in 1899 in the *Journal of the American Oriental Society*. This has been followed up with a long series of writings for which reference must be made to the Bibliography. Not only science, but music and ritual, mysticism and metaphysics, politics and theology have all been dealt with. The influence of the Muslim system upon medieval Christian theology, even upon Thomas Aquinas, broke new ground for subsequent investigators. And we must not ignore the fact that the groundwork of the whole is a constant dealing with Arabic grammar and philology, which also receive specific attention in various articles and reviews. . . . The Bibliography contains many items which reveal Dr. Macdonald's interest in the *Thousand and One Nights*, popularly known simply as *The Arabian Nights*. He has more completely explored the origin and the whole history of that famous collection than any other scholar; and his splendid Arabic library, which is one of the most precious special libraries in this country, contains the largest collection of editions of the *Thousand and One Nights* to be found anywhere in the world. He has labored for many years at the collation of the various versions or recensions, for which he alone has all the relevant and necessary material."

The former students and colleagues of Dr. Macdonald are looking forward eagerly to his new book on Hebrew Literary Genius. The papers contributed in honor of Dr. Macdonald are given in the alphabetical order of the names of former students. Where all is excellent we will not draw invidious distinctions but would call the attention of our readers to some of the papers which have special value as bearing on Islam: Charles C. Adams writes on "Muhammad 'Abduh and the Transvaal Fatwa;" J. Kingsley Birge has an interesting paper on "Yunus Emre, Turkey's Great Poet of the People," and Murray T. Titus writes on "Islam and the Kingdom of God"; Joshua Finkel on "Jewish, Christian, and Samaritan Influences on Arabia;" Dwight M. Donaldson on "al-Ya'qubi's Chapter about Jesus Christ"; William G. Shellabear on "A Malay Treatise on Popular Sufi Practices." Other Islamic papers are contributed by Edwin E. Calverley, Margaret Doolittle, E. E.

Elder, John E. Merrill, Miss Barnette Miller, George Sarton, and William Thompson, all of which merit careful study.

We regret that a volume so full of interesting material has no index. Otherwise its typography and form are a credit to the University Press. An excellent portrait of Dr. Macdonald is given as frontispiece.

S. M. ZWEMER.

Al-Hamdāni, al-Iklīl, pt. 8. Edited by Anastase Marie al-Karmali. Baghdad, 1932. pp. 488.

The importance of the study of the pre-Islamic culture that flourished in southwestern Arabia for the history and development of Islam is becoming more and more recognized by scholars everywhere. But unfortunately, aside from the two thousand or so inscriptions discovered mainly by Glazer and Halévy in the latter part of the last century, we have hardly any documents from that remote age. Our sources therefore are epigraphic, not literary, and since no excavations have yet been made, these sources assume special importance. For a long time, however, it has been known that a Yamanite Moslem, al-Hamdāni, who died in a prison at Ṣan'ā' in 945, had composed a monumental work, entitled *al Iklīl*, on the archaeology, history and culture of pre-Islamic Yaman. Since "Islam abrogated all that came before it" Hamdāni's work was one of the few composed on this subject, and one of the very few to survive.

Father al-Karmali, originally a Maronite from Syria, was fortunate indeed to have succeeded in acquiring several manuscripts of part eight of this work, which he laboriously edited and made available for the first time. As editor of *Lughat al-'Arab* and contributor of several articles, al-Karmali has rendered certain services to Arabic lore, but this is undoubtedly the greatest contribution he has made. Unfortunately he did not collate his material with that portion of *al-Iklīl* published by D. H. Müller in his *Südarabische Studien* (Vienna, 1877), nor did he seek to consult the MS. in the Princeton University library, of whose existence he knew. A comparison of several pages shows very many variant readings. The eighteen indices could have been made into one-third as many.

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An Examination of the Mystic Tendencies in Islam in the Light of the Qur'an and Traditions. By M. M. Zuhuru'd-din Ahmad, M.A. Published by the author, Pali Road, Bandra, Bombay, India. pp. 248.

The author is Professor of Logic and Philosophy at the Ismail College, Bombay, and formerly lecturer at Aligarh University. The aim of this interesting study, we are told, is to explain how Islamic mysticism originated and to sketch the history of its development. Professor Ahmad is not unacquainted with the earlier work of western Orientalists who have studied this aspect of Islam, and he refers to Nicholson, Macdonald, Lehmann, Margoliouth, O'Leary and Brown. His main authorities, however, are the Quran and Tradition, with occasional references to the Mathnawi of Jalal-ad-din ar-Rumi. Strange to say, he seems unacquainted with Professor John Clark Archer's study on *The Mystical Elements in Mohammed* (Yale University Press,