

Koran and its doctrines for nearly fifty years. Indeed he is a man of great ability. After the battle of Hankow he went to Chungking and made preparations to undertake the work of translation of the Koran. In several years he completed this manuscript, but, alas, during a severe bombing by the Japanese this was destroyed. He then moved a short distance north of Chungking to Peipei and translated it a second time, working strenuously. He completed this work just before V-J day.

It is an honorable work to print the sacred canon. The materials for such a task are extremely scarce in the interior of the country. Upon the advice of the leader of our organization we brought the manuscript to Shanghai and have given it to the Yung Hsiang Publishing House, 380 Foochow Road, for printing. The date of publishing has been set for June 30th. Our brethren in Shanghai are enthusiastic about this work, especially Ma Wen-ling, who has been of great assistance.

The content of the book is a free translation into the vernacular, making it possible for everyone to understand. The book will be bound in a good foreign style, containing thirty sections of more than a million characters and convenient for the reader's use. The Koran has already been translated into Chinese, but only in the classical language. This is above the common folk and therefore the doctrine of our faith has been hid from them. For this reason the Association has had the Koran translated into the vernacular. When the book is printed, not only will everyone of our fellow Moslems be able to have a copy and understand the holy word of the True Lord, but also it will be a helpful book for students of religion and literature as well as philosophers and historians. Every library, public and private, schools, newspaper offices and religious organizations should have a copy. Because of the high cost of materials we are printing only five thousand copies for the first edition. The subscription price is CN\$20,000.00 = US\$10.00 per copy. The Yung Hsiang Press is handling the orders and will give a receipt for payment. This price is good up to the end of April. We hope our fellow Moslems and the general public will take notice of this opportunity.

*Shanghai*

C. L. PICKENS

#### Paul W. Harrison on the Situation

In the desert men still face Mecca when they pray, but when they eat, and when they work, and when they go to school, they face Washington, D. C., and the ideas that Washington imperfectly represents are part of their picture of God.

Henry Ford and his V-8 helped. The Ford and the Koran do not harmonize. When men ride in motor cars they pray the same prayers they used to pray but they do not think the same thoughts. The war burned in that lesson. Airplanes filled the skies and monstrous behemoths like nothing this world ever saw made even the Fords look like grasshoppers. In mechanical engineering at least, there are better textbooks than the Koran and in the Arab's mind that means a completely new notion of how God constituted His universe.

And oil—we are knee deep in it. The Bahrain refinery is fourteen stories high and four thousand men find employment in the smoky

city of the desert wastes. Thus the old pearl-fishing industry is replaced and men's livelihood depends on the west. Over the mainland there are vastly greater developments. Oil has been with us for some years. Oil plus the war made Arabia a world figure and now the Arabs themselves see life in terms of oil. Their livelihood and their place in the sun both depend on it.

So it is a time of change. Thousands of Bedouins no longer extract from the arid desert a pitiful existence by means of twenty-five goats. They draw good wages as company mechanics, they have more to eat and wear. They are beginning to go to school. Old things have passed away but as yet nothing has been made new. The old pattern of Mohammed was not a good pattern. It is rapidly passing away. Only a shell remains. But the new pattern which is taking shape is not a good pattern either. Twenty years ago in the days of the Wahabee revival, dishonesty almost disappeared. A camel load of rupees could be carried unguarded all the way from Hassa to Riadh. Now there is as much theft in Dhahran as there is in Bahrain. There is as much venereal disease, too, and defeat on every other field of human temptation.

Before our eyes the idols of centuries pass, and new idols rise from their ruins. Now is the time to carry to those men and women the picture of Jesus Christ. That picture has conquered the world. Arabia belongs to it. *Right now*, as the old order goes, blown away like fine dust pulverized in the happenings of the past ten years, is our opportunity. In the midst of the storms and the dust and the confusion, our task, a commission straight from God, is to paint for those men the divine picture. Men will rail against it, some of them. Men will die for it, a few of them. Missionaries will grow gray and drop in their tracks in keeping it before them. That picture with its truth and beauty and freedom will capture Arabia.

Perhaps here we can see the hand of God. Men's hearts were not ready. Mohammed's system commanded them body and soul. But God had His own plans. That ocean of oil has been lying there for millions of years. He brought it to men's attention when the time came. Surely this is of God and marvelous in our eyes. Now Arabia has been penetrated by powerful foreign companies and the American oil derrick furnishes the food and the amusement and the schools and the clothes by which men live. But there is no religious faith in this new minaret. It is destroying the old but putting nothing in its place. That God has opened this closed land with His own finger cannot be doubted. That His will ends with this open but unentered door is unthinkable.

*The Church Herald*

### "Quran Translation Fund"

Maulana Mohammed Ali makes a strong plea in *The Light*, Lahore, India, for new translation of the Koran into other languages than those into English, Urdu, German and Dutch by the Ahmadiya Anjuman, already completed. He claims that the translations by European Orientalists are not reliable. Moreover, he writes:

"The dissemination of the Holy Quran has always been regarded by the Muslims as a work of the greatest merit, and this Anjuman has,

by laying the foundations of a world-wide dissemination of the Holy Book, explaining it at the same time in such a manner that different nations may thereby see the light, made it doubly meritorious. The Anjuman's translations are not simple translations; they carry with them the Arabic Text, the Word of God, the text and translation being in opposite columns, and they also carry with them exposition in the form of footnotes showing where the modern world is wrong and what remedy the Word of God suggests for its ills.

"A contribution to this fund is, moreover, in the nature of a *sadaqa jaria*, a continuous act of charity as this is a permanent fund of the nature of a trust, the condition being laid down in the basic rules relating to it that money accruing to it shall not be diverted to any other cause, however good. If a donor desires that his contribution should be devoted to free distribution in a particular language or if he lays down any other condition, his wishes will be carried out faithfully. Property may also be made *waqf*, if so desired, so that only its income will be used for the purpose while the property dedicated remains untouched for all time. All donors who contribute a sum of Rs. 500 or more shall be kept informed of the progress of the work through an annual report."

#### A Foot-note on "The Clergy in Islam"

The following is from that careful observer and empire-builder in South Arabia, Harold Ingrams. It shows that the *Imam* and the *Seyyid* have enormous power in Yemen.

The government of the Yemen is to all intents and purposes entirely in the hands of the Imam and the Seiyids. There is hardly a government appointment of any importance held by anyone except a Zeidi and few by any except Seiyids. Among the Zeidis, church and state are inseparable and lay matters are inescapably controlled by religious precepts. The Imam is a priest king; there can be no lawful rule without the king; there can be no lawful prayer without the priest, and king and priest are inseparable. The Foreign Minister went to a good deal of trouble to impress this on me. A Sunni himself, he said that unless this in all its implications was understood it was impossible properly to grasp the essential basis of government in the Yemen.

The Imam is elected by the Ulema, representing the Seiyids, and a candidate for the Imamate must fulfil fourteen points covering his spiritual, mental and bodily soundness. When he is elected he is invested with the divine right of kings in the fullest sense and has on the spiritual side all the authority of a pope. If all this is remembered, almost any one of the queer things that happen in the Yemen can be understood. The Imam himself has never even seen the sea, but he can never leave his country because he and it are inseparably tied together. Nothing lawful could be done, no prayer could be said by the Zeidis if he went. The boundaries of Al Yemen cannot be altered. The Imam knows well enough that Aden is a British colony and that the Protectorate is unlikely to revert to his rule, but the most the treaty of Sana could do was maintain the *status quo* for forty years. The Imamic claim is thus in abeyance for that period, but the Imam cannot divest himself of his claim to Aden and the Protectorate any

more than I think I am right in saying the Pope can do more than admit that his authority over all Christians is only in abeyance. And the same sort of thing is inherent in the position of Yemenis. It is the unchangeable law of the land that no foreigner can own property in the Yemen, and if a Yemeni leaves his country with the intention of taking up a domicile in another country he ceases to be a Yemeni and has no right to his property, which lapses to the state. It is this law which has operated hardly on some of the Jews who have left the Yemen for Palestine but it has also been applied to Muslims. I think the Imam's belief in his divine right is part of his nature, that he exercises it conscientiously, but recognizes the difficulty of maintaining a hierocratic rule in such a world as this.

—*Royal Central Asian Journal*

### Ideals of Modern Education in Turkey

In an article on the *Development of Education in Turkey* (*Asiatic Review*, January, 1946) K. R. and A. R. Maxwell Hyslop show that while foreign advice and help was welcomed by the New Republic, the system reflects the mind of their own rulers.

"This article has attempted nothing beyond a purely historical survey of the development of the Turkish educational system up to the present day. An authoritative definition of its content and purpose is to be found in various speeches of the present Minister, Bay Hasan-Ali Yücel. He has said that 'the outstanding feature of the Turkish educational system is its secular character. Personal belief is purely a question of conscience, and the Government has nothing to do with the moulding of an individual's conscience, which should be allowed a free and natural development in the dynamic creativeness of life. . . . Education may be defined as suggestion and influence directed to the purpose of bringing up men and women who will be capable of contributing to the whole community. This principle must be the source of practical ethics and idealism. . . . Education in Turkey is decidedly nationalistic in spirit. To our minds the purpose of nationalism is to revive in our spirits the great feats achieved in the course of the nation's life and our prosperities and calamities of the past, as if all these were things of the present, and to create a passionate love for, and an ardent desire to serve one's people without feeling hatred for other nations. . . . The fundamental aim of our social education is to give a feeling of attachment to and sacrifice for one's community, so as to allow one to love others. We have a peculiar view of humanism drawn from an analysis of Turkish society. Our conception of humanism does not stay and limit itself at the gates of ancient Rome and Greece; it goes far beyond; humanism is an attempt to compass all mankind which dedicates its creative energy to good purposes by penetrating deep into the haunts of civilization. This view of humanism has led to the introduction of the ancient Greek and Latin languages into the curriculum of our Lycées, and we have set up in the Universities special courses for such ancient languages as Hittite, Sumerian, Egyptian and Sanskrit. In excavations we search for the remnants of Hittite as well as Greek and Roman civilizations with the same scientific curiosity, and we attribute equal importance to the teaching of these historical subjects.'"