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THE AMERICAN BOARD AND THE TURKS

For one hundred years the representatives of the American Board have been seeking entrance into the religious life of the Turks, with but meager results. The few who have ever made public profession of Christianity have either been driven from their country or have been killed. In spite of this seeming failure in the past, the intrepid missionaries still cling to the hope that the Turkish people may some day accept the Gospel. Hereafter, however, according to the international understandings recently accepted, American missionaries in Turkey will be obliged to depend for the safety of their lives and property entirely upon the law and justice of the Turks. The capitulations which for generations gave them special safeguards and privileges are gone. Turkish law and justice have failed to protect the native Christian peoples, who have been rooted out of the country with unspeakable horrors. Will the foreign missionaries fare better? Or is it time for them to accept as hopeless the incorrigible antagonism of the Turk and shake the dust from their feet as they turn to other peoples?

For many months the American Board has been earnestly facing the objections to continuing missionary work in Turkey raised by serious Christian leaders. Men of great experience in missionary work in Turkey have been consulted. Long and earnest conferences have been held on both sides of the ocean, weighing the possibilities of the future and peering into the uncertainties that are

bound up in the new conditions developing in the Orient. This thorough examination of the question led the American Board at its Annual Meeting in October to decide on the continuance of its work in Turkey and for the Turks. It has decided to place the work in the Near East on an equality with that in the Far East in matters of policy, and carry on in faith.

Several strong reasons have led the American Board to take this positive action, rejecting the counsel of those who have urged us to withdraw from Turkey. In the first place as the work of one hundred years is reviewed it has become increasingly evident that we have made no adequate presentation of the Gospel to the Turkish people. We had been satisfied with the marvelous success among Armenians and Greeks. Few of the Turkish youth were gathered into our schools. Still fewer of the Turkish adults had any real opportunity to hear our presentation of the Christian message. The literature which was printed for the Turks was far from adequate, and aside from the Bible and Pilgrim's Progress most of it is even now out of date. Few of the missionaries have ever been qualified in language or knowledge of Moslem beliefs and practices to present the claims of the Gospel to the Turkish people. Our very failure to do this in the past demands from us a new consecration to the task.

Moreover, the American Board cannot lightly withdraw from a field which has been assigned to it by the common consent of other missionary societies. Having received from the churches of the various denominations the exclusive privilege of evangelizing this field, the American Board would be chargeable with a breach of faith should it now withdraw. This is especially true since no other board is in a position to take from us this important task if we should lay it down.

Another fact is that the Turkish people are in the midst of a time of change and advance. Their government is still in a state of flux. They are eagerly pressing forward in the fields of literature, and are looking for new

light and new leadership in education. They have even suggested that Professor John Dewey, of Columbia University, be invited over to direct them in a thoroughgoing reform of their educational system. They have with one mighty upheaval of ancient custom and tradition thrown aside the dominance of Church over state. Deposing the Sultan from his ancient throne and tearing rudely from him the Caliphate, they have, through their representatives in Angora, dug new channels for the streams of political and religious influence throughout the nation. In these changes, deep and fundamental as they are, our missionaries in Turkey see a wonderful opportunity for a new approach to the mind and heart of the Turkish people. Old methods and institutions may have to be discarded for a more personal and sympathetic approach, but the present opportunity cannot be neglected.

Finally the American Board cannot disregard the fundamental charter of missionary activity. We are appointed to "make disciples of *all* the nations." No race or people is excepted. No one would be so bold as to say that the Gospel message was inadequate to meet the needs of the Turk, the Kurd, the Circassian and the Arab. Were we to refuse to present this Gospel because of the hardships and difficulties which we face, we would be denying the efficacy of our message.

Turning now from the problems and opportunities of the lands still shrouded in the smoke of war and violence, we find in America the chief reason for our failure. The Church at home has looked upon the task of carrying the Gospel to the lands in need as a "*benevolence*" and not as its great *business*. The cold statistics of missionary giving in America contrast painfully with the abandon of self-sacrifice of the few disciples who were told to shake the dust from off their feet against cities that rejected their message. We have no record that they ever shook the dust from their feet as a testimony against hardened Jerusalem. The cities that are named immediately following this injunction and upon which with solemn sadness

the woes are pronounced are Capernaum and Bethsaida where the Master went again and yet again in eager efforts to find an entrance to the hearts of the people.

Perhaps we Americans have been too happy to meet fawning and friendly peoples at home and abroad and hand to them a plush Bible and a Church system plainly marked "Made in U. S. A." Perhaps we have been cursed with too easy success. Our sinews have become softened and our powers of endurance diminished since the days when the disciples went out expecting to be delivered up to councils, scourged in synagogues and dragged before governors and kings.

The upheavals among the nations which engross our attention bewilder us by their far-reaching influence and sudden changes. But the need of the souls of men and women is the same today as it was two thousand years ago, and the transforming power of Jesus Christ is still working miracles in this spiritual sphere. It is not confidence in favorable social or political conditions, but faith in this invincible power of God which presses the American Board to carry on in Turkey.

Boston.

ERNEST W. RIGGS.

A SWAHILI TRANSLATION OF THE KORAN

A Swahili translation of the Koran was recently printed for the Universities Mission to Central Africa by the Society for Promoting Christian Knowledge. The reasons for this piece of mission work are as follows:

The great influence of the Arabic Koran in East Africa; Islam in East Africa has won its present position largely owing to the intermarriage of Arabs and Africans, and to the slave trade. The children of such marriages were naturally brought up as Moslems, and many slaves adopted the religion of their masters. The Swahili is a blend of the Arab and the African; his African speech has been influenced and enriched by Arabic, and his religion is a curious mixture of Mohammedanism with African religious ideas and customs. There was little education; but many, though not all, Swahili boys, and a few promising slaves, were sent to the Koran schools. In these schools they learned to read and to write Arabic, and to recite the thirty divisions of the Koran, which they often committed to memory as well; but generally with very little understanding of the words which they read or repeated. Partly through ordinary intercourse, but principally through such recitation, the dominant ideas of the Koran found their way into the intellectual atmosphere in which the Swahili lived; and many words and some phrases, especially the words and phrases constantly repeated in the Koran and in the prayers, found their way into the everyday speech of the Swahili people, affecting it much as the ideas and languages of the Bible have affected the speech of Christian people. This has made the task of translating the Koran into Swahili much easier than it would otherwise have been. Naturally the African was largely indebted to Arabic for words expres-

sing religious ideas. Some missionaries have strongly recommended the preservation of the native dialects, because they feared that with the use of the Swahili language, Mohammedan ideas and phrases might find their way into the hearts and heads of their African converts. But it seems almost certain now that Swahili will become more and more the *lingua franca* of East Africa. The current is too strong and cannot be dammed. We must meet the danger in another way. It is not in the least likely that the Koran will be read less in the future than in the past. It will be read as much, if not more, and as education increases it will be read more intelligently. Parrot-like repetition will give place to intelligent study. It is always wise to face facts.

But, for the present, leaving on one side the few who know Arabic, you find yourself confronted with a book which exercises a kind of magical effect over ignorant folk because of their ignorance of its contents. They are told that it is a miracle, a divine masterpiece, literally inspired, the perfect and final revelation of the will of God for man, rendering knowledge of previous Scriptures unnecessary. As the African hears the Moslem teacher or the devout Moslem convert intoning the Koran, it is not surprising if he thinks of it very much as he thinks of the incantations of his medicine men, with their archaic vocabulary; or if he attributes to this reading of the Koran something of the same kind of efficacy. He does not know what it is all about, but realizes that the reader knows more than he does himself. What is important to remember is that the teachings of the Koran cannot conflict with his innate moral sense in the way in which it conflicts with that moral sense in us. He wonders and submits, and if he has sons he thinks that it will be a good thing to send them to a school where they can read this wonderful book, gain recognition at the Coast, and perhaps employ it eventually for talismanic purposes. So that even up-country you find Koran schools, and a certain

number of pupils attending them; and so Islam has spread in the past, and is spreading today in East Africa.

Why was it thought necessary to translate the Koran into Swahili? I will ask the reader to visualize the following scene, say in a Gao or Nyasa or Zigua village, where Christianity is beginning to make a little headway. There is a Koran school on the verandah of a native house, and a wattle and daub mosque. Islam has been in possession, and was first in the field, but not all the inhabitants of the town or village are Moslems. There are many heathen. These latter have invited the Bishop to send a Christian teacher to them, and he has come. They have built him a house, and a rough school, in which he teaches the children, says simple forms of prayers and holds classes for religious instruction. At first, perhaps, little notice is taken; though sometimes opposition, open or secret, commences at once. But should he succeed, then the battle begins to rage. The Christian teacher with his Bible is confronted by the Moslem teacher with his Koran; but whereas the Christian teacher and his pupils understand the Christian Bible, which is in the vernacular, the Moslem teacher has only his Arabic Koran, which probably no one but himself understands, and he only partially. He may be, sometimes is, very ignorant. But, and this is a very important point, unless the Christian teacher knows Islam and can read Arabic, he cannot prove the Moslem teacher's ignorance, or question his statements, or compare the teaching and contents of the two books, so as to prove the greater spiritual value of the Gospel. He cannot quote the passages in the Koran which refer to our sacred books in terms of high commendation, nor can he, by referring to such passages, meet the Moslem teacher's statement that our present Gospel is corrupt; since many of these passages do not betray the suspicion in the mind of Mohammed that Christianity has no solid ground on which to stand. He cannot disprove the tremendous claims which the Moslem makes on behalf of his sacred book by

quoting some of its contents, its legends, its fables, its mis-statements and its inaccuracies. He is dumb through ignorance. He cannot silence inaccurate knowledge by accurate knowledge.

Now, so strongly did our African clergy realize this that when the bishop asked them how he could help them in their strenuous conflict with aggressive Islam, they replied, "Give us a Swahili translation of the Koran, and then we shall know exactly where we are. We can pin our opponents down to chapter and verse. We can draw comparisons between the two books, we can expose the inaccuracies, and we can prevent our antagonist from making statements which have no foundation in fact." It seemed only right and reasonable to listen to the suggestions of the men in the thick of the fray.

The following are some of the results which we hope may be effected:

1. Everything that is made manifest is light. If it is good, it is seen to be good; if evil it is seen to be evil, by the general moral sense of mankind, especially when that moral sense is under the guidance and control of the Spirit of God. There can be no satisfactory conclusion reached when much of the evidence required is hidden from view.
2. Ignorance will be proved to be ignorance, and inaccuracy will be proved to be inaccuracy.
3. The general African public will no longer be able to say, "If these Christians could read the Koran they might not remain Christian."
4. The general African public will know what the Koran actually does teach on such subjects as slavery, polygamy, divorce; and will compare it with Christian teachings. And as Christian teaching has largely prevailed on these subjects in the past, why should we doubt whether it will prevail in the future?
5. Modern Islam in Africa is very largely unhistorical, especially on the subject of Mohammed's infancy, later conversion, miraculous power and sinlessness. We shall be very much surprised if our teachers do not make full use of all the passages in the Koran which run counter to the extravagant belief of a later idealism with regard to Mohammed.

There are many other results, but these will suffice to show that we have not acted without due consideration. The results are in the hand of God, but our African clergy and teachers have been granted the power we possess ourselves of trying the spirits, whether they be of God. We must pray that they may be granted the plentitude of

their power to separate the chaff from the wheat, to contend for the faith once delivered to the saints, "to stand in the evil day, and having done all, *stand*."

A few words in conclusion about the Swahili Koran. In East Africa there is a stereotyped edition of the Arabic Koran, very cheap; and it is this edition which has the largest circulation. This has been taken as a standard text, and the Swahili translation corresponds with it, page with page. The number of each page in the translation corresponds with the number in the original. The African Christian teacher has only to ask the Moslem teacher, "Which page are you quoting from?" and as each page in the Arabic has fifteen lines, he can ask also "Which line?" Although we could not manage to make the translation correspond line with line, the Christian will easily be able to guess whether the passage in question is near the beginning, middle, or end of any given page. Each page has the same headings as in the original—Arabic words, but Roman characters.

Then there is an Introduction, dealing with the common objection that our Sacred Books have been mutilated. The arguments used in reply to this objection are well-known, and need not be repeated here. The Christian will have these arguments in a handy form at the beginning of his translation of the Koran.

Also there are two hundred pages of notes. Expense compelled us to be economical, but a careful selection was made of passages which seemed to require some explanation, or which were certain to be used for purposes of argument: historical, moral or doctrinal. The notes are at the end, and the number of each note corresponds with a number in the text, the numbers being in a continuous series.

Such is the book now being placed in the hands of our African teaching staff. We commend it to the prayers of all who are interested in the progress of Christianity and Islam in East Africa.

Zanzibar.

GODFREY DALE.

VITALIZING OF THE RELIGIOUS SCIENCES

The Mysteries and Essentials of the Worship

ANALYSIS OF AL-GHAZZALI'S "BOOK OF THE MYSTERIES AND
ESSENTIALS OF THE WORSHIP"

This article is a careful but greatly condensed analysis of the Book of the Worship (Kitab as-Sala), the Fourth Book of the First Quarter of al-Ghazzali's Ihya Ulum al-Din. Dr. Calverley's complete Translation of this Book, with Introduction and Commentary from original sources, is expected to appear this year.—EDITOR.

INTRODUCTION

Allah is adored as the One who invites communion. The benediction upon Mohammed follows. Then the Worship, the chief of the religious acts, is introduced as the subject, to be dealt with not legalistically, but to reveal its inner meanings. The work is divided into seven chapters.

CHAPTER I—THE EXCELLENCES OF THE WORSHIP

The excellence of the Call to Worship is proved because the mu'adhhdhin is without fear and has support on the Judgment Day, and because he has the favor and commendation of Allah. The author shows how to respond to the Call, and says that the Call brings angels to worship with a solitary worshipper.

The excellence of the Prescribed Worship is proved because the Worship is prescribed in the Koran, while the Traditions prove that the Worship ensures entrance to the Garden, washes away and atones for lesser sins, removes punishment, and differentiates true believers from hypocrites; whoever misses it receives no credit for other works; whoever abandons it destroys the Faith, is an unbeliever and out of Mohammed's protection. Worship is the most excellent religious work, provides wit-

ness for the Judgment Day, is loved by Allah and ensures His sustenance.

The excellence of Performing Completely the Essential Elements is shown because the Worship is a balance, and should be symmetrical; it requires humbleness, straightening of the back and absence of turning; is accepted if complete; slighting it is stealing and giving light measure.

The excellence of Congregational Worship is shown because it is twenty-seven times better than Worship alone, deserves house burning if avoided, equals spending half or all the night in worship, fills one with divine service and secures immunity from hypocrisy and the Fire. The Companions and Fathers were solicitous and earnest about it, required conformity and learning of the *imams*, condoled, condemned or threatened those who missed it, and prized it above authority.

The excellence of the Prostration is proved because it best draws one near to Allah, helps the Prophet to intercede, and sends Satan away. The Koran commands it. The Companions prostrated much on bare earth, regretted infirmity which hindered it, mourned over missing it, believed Allah loved it and made many supplications then.

The excellence of Humbleness is proved by Koran texts commanding intelligent worship, forbidding unmindfulness, reminding of the meeting with Allah, and demanding fear of Him. Traditions say the Worship secures forgiveness, is defective or has no value without humbleness, should be performed as if the last before death, requires the presence of the heart and humility in all the members. In Worship Mohammed did not know his family, and Abraham's heart palpitated; others considered the Worship to be audience with Allah; they wept, rebuked playing, endured discomfort, were undisturbed by talking, or the falling of part of the mosque; they trembled and turned yellow in the Worship, were punctilious about it, but still uncertain of its acceptance.

The excellence of the Mosque and Place of Worship is shown by a Koran text somehow restricting mosques to believers. Traditions say that builders of mosques receive palaces in the Garden; frequenters of mosques meet Allah often; mosques require a special worship, make special demands of neighbors, secure the intercession of angels, will have worldly visitors, will have Allah as host to His guests in them, and prove a man's faith. Narratives show that the mosque gave fellowship with the Lord, that talking in the mosque was disapproved, that attendance on dark nights guaranteed entrance into the Garden, that lighting the mosque secured the intercession of angels, that the places where he worshipped weep for the dead worshipper forty mornings, testify for him, boast over surrounding places and intercede for him.

CHAPTER II—THE MANNER OF THE OUTWARD ACTS OF THE WORSHIP

The Takbir, "Allah is greater," has preliminary external requirements of ablution, etc., and accompanying positions of the body and members. Its utterance is preceded by the Seeking Refuge, and is synchronous with the Intention in the heart and the lowering of the hands to their position above the waist, with the right hand on the left. The correct pronunciation is indicated.

The Recital includes the Introductory Adoration, which is given, the Seeking Refuge, the *Fatiha*, with an audible *Amin* at the end of it and the *Sura*, which is sometimes long and sometimes short.

The Bowing is accompanied by a *takbir*, and preceded by the raising of the hands. Its form is indicated, with the variations required of women. While bowing the *tasbih* is repeated three or more times. On raising the head the *tasmi'* is said. Then the worshipper stands except on three occasions mentioned.

The Prostration is made while saying a *takbir*; the knees, etc., are placed on the ground in a given order and manner, with variations in the case of women. While

prostrating a *tasbih* is said three times. The worshipper raises himself, saying a *takbir*, and sits, and says certain Supplications. Then he repeats the Prostration with its accompaniments, and on raising himself, sits briefly after each *rak'a* not followed by the Witnessing. Then he rises, still saying his *takbir*, and thus finishes one *rak'a*. He performs his second *rak'a* just like the first, beginning with the Seeking Refuge.

The First Witnessing is made while sitting in a certain way, after the second *rak'a*, and is followed by the Blessing on the Messenger of Allah and his family. This is followed by the Last Witnessing, said while seated in a different way, and succeeded by a Blessing on the Prophet only. Then come the two Salutations, with the last of which the Worship is concluded.

Special instructions are given for the audible and inaudible recitations of both the *imam* and the follower, together with the number of repetitions and the length of the recitals, the order of leaving the mosque and the proper manner of saying the *qunut*.

The following prohibited things are mentioned and described:

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| 1. raising the foot, | 8. merging, |
| 2. joining the feet, | 9. worship while retaining urine, |
| 3. sitting on the shanks, | 10. worship of the costive, |
| 4. enveloping, | 11. and of the pinched, |
| 5. folding, | 12. and of the hungry, |
| 6. placing the hands on sides, | 13. and of the angry, |
| 7. placing the hands akimbo, | 14. and of the muffler. |

Traditions are given which lengthen the list.

Distinction is made between the Prescribed, *fard*, elements and the Usage, *sunna*, items of the Worship. The Prescribed elements are: a. Intention; b. *Takbir*; c. Standing; d. Recital; e. Bowing; f. Straightening; g. Prostration; h. Straightening; i. Sitting for the Last Witnessing; j. the Last Witnessing; k. Blessing upon the Prophet; l. the First Salutation. Of the Usages, four relate to the actions; a. raising the hands in the Opening *Takbir*, and b. when bending for the Bowing, and c. when

rising for the Standing; d. the Sitting for the First Witnessing. Twelve of them relate to the utterances; e. The Introductory Supplication; f. the Seeking Refuge; g. the Amin; h. the Recital of the Sura; i. the Takbir when changing positions; j. the utterances in the Bowing and the Prostration; and k. in the Straightening from them; l. the First Witnessing; m. the Blessing in it; n. the Supplication in it; o. the Second Salutation. There are Forms, *hay'at*, connected with both the Prescribed Elements and the Usages. The Usages are sub-divided into the Parts, *ba'd*, which are compensated for by the Oversight Prostration, and the others which do not require it. The Prescribed elements have the validity of the Worship dependent upon them. The Usages receive reward for their performance, but their omission does not involve punishment. The purpose, beauty or perfection of the Worship depends upon them. An elaborate comparison with the members of the body is here given.

Then the Worship is compared with a present to a sultan, and so the Usages are added to secure the acceptance of the Worship.

CHAPTER III—THE REQUIREMENT OF HUMBLENESS

This requirement is proved by Koran verses forbidding unmindfulness and commanding remembrance and intelligence in the Worship; and also by traditions describing the Worship as abasing oneself, as preventing wickedness, as worthless without mindfulness, as communion, as unlike the other religious acts which have value without these qualities, for the object of the utterances is praise, intercession and supplication, and the object of the actions is honoring. The inner qualities give Worship its precedence over the other religious acts, for it is godly fear that reaches Allah.

Four narratives from the Fathers show that Worship without humbleness is invalid and brings punishment. Canon lawyers are concerned chiefly with the externalities of the Worship, and require only the least possible

of the inner qualities, i. e., the heart's presence in the *takbir*; increasing this puts spirit into more of the Worship.

The qualities which distinguish the Worship are: a. presence of the heart, or attentiveness; b. apprehension of the significance of the utterances; c. exaltation of Allah; d. awe; e. hope; f. and shamefacedness. Their causes are solicitude, perseverance in thinking, knowledge of Allah's greatness and the self's insignificance, of His power and of His absolute authority, of His graciousness and of one's own short-coming. The prophets and fathers were commanded to have and teach these qualities, and did have them. Worshippers are classed in accordance with the possession of them on Resurrection Day.

The treatment to secure the heart's presence is to have their previous causes and to repel unmindfulness by cutting off other interests, outward and inward, temporarily or permanently. Traditions show that books, cooking pots, shirts, sandal-straps and sandals, gold rings, pigeons and gardens were distractions and removed or given away to secure mindfulness in the Worship. Love of the world is the chief hindrance to the Worship and should be cut off, or at least struggled against, to secure part of the Worship free from disturbing causes.

The things that should accompany the Worship are: in the Call, desire to respond; in the ablution, repentance; in the covering of oneself, shame; in turning toward the Qibla, turning towards Allah; in Standing, humility; in the Intention, sincere obedience and fear. The Takbir means that Allah is greater than any other you think of. The Opening Supplication requires attention to Allah, good-will to Moslems, freedom from associating worldly desire with the Worship of Allah, and acknowledgement of Allah's ownership. The Seeking Refuge implies leaving what Satan likes for Allah alone. The Recital requires the tongue to interpret the heart. The Basmala means that all things are in Allah. The Fatiha requires thanks, hope, fear, devotion, renewal of obedience and

confession of inability and of need of help. The Amin begs for reply, and the Tasmi' acknowledges Allah's response. Each Sura has its appropriate inner quality, and traditions show their effects on the Fathers.

The inward attitude is expressed also by change of tone, long standing without turning, as traditions show. The Bowing requires appreciation of Allah's greatness and of one's own lowliness, as well as hope and thankfulness. The Prostration requires the utmost submission to Allah and also the other qualities felt in the Bowing. The Witness assigns all goodness to Allah, and the Greeting all dominion, while the Blessing on the Prophet brings his personality to remembrance. The Witnessing is repeated with similar feelings. The Supplication is intended for all Moslems. The Salutation includes the angels, and is accompanied by fear that it may be one's last Worship. Such Worship secures illuminations in the heart, and leads to the revealed knowledges in proportion to its freedom from contamination and in accordance with the qualities presented. Denial of such revelations is illogical and due to inexperience. Traditions show that Worship secures meeting with Allah, light from Him, nearness to Him and superiority over angels. Worship increases one's progress and prosperity, and gives inheritance in the Garden.

The humble inclined their heads, lowered their gaze, fainted on seeing fire; were absorbed in the Worship and would hear and recall nothing in it; were undisturbed by the lower nature, possessed assurance, could endure amputation and passed out of this life. They attended to other needs first; worshipped quickly, to outstrip Satan; strove to comprehend and complete all the Worship, to avoid forgetfulness. They made up deficiencies in the Prescribed by Supererogatory Worship, believed the Worship kept them safe from Allah, rebuked inattentiveness to the *imam's* recital, and believed they sinned by inattentiveness.

CHAPTER IV—LEADERSHIP AND EXAMPLE

The pre-requisites for leadership are that the *imam* should have: the favor of the people and see no one better qualified; should not be the *mu'adhdhin*, and should prefer to be *imam*; should observe the proper time for the Worship; should have singleness of devotion and accept no reward except for faithfulness; should not begin too soon, and should say the *takbirs* audibly and state the intention to lead.

The *imam* has three duties during the Recital: make the Opening Supplication and the Seeking Refuge inaudible, the *Fatiha*, and, at times, the *Sura*, and the *Amin* audible; make three pauses while Standing: after the first *Takbir*, after the *Fatiha*, and after the *Sura*; recite suggested passages at the morning, noon and evening Worships.

There are three duties about the Prescribed elements: the *imam* makes the Bowing, Prostration and *takbirs* brief. The follower does his Bowing, etc., after the *imam*. The *imam* makes the Supplication after the Witnessing short.

The duties on leaving the Worship are: salute the angels and people; wait, and face the people before leaving.

The morning Worship has the *qunut* added to it, which may be accompanied by the raising of the hands.

CHAPTER V—EXCELLENCE OF THE FRIDAY OBSERVANCE

Its excellence is proved by a Koran text and by traditions showing that it is prescribed, that one abandoning it abandons Islam, and goes to the Fire; that it gives the Moslems precedence over Jews and Christians; is their feast-day; is the best day, on which 600,000 are freed from the Fire; keeps the rest of the week safe; on it Hell is not kindled; one dying on it receives a martyr's reward.

The Friday observance has special stipulations: the time must be before mid-afternoon; the place must be a

permanent building; the attendance must number at least forty responsible men; it must be congregational; it should be performed behind the best *imam*, in the oldest or nearest mosque; it should have two addresses, recited while standing, which contain praise, blessing on the Prophet, command to fear, and a Koran recital, which is replaced by a supplication in the second address.

The Usages connected with the Friday Worship are the two addresses when the sun passes the meridian, delivered by the *imam*, who stands facing the people with hands on sword or staff, and who uses clear language. Attendance is obligatory upon the Moslem who is mature, etc. Absence is excusable on account of rain, illness, etc.

The Friday observance has ten proprieties: the Worshipper prepares for it on Thursday; performs his ablution early; adorns himself with his best clothing, with special personal attentions, as shaving, and with perfume; attends the mosque early; does not step over people; does not pass before them nor let them pass before him; seeks the first row, a. although it has responsibilities which some Fathers wished to avoid; b. the enclosed section may be used, although some disliked it; c. the pulpit may cut some of the rows. He cuts short his own Worship when the *imam* rises; observes the Friday Worship as he does the others, and adds a special Supplication and an extra Worship, and finally, remains afterwards until the mid-afternoon or evening Worship, unless returning to his house would help him better to observe the day.

Additional proprieties appropriate to all the day are: attending assemblies of learning and avoiding story-tellers; watching for the "hour of honor," that uncertain time when Allah is sure to answer supplications; increasing the asking of blessing upon the Prophet; reciting much of the Koran, especially Suras xviii and cxii. Other *suras* and utterances used by the Prophet are given. Performing the Worship of entering and leaving the mosque and the Worship of Praise; giving of alms, and spending

Friday for the next life by devotional reading and good works.

CHAPTER VI—VARIOUS PROBLEMS THAT CAUSE DISTRESS

Slight extraneous acts are disliked and too many invalidate the Worship. Worship in sandals is permissible, and they may also be put in front of one. Expectoration is disliked, but if necessary may be done to the left. The follower stands at the right, behind the *imam*, or in the same row, if they are not in a mosque. The latecomer accompanies the *imam* as much as possible, according to the details given. One missing the noon-Worship performs it before he does the mid-afternoon Worship. One who begins the Worship and then sees uncleanness on his clothes, preferably performs another in its place. One who omits part of the Worship or is uncertain about it, starts from the sound part and performs two prostrations of forgetfulness. Distracting thoughts during the Intention are avoided by obeying and honoring Allah as one honors some one else. These acts are involved in the Intention, which should be present in at least the opening *takbir*. The follower performs his Worship a little after the *imam*, although at the same time is allowable. The worshipper should express disapproval of the errors made by another. The left side of the row should not be left unused. Young lads may be ousted from the rows to give place to adults.

CHAPTER VII—THE SUPEREROGATORY WORSHIP

It is of three classes: (a.) *sunna*, usage Worship that the Prophet persisted in; (b.) *mustahabb*, liked Worship, that he did not perform consistently; (c.) *tatawwu'*, voluntary Worship, which is known to be excellent. They are *nafl*, supererogatory, because they are additional. The terms are used technically. The classes differ in excellence according to the trustworthiness of the supporting traditions. The congregational Worship, of which the

most excellent are those of the two feasts, excels the individual Worship, the most excellent of which is the *witr*, Odd Worship.

There is a second classification, according to seasons, i. e., daily, weekly and yearly, and, according to circumstances.

The Daily *nafl* performances: five are called *ratiba*, Fixed, and are connected with the five regular daily performances; (a.) a Worship of two *rak'as*, cycles, at the true dawn, before the sun's appearance, before, preferably, or, after, the regular morning Worship, preferably at home. (b.) Six *rak'as* two *mu'akkada*, Confirmed, after, and four before, the noon Worship. The time begins with the sun's passing of the meridian, to determine which a long explanation and diagram are given. (c.) Four *rak'as*, confirmed, before the Prescribed mid-afternoon Worship. (d.) Two *rak'as* after the Prescribed sunset Worship, while two before have the support of Companions and traditions. The time begins with the disappearance of the sun and ends with the disappearance of the red afterglow. (e.) Four *rak'as* after the evening Worship. (f.) The *witr* Worship is one with an odd number of *rak'as*, performed after the Prescribed evening Worship. It may be connected with the Prescribed evening Worship, or the Usage evening Worship or the *tahajjud*, Night Worship, not having a separate Salutation; or be unconnected, and so be a separate Worship. It is really the Night Worship and is a Confirmed Usage. It is most excellent with one *rak'a*, but may have, according to one tradition, seventeen. When there are three *rak'as*, unconnected with the Prescribed or the Usage or the Night Worship, the Intention should include all three as *witr*, since the *witr* Worship is odd itself and renders what it follows odd. It should be the last Worship of the night and so should follow the Night Worship. (g.) The *duha*, forenoon Worship is most excellent and has eight, four or six *rak'as*, according to different traditions. (h.)

Between the two evening Worships there is a Confirmed Usage Worship of six *rak'as*.

The Weekly *nafl* performances are, a. day-time, and, b. night-time. (1) Sunday has four *rak'as*, after the noon Worship, with given recitals. (2) Monday has two or twelve *rak'as*, in the forenoon, with given suras. (3) Tuesday has ten *rak'as*, at noon, or in the afternoon, with given suras. (4) Wednesday has twelve *rak'as*, in the forenoon. (5) Thursday has two *rak'as*, between noon and mid-afternoon. (6) Friday has two, four, eight or twelve *rak'as*, in the forenoon, with certain suras and invocations. (7) Saturday has four *rak'as*.

(1) The eve of Sunday has twenty *rak'as*, with special recitations. (2) The eve of Monday has four *rak'as*, with given recitations. (3) The eve of Tuesday has two *rak'as*. (4) The eve of Wednesday has two, six or sixteen *rak'as*. (5) The eve of Thursday has two *rak'as*. (6) The eve of Friday has ten, twelve or more *rak'as*, after the evening Worship. (7) The eve of Saturday has twelve *rak'as*, between the two evening Worships.

There are five Yearly *nafl* Worships, as follows: the Worship of (a.) the Feast of *al-fitr*, the breaking of the fast of Ramadan, and, (b.) the Feast of *al-adha*, the sacrifice at the end of the pilgrimage. It is a Confirmed Usage and has seven particulars: triple *takbirs*; ablution and adornment; coming and going by different routes; performing the Worship in the desert; at the correct time, in the correct manner, as given, with two *rak'as*, in congregation; and sacrificing a sheep. (c.) The *tarawih*, Rest Worship of Ramadan has twenty *rak'as*, and is a confirmed usage, individual or congregational. It is liked to add the *qunut* in the Odd Worship in the latter half of Ramadan. (d.) The Worship of Rajab is of twelve *rak'as* on the first Thursday. (e.) The Worship of Sha'ban occurs on the eve of the fifteenth and has a hundred *rak'as*.

There are nine Worships of the occasional class: (a.) Eclipse of the moon and sun has two *rak'as*, in congre-

gation, with given recitals, inaudible for the sun and audible for the moon. (b.) Supplication for Rain is preceded by fasting, performed while accompanied by old, young and animals; it has two *rak'as*, with two addresses; the actions and clothes are reversed. (c.) The Funeral Worship is *fard kifaya*, fulfilled if performed by some, preferably in congregation, with special recitations in the mosque and cemetery. (d.) The Greeting of the Mosque has two or more *rak'as*, is a Confirmed Usage, which may be performed at the five times when worship is ordinarily disliked, showing that the dislike is removable, and that *nafl* Worship may have Substitution, *qada*, Worship. (e.) The Ablution has two *rak'as*. (f.) Entering and leaving the house have two *rak'as* each; also the putting on of the *ihram*, entrance garb, in the Pilgrimage, or at the beginning of a journey and return from it, and the beginning of things (1) repeated often, as eating and drinking, (2) not repeated often but important, as marriage, and giving advice and counsel, (3) important, though infrequent, as a journey, and the purchase of a house. (h.) The Request for Prospering has two *rak'as*. (i.) The Worship of Need has twelve *rak'as*. The Worship of Praise may be done at any time and has four *rak'as*, each with seventy-five invocations.

(a.) Of these, only the Worship of the Greeting of the Mosque may be done in the disliked times. (b.) The Intention is not necessary for the Ablution Worship. (c.) The prohibition of Worship in the disliked times has three important points: (1) avoiding resemblance to the sun worshippers; (2) guarding against the times of the dispersing of the satans; and (3) continuance in Worship at all times causes weariness, and the prohibition brings variety.

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EDWIN E. CALVERLEY.

THE CRUCIFIXION IN THE KORAN

The Moslem Point of View

[*This article gives the very interesting standpoint maintained by a modern Moslem in regard to the crucifixion of Christ. In many respects it is quite a contrast to the orthodox position. The same adverse critical method with which he approaches the New Testament account of Christ's death might work havoc to the Koran if applied with half the vigor. Popular Islam may admit the death of 'Isa, but not the crucifixion as in Baidawi II. p. 21. "It is said, God caused him to die seven hours, and then raised him to heaven." But Muhammad Din sees that the crux of the matter is the death and resurrection of Christ, and has recourse to the "swoon theory." To our Christian readers some of the reasons given for not believing in the death of Christ are pathetic, some ingenuous, and others recall the attacks of a half century ago.—*EDITOR.]

There is a long article on the above subject by E. E. Elder in the *MOSLEM WORLD* for July, 1923. He thinks that what to the Christian mind is the supreme sacrifice is to the Moslem an illusion. He is right in so far as the viewpoint is concerned, but to my mind he has not tried to understand the Moslem position. He thinks that Islam does not want to believe a thing, and therefore it denies the historicity of that thing. A Moslem has to reject crucifixion because otherwise he has to believe in the supreme value of sacrifice. I wish I could disillusion him of this misconception. We Moslems, he should understand, do not deny any historical fact; we merely deny an illusion, and we base our claims not only on the divine revelation vouchsafed to our Master Prophet Mohammed, but on Christian records and history. In spite of the fact that the Christian Scriptures have suffered much at human hands, and it is very difficult to expect any thing of historical importance from them, still there is something in them out of which something like circumstantial evidence can be made. It is not for me to go into the details of it, but so far it is admitted on all hands

that the gospel story is not an eyewitness account of the events related therein; neither do we possess any contemporary Jewish or Roman records that would shed light on this. The passage in Josephus is now accepted as no more than a pious fraud.

From the Moslem point of view there have been hundreds of prophets as great as Jesus Himself, or even greater, and he regards them all reverentially, yet he does not bother himself about the death of any one of them, save that of Jesus. It is not because his death, or his life for the matter of that, has anything to do with his or anybody else's deification. A Moslem is taught to believe that man can never become God or God man. No reasonable person can ever believe it, therefore if a Moslem feels concerned about the death of Jesus on the cross, it is not the Christian point of view that troubles him, it is the great Jewish objection that he has to face. A Moslem believes Jesus to be the righteous Servant of God, and if he were to accept this story of crucifixion it means that he would have to delete the name of Jesus from the list of prophets. A false prophet shall die says Deut. 18: 20, and the Jewish objection is virtually admitted by the Christians. The Jewish Sacred Law declares such a one as accursed of God, (*vide* Deut. 13: 5 and 21: 23), therefore we have to admit that Jesus fell under the curse of God and became estranged from Him, and therefore doomed to eternal perdition.¹ According to the Old Testament a prophet that dies an unnatural death, is killed, hanged or crucified, must be regarded as a false prophet, (*vide* Ezekiel, Jeremiah, and Zechariah). A Christian may think of this in whatever light he please, but for a Moslem it is a question between rejecting an uncorroborated story and a righteous servant of God, and it would not require much thinking to find a person under such circumstances unhesitatingly jettisoning all those idle tales rather than

¹ For the primitive Moslem belief in the possibility of a righteous prophet being killed our readers are referred to the Koran IV, v. 154, "So, for that they (the Jews) have broken their covenant, and have rejected the signs of God, and have put *the prophets to death unjustly*...." It is this verse that introduces the statement in the Koran that the Jews did not slay and crucify Jesus.—Ed.

see an righteous servant of God suffering any eclipse in his reputation. It is idle to suppose that a Moslem rejects the crucifixion because it symbolizes supreme sacrifice, for to the Moslem mind the gospel story imports nothing but temporary aberration of mind on the part of Jesus if he willingly suffered it, and a highly unjust, unloving, farcical deed on the part of the Deity. No sane person will, for a single moment, entertain the idea that the blood of one can atone for the sins of others. It is against nature, it conflicts with human experience, it is contrary to God's dealing with men, it is against all ideas of justice and equity, it is against divine providence, it makes the Supreme Being a bloodthirsty and vindictive tyrant, it is opposed to divine ideas of Mercy and Righteousness, and it sets at naught the divine reign of law that we witness all about us. Such a belief is self-contradictory; it is absurd and profane to a degree, and it is against the holiness of God.

Now as to the evidence of Jesus' not dying on the cross. We give here some of the attendant circumstances that are a clue to the fact that Jesus did not die on the cross but only swooned, and that He was alive while He was taken down. (1) Jesus remained on the cross for a few hours only, but death by crucifixion was always tardy; (2) The two men crucified with Jesus were still alive when taken down; (3) Jesus' legs were not broken as were those of his companions on the cross; (4) The oozing of blood from the side of Jesus was a sure indication of the fact that He was alive; (5) People on duty there including Pilate could not believe that He could die so soon; (6) The body of Jesus was handed over to a loving disciple of His and instead of being buried in the common grave yard was put in a specially prepared chamber in the side of a rock which was more like a hall than a place for burial; (7) After His disappearance from the grave He walked about in disguise—which was not at all necessary if He had really overcome death—for nobody now could injure Him, if injured at all He could be by

human hands. It was in this body that He was seen afterwards. If he had really died He could not of course be expected to rise in the same body, for decomposition was sure to have set in. Yet He ate and drank with His disciples in the same body; (8) In all post-crucifixion appearances Jesus is found concealing and hiding as if He feared being discovered; (9) All night long before His arrest He prayed to God to save Him from this accursed death, and He asked others to do the same for Him. To believe that He died that accursed death in spite of His agonizing prayers means that His prayers were unanswered, but it is recorded that His prayers were accepted: vide Heb. 5:7, "He had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death and was heard in that he feared." His last heart-rending cry "Eli Eli lama sabachthani" would have melted the heart of any man. Can a person having faith in prayer and in God believe for a single moment that Jesus' prayer was not accepted? (10) Jesus had clearly said that His going into the heart of the earth would be like Jonah's going into the belly of a whale, and Jonah the Bible says was all through alive, or else the similitude fails; (11) There is reason to believe that Jesus was administered a soporific to relieve Him of His excruciating pain which added to His failing consciousness; (12) The dream of Pilate's wife coupled with Pilate's declaration of Jesus' innocence and His washing of His hands are also significant; (13) Added to the above is the fact that some of the early Christian sects did not believe in this crucifixion story. All this in brief is the internal evidence that goes to show that Jesus did not die on the cross.

There is external historical evidence, too, to prove that Jesus escaped His death on the cross, and that He migrated into the Eastern countries in search of the "lost sheep of Israel," who had been living abroad since the time of their dispersal, and for whom Jesus had a special mission. It is a long subject and I am afraid space would

forbid my dealing with it at length. Suffice it to say that it is a well-established fact that He crossed over into the East and passing through Persia and Afghanistan He went into Kashmere, where He lived and preached among His own people, and He died there at the age of 120 and was buried in the Khan Yar Street Srinagar, Kashmere, India, where His tomb is still preserved.

Mr. Elder has lavished all his attention on a story recorded by some of the Moslem commentators. Little does he care that these very commentators have recorded various other stories. (Perhaps he cannot put himself in their position.) To these Moslem writers every other story was welcome provided it did not in any way reflect on the righteousness of the mission of Jesus. Some of the early Christian converts to Islam brought with them certain stories which in their too confiding sense in the "People of the Book" they accepted as very plausible. Yet not all of them. Some of them have recorded their strong doubts, and it is to be found side by side with the other stories which they could gather from other sources. Now it is these very commentators who have written that Jesus remained dead for three hours, according to others for seven hours, while according to some others He was really dead for three days. Why should Mr. Elder leave these versions and fix his attention on one of them? Does he not seem to be bent upon advancing his pet theory? Then again his narrative is couched in a way as if to give the impression the Moslem commentators take their cue from the sayings of their prophet. Nothing is farther from the truth. One of the great Moslem authorities, Abu Hayyan, says, "We do not know the manner of His death, nor on whom the likeness was cast, neither is there any trace of this story in the traditions of the holy Prophet." This is in so far as the question of the traditions is concerned.

Now as to the commentators' accepting the story of the casting of likeness on another. In *Tafseer Kabeer* we read: "Some say that it was not Jesus but somebody else

who suffered on the cross. such a belief is not at all in consonance with the providence, wisdom, and mercy of God that He should make use of this trickery and deception. What was the use of casting this likeness on another? The Christians who are spread over East and West declare that He was seen hanging on the cross. If we deny this we deny an unbroken and uninterrupted authentic tradition. We shall in that case have to deny the authenticity of many of the well-accepted facts, and we shall have to reject many of the prophets of God. It is established on well-testified authority that the victims of this form of crucifixion sometimes escaped alive and lived long years afterwards. If it was not Jesus but somebody else who suffered on the cross, could He not have burst out wailing and lamenting that He was the unjust victim? If we accept this casting of likeness story it would imply sophisticism and we shall be denying the reality of things. Things are not what they seem would hold good in every case." Instances can be multiplied to show that all Moslem commentators did not think or write in the same strain.

It is very clever of him to pick a story, foist it upon Moslem writers, then pick it to pieces on the very authority of these very writers, and then suggest his own interpretation so as to square with his own peculiar notions. Writing page after page on the same story he suddenly drops it to give his own pet theory. He neither cares for grammar nor for sense. He says that Jesus had affirmed before Pilate that it was He alone who had power over life and death, therefore the Koranic idea is right in so far that nobody else could either kill Him or slay Him otherwise. If He died, He died of His own free will, and then rose up again by His own authority. The plotting of His enemies against Him was in vain, and "God took Him up to Himself." Mr. Elder does not realize that in the verse under question as well as in the context no person other than Jesus is mentioned, therefore the *naib al fa'il* of the passive verb *Shubbeha* can be no other

than Jesus Himself.² Hence it is the literal translation which is strictly correct and easy to understand. It is, "They slew him not, and they crucified him not—but he was made a resemblance unto them," which means that He did not die though He outwardly appeared to do so. Some of the Jews believed that He was first crucified and then killed by hanging on the tree, and Acts 5: 30 supports it by saying, "whom ye slew and hanged on a tree." The holy Koran denies both these statements, though it does not say that Jesus was not hung upon the cross. It denies the result, the death on the cross, for that is really the crux of the whole question. The Koran refutes the Jewish belief that Jesus died an accursed death.

To say that Jesus rose from the dead, and thus perplexed them all, is against the Koranic teachings. It is an expressly stated law in the Holy Word of God that the actually dead never return to life. We give here three of the many verses on this subject: "And it is absolutely binding on a habitation that we have killed that they will not return to life." xvii, 95.

See *Nisai* and *Ibni Maja* in connection with this verse.

"Until when death overtaketh one of them, he says: Send me back, my Lord, send me back, Haply I may do good in that which I have left. By no means, it is a (mere) word that he speaketh; and before them there is a barrier until the day they are raised." xviii, 99, 100.

"Allah taketh the souls at the time of their death and those that die not, during their sleep; then He withholdeth those on whom He has passed the decree of death and sends the others back till an appointed time." xxiv, 42.

Moreover, the holy Koran whenever it speaks of the raising of dead by the prophets means by that the spiritual regeneration alone, *vide* the verse: "O ye believers answer the call of Allah and His apostle when he calls you to give you life."

New York.

MUHAMMAD DIN.

² For the reference in "*shubbiha lakum*" to another person than 'Isa one may turn to Baidawi II, p. 128, Al Khazin I, p. 412, Tabari VI, 10f, for the popular interpretation in orthodox Islam.—Ed.

THE SHARE OF SCANDINAVIA IN CHRISTIAN MISSIONS TO MOSLEMS

From the earliest times a lively communication both materially and spiritually has been kept up between the countries commonly called Scandinavia and other parts of the world, though in olden and mediæval times the situation of our countries was far remote from the centers of culture. It was not mere greediness for gold and for the possession of land which drove our forefathers "the Norsemen" to the more cultivated and fertile parts of Europe, viz: Great Britain and South Europe. On the contrary, the inclination for acquiring a knowledge of the habits and customs of foreign peoples and for becoming famous as travellers had a great share in the ardent response to these dangerous expeditions. To them it was a most fascinating thing to sit at the fireside in the winter evenings telling stories about the marvels met with in foreign parts, and the courage shown in numerous battles by sea and by land. And throughout these changing times, and also after Christianity had stamped these characteristics of the Northmen with her gentle influences, we find the tendency to visit foreign countries alive in the peoples of this land.

None of the Scandinavian Dominions have founded any colonies of great and lasting importance, but still the spirit of investigation and the delight in adventures remain; as is always shown in their readiness to make sacrifices for the exploration of unknown parts, whether it be the immense Arctic deserts, which the explorers of Norway and Denmark have made the special objects of their research, or whether it be the sealike, sandy levels of Thibet, which the eminent Swedish traveller, Sven Hedin, has frequented. In this way the Scandinavian

peoples, especially the Danes, have been more or less in direct touch with the followers of Islam.

In the latter half of the 18th century there went out from this country the well-known Carsten Niebuhr, who traversed Arabia and Egypt. The respect with which his explorations in those distant lands are still regarded is signified by the surname, "the Prince of Oriental Explorers," which is given to him.

Yet it was not in the regions explored by Niebuhr that direct missions to Moslems first took place. But when we remark that the name of the desert Taklamakan often occurs in the books of travels (1895) of the above-mentioned Sven Hedin, we are on the track of the first mission from Scandinavia to Moslems. For in those regions, in East Turkestan or Sinkiang, the most western province of China, "*Svenska Missionsforbundet*" (The Swedish Missionary Society) missionary work began in 1892 among the population, mostly Mohammedan, numbering about 5,000,000. Not only is the fanaticism of Islam a hindrance to the work here; but also the impediments of nature must be taken into account, because the almost inaccessible pathways in the mountains make communication difficult. In the towns of Kashgar (the capital) and Yarkand, missionary work is going on; and, moreover, at two stations with a staff of twenty-six missionaries, some of whom are married. In spite of the greatest difficulties, their heroic efforts have succeeded, with the aid of missionary medical work, in gathering a community consisting of fifty souls. In the schools one hundred and fifty children are being educated.

Under great difficulties this mission was begun by the missionaries, Mr. and Mrs. Hogberg, Miss Anna Nyström and the Persian physician, Mirza Yosef; an investigation having been undertaken by a converted Armenian, John Awetarianian, and Mr. Hogberg in the year 1891. The Chinese authorities competed with the Mohammedans in making the position difficult for "the strangers." It went so far that during a riot the lives of the

missionaries were in danger. Then at the fatal moment God provided a proclamation from the Peking Government, which earnestly enjoined the mandarins not to do the foreigners any harm. At Kashgar there is a new and well-equipped hospital besides two older ones; and in four clinical hospitals, in 1920, more than 6,000 patients were treated. Besides the preaching in the surrounding districts, literary work is carried on; and both the New Testament and hymn books have been translated into the vernaculars.

However hard the soil may be for the seed of the good news in the heart of Asia, it must be confessed that this mission is one of the few throughout the world which has really gained a footing on Mohammedan ground. When, in our Lord's good time, He opens the door widely to the missionary enterprise among Mohammedans, this work of patience will surely receive its reward.

An earlier attempt to conduct missions among the Persians has been given up. In the year 1887 *Svenska Missionsförbundet* sent the physician, E. Nystrom, to Algeria in North Africa for missionary work among the Arabians and the Kabyles. Of the greatest importance in this enterprise was Dr. Nystrom's translation of the New Testament in the Arabian vernacular. When Dr. Nystrom died in 1907 the work was abandoned.

This, however, was not the case with the mission begun in 1887 by the Mission of Swedish women in North Africa, at Bizerta, Tunis. At present the missionaries are sent out by the "*Kvinnliga Missions-Arbetare*" (The Swedish Missionary Women's Society), who do their work in connection with the North African Mission by colportage, school work and Bible women. Since about 1911 some Swedish ladies in Port Said have been carrying on schools and Bible work on the same lines as the work in North Africa. In 1920 their school numbered two hundred and fifty pupils. We have still to mention the "*Svenska Jerusalems foreningen*" (Swedish Union for Jerusalem), which in 1904 took up medical work in the

holy city, and in the fatal year 1914 had a well-equipped hospital, the activity of which was interrupted by the war and by the withdrawal of the first medical missionary. It is now again in working order, provided with a new physician and with nurses.

We then enter a mission field in which Swedish Christians, belonging to the *Evangeliska Fosterlandsstiftelai* (Evangelical National Institution), are doing both direct and indirect work among Mohammedans in East Africa. In the year 1866 the first missionaries arrived at Massana in an attempt to reach the tribe of Gallas. They were compelled, however, to begin missionary work among the people of Kimama. Several deaths from disease, and murders forced them to take up missionary work in the Abyssinian province of Hamazen. Thus the reform work was started, which the church of Abyssinia, ancient but priest-ridden in its ceremonies and customs, sorely needs. Though the work has cost blood, it will, with the Lord's blessing, contribute to the penetrating of this church with the leaven of the Gospel, in order that its old ambition to be a bulwark against the floods of Islam might be realized. When Italy, in 1885, occupied Massana, direct work among the Mohammedans of Mokullo, belonging to the tribe of Tigré, was opened. In this mission, too, the medical missionary work plays a good part, and both the work of the native evangelists and the work for young people inspire bright outlooks.

We feel obliged to notice that the Holy Scriptures have been translated both in the Tigré vernacular and in Tigrinja, commonly used in Hamazen,—a task the more difficult as these languages had never been studied scientifically.

In Denmark the clergyman, Eimar Prip, became at the close of the 19th century an instrument in the Lord's hand for awakening interest in missionary work among the adherents of the Arabian prophet. Having spent his first years abroad as an assistant in the Syrian Orphanage at Jerusalem, he became the chief missionary of the "Oster-

landsmissionen" (Mission to the East), which opened a field of activity in the desert northeast of Damascus. In addition to the awakening influence in the old Christian churches of these regions, missionary work is done by preaching and in schools. In the town of Nebk five hundred girls have been instructed since the year 1906, and there are fifteen missionaries with their wives, and twenty-seven Syrian evangelists. At the seven stations the aim is to reach both the townspeople and the Bedouins. The medical missionary plays a large part here, as usual in Moslem countries. From 1902 Dr. Fox Maule has been performing clinical work, and he earnestly hopes to see a hospital built in Nebk. At Damascus a clergyman is waiting for the hour when this city, like Cairo, shall give the opportunity for a fairly free and open discussion of religious questions.

As early as a year before the foundation of the "Mission to the East" another Dane, Mr. Olaf Hoyer, a former policeman, left with his wife for Beirut, and learned Arabic with missionary work in view. Two years later they settled in Hebron, Palestine. But longing for more direct evangelistic work among the followers of Islam, and stimulated by an article by the editor of this Quarterly, Hoyer, after having been ordained in Jerusalem by the above-mentioned Rev. Prip, departed for Makulla, South Arabia. From there he was forced to withdraw, and he went to Aden. Here by the aid of the Scotch missionary, Dr. Young, he established communication with the Keith Falconer Mission in Sheik Othman. Hoyer had to do school work and industrial work in a very small way. He was in charge of a joiner's workshop, and opened a boys' school, while his wife began a school for girls. In 1907 the first fruits, two families, were baptized; and the depot of the British Bible Society having been given in charge of the Danish missionary, the school was moved to Aden. Mrs. Hoyer was helped by women missionaries, who had been sent out later. At Hodeida a Bible depot was opened in 1911, together with a school;

the purpose being to go as far as to Sana, the capital of Yemen. At the beginning of the Great War, the missionaries made a temporary pause in their work, and went home. At the present moment a missionary in Aden is conducting a boys' school of seventy-five pupils. Three ladies conduct district nursing and a girls' school, and Bible distribution is going on.

Besides these missions we still have to register as direct missionary work among the Mohammedans the "*Telk-mission*" (Tent Mission), as it is called, on the northwest Indian frontier of the closed country, Afghanistan. It was initiated by a Danish lady, Miss Mary Holst, who, having taken her medical degree in England, began missionary work in India in the service of the Church Missionary Society. She resigned from this society, and with the aid of a portable tent took up missionary itinerating work in the district; and later at the hospital erected at that time at Hoti, near Peshawar. She intended to be ready with the Gospel whenever Afghanistan might be opened to the preaching of the truth. By her unselfishness and by her devoted labor Miss Holst and her helpers won the hearts of many Pathans, who went to Hoti for relief, or were helped by her on her journeys. As early as 1917, the brave lady suddenly was called home, just at a time when to human eyes she seemed most indispensable. Her work, however, is carried on by a small group of ladies, two medical missionaries (Danish and Indian), three nurses and a teacher, besides a lady missionary.

It may well be considered that indirect work among Mohammedans is done by the "*Dansk forener Sudan Mission*" (Danish United Sudan Mission), which is connected with the English "Sudan United Mission," and which, from 1913, has been in charge of fifteen missionaries in the province of Yola, a point in North Nigeria (station, Numan). The peoples in question belong partly to the tribes of Bachama and Batta, who are animists, and partly to the Hausas and Fulani, who are still adherents of Islam. The unfavorable climate renders missionary

work in those parts especially difficult, and it requires great sacrifices.

This short résumé calls forth the following general remarks: 1. Only two of the Scandinavian countries are engaged in missions to Mohammedans, but it must be admitted that in proportion to the number of the inhabitants the work is rather straggling, and it is being carried on in diverse parts of the Moslem world. 2. This, in the case of Denmark, is due to the fact that here it has been individual missionaries such as Mr. Prip, Mr. Hoyer and Miss Holst, whom God raised up to open our eyes to the need of our Moslem brethren.

May God bless our efforts to bring the Gospel to the hearts of those for whom not only our compatriots have given their years, and sometimes their lives; but for whom also our blessed Saviour has shed His precious blood.

Hageded-pr.-Maarse, Denmark.

F. FRIS BERG.

A HINDU APOLOGIST FOR ISLAM

In 1921 there appeared in India a book bearing the title "The Spirit and Struggle of Islam." One would have thought on seeing the title only that its author was probably Syed Amir Ali, or one of the Khilafat agitators. But what is one's surprise, on closer investigation, to find the writer to be Professor T. L. Vaswani, of Sind, in the Punjab.

Prof. Vaswani is, of course, a nationalist, but what is more important for understanding his position, a mystic. Literally "forgetting all that is past," and filled with a great love for his motherland, which now holds in her embrace Hindu and Moslem alike, he eagerly seeks for all that is good in the Moslem faith and practice, and pours out his sympathy for suffering Islam in these days of Western domination over her fortunes. He has forgotten that Mahmud of Ghazni "utterly destroyed India's prosperity, scattering the Hindus like atoms of dust in all directions"! He ignores the fact that in days gone by the Spirit of Islam offered Hindus the Faith or the sword, and prefers to note for his consolation the verse, "Let there be no compulsion in religion." In Islam he sees the Spirit of Asia rising to free the Orient from the imperialistic, godless materialism of the west. "To wrong Islam" he says, "is to wrong India and the East. The Khilafat movement is a protest of Asia against Europe." "The Spirit of Asia," he declares, is "spiritual idealism," and in the light of that spirit he has sought to interpret Islam.

His effort, therefore, is seen to have a twofold purpose :

(1) To further the cause of Hindu-Moslem unity, without which there can be no National existence; and

(2) To justify the thesis that Islam is the exponent of the Spiritual idealism of Asia.

I. The time has come, it is pointed out, "to abandon the crude conceptions of the Islamic ideal. . . . and to admit that Islam has been a blessing to the world. Islam freed Europe from Feudalism; and did not Islam exert an uplifting influence on mediæval Europe?" It preached "liberty, equality, fraternity" before the French Revolution; it established centers of learning in Cordova, Cairo and Baghdad. It gave to the world chemistry, astronomy, and even improved and "corrected" the writings of the Greek philosophers. Further who can forget "the virtues of the Moghuls, and the services they rendered to art and architecture, to literature and the life of India"! Of the Prophet he says, "I salute Mohammed as one of the world's mighty heroes. Mohammed has been a world-force, a mighty power for the uplift of many peoples." His humility appeals to him, and in the word Islam he finds a gospel of "peace." Mohammed to him is one who moved "about preaching the way of Peace."

"Islam," he finds, "has given the world a religion without priests," it preaches total abstinence, and preached liberty for slaves long before England abolished slavery. It is a religion of tolerance, and "the Koran abounds with passages breathing a beautiful spirit of peace, good-will, and love." Islam has been found to be tolerant to Jews and Christians; and while he deplores the Turkish massacres of the Armenians, he fully believes that *now* the Turk has learned his lesson, and can be trusted to safely govern Christian minorities.

Islam is not materialistic. "It has subordinated money to the immaterial values of life." It is a religion of democracy, which is its "very essence."

It is even possible to see in it the beautiful "ideal of monogamy," and according to him one Moslem writer whom he cites "shows how a Musalman, if only he is loyal to the spirit of Islam, can move in a beautiful ethical atmosphere even when his environment is embarrassing."

His reference to woman's part in the present struggle is a pathetic recognition of facts which his enthusiasm

tries to minimize:—"What part does the *Sindhi* (Moslem) woman play in our public life to-day? Within the veil she sits, yet not without a longing and a dream of what she can do to serve the nation at this hour of its destiny."

II. But why all this burst of enthusiasm for Islam by a Hindu? It is because he feels the moving of the Spirit of Asia. India is a mother. Her time is upon her; but a nation cannot be born in India unless there be Hindu-Moslem unity. To secure this Hindus and Moslems must be tolerant and appreciative of each other.

He finds that not only should they be tolerant of each other, but that they really have much in common. "The movement of synthesis in religion, initiated by Guru Nanak owed not a little to the contacts of Hinduism and Islam. The great Teacher himself had a rich appreciation of the values of Islam, and wished to bring the Hindu and Musalman together in one service of India. The Doctrine of Unity has its special appeal to the Hindu mind; and did not Mohammed preach the doctrine to his people? Was not the same truth taught by Sri Krishna? Therefore, when Krishna and Mohammed join hands shall we, the disciples of one or the other, stand apart?"

It is in what he calls the "higher mind," with its intuitions of truth, freedom, justice, beauty, love, that he discovers the basis for Hindu-Moslem unity, which must not rest "in counsels of expediency, not in political opportunism," if it is to be a reality and save the nation from pride, passion, race-hatred, and the materialistic domination of the West.

Nor is he afraid of Pan-Islamism, for he cannot think it is opposed to Indian nationalism, "because Islam is international, and when Islam is free, our nationalism is strengthened by all the strength of an international faith."

And so having reached "the stage of illumination and ecstasy" he brings his argument to a close with a prayer for the New Nationalism in India which he likens to a "New Temple."

Moradabad, India.

MURRAY T. TITUS.

MOHAMMEDANS IN TRINIDAD

The presence of an East Indian community in Trinidad, one of the largest of Britain's West Indian possessions, is directly connected with the abolition of slavery. After emancipation the available black labor became unreliable both in quantity and quality, so recourse was had to indentured labor from India.

The first group of such laborers arrived in the *Fattel Rosack* sailing ship in 1845, and in the census of 1851 there appears for the first time a column headed "Natives of India," which records 3,993 as the number in the colony. This emigration has ceased since 1916.

One hundred twenty-one thousand four hundred twenty is the number of East Indians returned as in Trinidad at the time of the 1921 census, of whom 107,531 are described as "Non-Christian" and of these latter the Mohammedans number 17,691 or 16.4 per cent. This number shows a growth during the last ten years of 2,744.

The atmosphere of Trinidad, racially and religiously, is most liberal; and, generally speaking, neither race, color or religion are bars to advancement, though the tendency of the government is to keep the higher posts of the administration in the hands of officials of British birth and blood. Nevertheless, Mohammedans are found not only in the government service, but they are also prominent in the legal and medical professions, and as owners and managers, in control of large business concerns.

Most of them follow agriculture, and are to be found outside of the large centers. For instance, Port of Spain, the capital of the colony, with a population of 61,580 contains but 513 Mohammedans, and the second town of the island, San Fernando, with a population of 10,610 has

but 595 of the Mohammedan faith, whereas there is a country district returning 4,071 Mohammedans as against 2,496 Christians, and yet another in which the Mohammedans are 5,419 as against 3,114 Christians of all races.

In these particular districts are to be found the largest of the sugar plantations, and most of the people will be free laborers on the estates. Numbers of other East Indians work on the cocoa estates, but there is nothing in the census returns to show to what extent the religions and races are divided up in the various employments.

Turning to the seamy side of the statistics, the inmates of the Reformatory number 329, of these 17 are returned as non-Christian, and Mohammedans 4. In the Gaol there were 919 prisoners at the time of the taking of the census, of whom 200 were non-Christian and of that number 26 were Mohammedan.

In the above figures the Mohammedan population of the colony shows a growth of 2,744 during the last ten years. The official comment on this is, "The decrease in the number of non-Christians is not so great as was anticipated, and points to a retention of religious faith as well by the remaining natives of India as by their descendants."

And yet things are by no means as they were at first. There are a number of bright and earnest men among the catechists and other workers of the Presbyterian Mission (Canadian) who were bred and born Mohammedans; and a fine fellow, a Mohammedan, now completing a course in medicine at Belfast, has, while there, embraced Christianity and become an earnest and successful worker in connection with the Student Volunteer Movement.

About three years ago an effort was made to bring about a Mohammedan revival in Trinidad. A Maulvi arrived in the colony. He represented the group whose English center is at Woking. After a couple of years' work, lecturing and giving interviews, he left. He has since offered to return, but there is no keen desire that he should. Whilst he was here his work certainly accentu-

ated the cleavage between the orthodox and the modern thinking groups, but no special aggressive activity has resulted. Attempts were made to open schools, and to build mosques, but the schools are closed and the mosques remain unfinished. The chief result of his work has been to leave an effervescence in the minds of the younger men of the Mohammedan community, which may make them harder to reach, either with orthodox Mohammedanism or Christianity.

Viewed as a whole the position of Mohammedanism in Trinidad has been unchanged for some years, excepting the natural growth in proportion to the growth of the population referred to, though I think that it can also be truthfully stated that contact with western ideals tends to break down orthodox opposition, and this, though not of necessity admitting the forces that foretell the conquest of Christianity, yet will be naturally a loosening of the stricter beliefs and practices of those who in Trinidad follow the faith of the Prophet of Islam.

Trinidad, B. W. I.

GILBERT EARLE.

A TRIP TO ADIS ABABA, ABYSSINIA

The Women's Board of the United Presbyterian Church of America sent me, through Mrs. H. C. Campbell, Pittsburgh, a most kind and cordial invitation to accompany the Lambie party to Adis Ababa, on its return to Abyssinia, and to help the members thereof to choose the best possible site for the splendid new hospital they are going to erect there.

Having received leave of absence from the Foreign Mission Committee in Edinburgh, the whole party left Aden on Friday, May the 11th.

Next morning Jibuti was reached, and it was discovered that, as only two trains a week leave for the Abyssinian capital, it would be necessary to begin the land part of our journey at six o'clock on Sunday morning. All our arrangements were, however, completed on Saturday night, and long before six o'clock next morning the party was ensconced in the carriage that was to be its temporary home for three days.

Punctually to the minute the signal was given, and the train began to pull slowly out of the station, then skirting the town it was not long before we began to climb the hills round Tajura Bay. Here we got our last glimpse of the sea; and the party settled down to hold a short service, as it was felt that this was the best way of getting all into the Spirit on the Lord's Day. So God was asked to prosper our journey, and to give grace to all of us that we might be prepared to meet in the right spirit whatever difficulties might come, and that we might obtain power to overcome them, prudence to deal properly with the people, and help to use the knowledge we possessed in the very best way for their weal and God's glory. After laying our wants before God all felt helped and quite pre-

pared to meet those obstacles which we knew we were sure to encounter at Dire Danah, the first fair-sized Abyssinian town on the railway, and the custom-house outpost of the Abyssinian Government.

Of course Dr. Lambie's first care on arriving there was to try to get one of the officials to look through and pass the baggage so that there might be no trouble in the morning; but everyone absolutely refused to have anything to do with the bulk thereof, saying that it would take two or three days to look through the 43 boxes belonging to the party. Consequently it would be necessary for someone to stay over and see them through or to hand over the keys to an agent who would get everything done in the proper way. At any rate they said they would do nothing that night, as it was getting dark, and it was time for them to go home. So the baggage was locked up and the whole party went to the hotel, where Europeans usually spend the night.

Once more the matter was laid before the Lord, and all felt that somehow or other the clouds would disperse and good come out of the quiet, gentle way in which Dr. Lambie had treated the officials. Then a good dinner cheered us, and we lay down to rest in clean, cozy rooms.

Next morning we were up betimes, and found that the text for the day was: "The God of hope fill you with all joy and peace." So we made our way to the station, fully assured that all things would work together for our good and God's glory.

There we found a higher official than those seen the night before, and he promised that if a certain sum of money was left as a guarantee he would put all the luggage in the guard's van, seal it up, and have it examined at our journey's end. So once more it was piled into the train, the whistle sounded, and the iron horse began to "pull out on the trail again."

That night we spent at Aouash, where a thunderstorm broke over the hotel, and rain came down in such torrents that one began to fear for the railroad and bridges, and

to contemplate an enforced stay where we were. But the morning broke fresh and clear. Everything looked bright, and all felt as cheerful as crickets. So while the coolies were carrying the luggage over to the train, the party refreshed itself with hot, steaming coffee served in true *chota hazri* style; then once more we entered our temporary home and settled down for the last lap of the journey that was to take us to the place where the people were beckoning for help and longing for the Gospel.

On the way up from the coast nothing struck one so much as the number of Arabs seen on the journey. The head porters were always Arabs, who hired their own coolie gangs, and paid them as they saw fit. The waiters in the hotels were Arabs, and every good job on the railway, apart from those occupied by Europeans or Armenians (who were, of course, either men of education or good craftsmen) was occupied by an Arab, thus showing how transplanting improves a man.

Then, too, Arabs were scattered over the country buying ivory, skins, coffee, and civet, for their European employers in Jibuti or Aden, whence those commodities are exported to Europe or America. And as most Arabs can live like the natives of the place, and as they usually have plenty of money, and absolutely no scruples about intermarriage with the people, it is not long before they form family connections, which, being born propagandists, they use for the spread of their religion and the fostering of their faith.

Of course the late king's defection gave a tremendous fillip to the propagation of Islam, and was a splendid advertisement for the Meccan creed, especially as the Native Church did nothing more to stem the tide of religious zeal than vituperate the foe.

Mere vituperation, however, never did and never will help any cause; and so, if the Ethiopian Church is to be saved at all, it must be saved by putting its own house in order; and by letting "the water of life" into the Augean stables of its own corruption. It must begin by letting the

Sun of Righteousness get into every corner darkened by an ignorant and corrupted priesthood—"A priesthood that teaches for hire, pollutes the Sanctuary and does violence to the law."

But the existence and the persistence of slavery in Abyssinia is hurting the country and paving the way for Islam. For slavery is as great a curse in Abyssinia today as ever it was in the southern states of North America, and it will be just as hard an undertaking to get rid of it.

For my own part, I do not believe that outside pressure will ever be able to drive slavery from Abyssinia; but since, like Chalmers, I believe in "the expulsive power of the new affection," I look forward to the time when an earnest Church, a purified Gospel, and a whole-hearted love for God will do away with the bondage of him who has been created in the image of God.

His Highness, Ras Tafferi, is an honest man and a real patriot. His is an earnest soul, ever seeking the good of his country and the welfare of his people. But in Abyssinia, as elsewhere, the man who would benefit his race finds many adversaries, and must walk warily.

Over twenty years ago when his father, Ras Makonen, visited England to attend King Edward's coronation, he sent and asked our Foreign Mission Secretary, the late Dr. George Smith, C. I. E., to meet him in the North British Railway Station Hotel, Edinburgh; as he wanted to talk over the possibility of our Church starting a medical mission in Abyssinia, such as we had in Aden.

As a result of that conversation, I was asked to go over and prospect the land. But I found so much political intrigue and such an undercurrent of religious hatred in Harar, that I reported that little could be done to win the people to a higher life until their minds had been leavened by God's Word; and even that little would have to be done by an American society to which no ulterior motives could be attributed.

Accordingly, I left a colporteur in Harar with a large stock of Bibles and New Testaments, firmly believing

that the entrance of God's Word would give light. And I like to think that the handsomely bound copy of the Scriptures which the British and Foreign Bible Society gave me to present to Ras Makonen had a hand in shaping the present ruler's life. For though His Highness, Ras Tafferi, was only a young boy at the time, his father at once got him to read a few verses out of the Book to me.

I like to think this, as His Highness is a man among men, and one who takes a truly Christian interest in his people's welfare. Nothing seems beneath his care. In every department of life he seems determined to think God's thoughts after Him, and he always seems to choose the best way of doing that which he believes to be his duty. He must be convinced, however, that it is the best way before he will consent to adopt it; for, despite all the pressure put upon him by irresponsible beings who continually cry "Whatever is done might be better done," he takes his own way of doing things.

God bore with the Canaanites for hundreds of years after he condemned them, and even when the Israelites drove them from Canaan He allowed them to go and found Carthage. Why, therefore, cannot the people of Europe and America have patience with one who is doing his best to carry out what he believes to be God's will?

In Abyssinia, public opinion needs to be educated in the matter of slavery as well as in other things; but humanly speaking, I do not think that slavery ever will be abolished in that country till the granaries of that great country are opened to the world and the export of grain is allowed by the Government.

At present, grain is so cheap that it costs next to nothing to feed a dozen slaves. Consequently, no village sheikh or petty trader is seen without a retinue of slaves clearing the way for him or following in his wake. In fact, the native's social rank or worldly position is gauged by the number of his followers.

Every day one can see hundreds—I had almost said thousands—of these slaves and retainers dancing attend-

ance on their lord and master in the streets of Adis Ababa; and surely it is not too much to say that, if these men were usefully employed, the health, wealth, and comfort of the people as a whole would be greatly increased. So long, however, as education is tabooed by the priests, in the way that it is, so long as competition with other countries is prevented, and so long as the priesthood of the country is steeped in ignorance, Abyssinia will be fair game for Arab traders and Islamic teachers.

Evidently His Highness knows that "the lips of the priest should keep knowledge"; so he is establishing schools, building roads, opening hospitals and lending countenance to every really worthy scheme for ameliorating the lot of his people. But he cannot do everything himself, and still less can he do everything at once. If, however, you and I do our best to assist him by remembering him at the Throne of Grace, and by seeking to strengthen the hands of those who have gone to preach the Kingdom of God and to heal the sick—gone to leaven the people with noble thoughts and high aspirations, as well as to carry into their midst the surgeon's skill, the teacher's art and God's love; it will not be long till the beauty of holiness is seen in Abyssinia, and that nation will rise and take its useful place among the people of the world.

Aden, Arabia.

JOHN C. YOUNG.

THE SIGNIFICANCE OF MOSLEM PRAYER

The following article appeared in the *Review of Reviews*, December, 1922, and the writer stated that it was a verbatim translation from the Persian commentary on the Koran by Maulana Shah Abdul Aziz, of Delhi. As an exposition of the mystic interpretation of the daily ritual it will interest all our readers. Of course, the average Moslem does not understand this interpretation.

“It may not have failed to draw the attention of the thoughtful readers of the Holy Koran that wherever there is the mention of prayers in it, stress has invariably been laid upon *keeping them erect, i. e.*, in a right state. Now, to keep a body erect, it is necessary that all its different parts and joints should be in their proper order and position.

“In case of prayers care should be taken that no defect or shortcoming may creep into them, be it regarding the mind, body or tongue or regarding the indispensable conditions required by Allah or the ways in which the Prophet taught us to perform them.

“It is for this reason that ‘Abbas (R.) said, ‘*keeping prayers erect* means the performing perfectly of the genuflexion (*rukoo*), prostration (*sajdah*) and recitation (*tilawat*), accompanied with proper humility and attention while engaged in them.’ And Qataadah (R.) said, ‘*The keeping erect of prayers* means the observance of them as well as their fixed times, ablution, genuflexion and prostration.’

“According to Soofia (R.), in addition to what has been said, *keeping prayer erect* also includes that at the time of performing different functions of prayers one should be acquainted with the secrets of every posture and should endeavor to befit oneself to the occasion. And

for the understanding of the secrets of prayers there are different stages of those who pray in proportion to their capacity.

“Thus what is appropriate for the beginners is that, first, by ablution they remove the impurities of a serious and injurious nature and also dirt less injurious such as urine, blood, etc. Now, the introduction of this into prayers symbolizes that to make oneself fit for that Great Holy Divine Presence one must purge oneself of everything of earth earthy for it is full of dangers and is never void of impurity, just as a man intending to pay a visit to a high personage gets himself cleaned and puts on a neat and clean dress.

“And the apparent turning of the face towards the Kaaba (the holy ground of the temple being the original nucleus for the creation of the world, for tradition runs that that is the spot whence the earth spread on all sides), is symbolical of the fact that one’s spiritual side is turned towards the Truth (Allah), the source of all spirituality.

“The *takbeer tahreemah* (i. e., raising both the hands up to one’s ears saying ‘Allah is the Greatest’) signifies that one has washed one’s hands off both the worlds and is regarding the Divine Being as superior to everything. It is from this belief that the opening prayer proceeds from one’s tongue.

“And standing symbolizes the straightness of the path. The reciting of the verses of the *Faatihah* (the first chapter of the Koran) comprises the praise and thanksgiving to the Lord, and the tongue is the interpreter of the heart to the effect that one’s heart is wholly inclined towards Him. And the wordings of the *Soorah* in the second person such as ‘It is Thee that we adore and Thee that we seek help from’—words of worship and begging help—refer to the fact that through the perfection of attention and inclination one has reached the stage of seeing and addressing Him, and in adoration and begging help (both of which actions are the essential conditions of humanity) one has entirely abstained from taking recourse to others

except Allah. Asking for guidance in the path of the favorites of God and avoidance of that of the accursed and the straying ones signifies that one's love and hatred, inclination and aversion, all have been made subservient to, and merged into the will of Allah.

"The genuflection shows that seeing greatness of God, one being wonder-struck bends his back and stands again in excessive humility.

"Then prostration which is the perfection of obeisance after humility shows extreme nearness; for nearness with respect to human body consists in bending one's highest limbs so low as to reach the earth his origin; and the second prostration means the removal of self-conceit by gaining nearness.

"Then sitting implies securing honor and respect bestowed by Him, showing that He has accepted the supplication and given permission to sit down.

"Lastly, salutation refers to the return from this spiritual journey to ordinary life.

"Among other things the fact most worth noticing is that the arrangements of different parts of prayers is such that, though the worshipper has, all the while, to regard himself as standing in the Divine Presence, he begins his praise and thanksgivings in the third person which is most appropriate, for it has no fear to be regarded as flattery which would be the case if it were in the second person. Then pleased with his adoring words when God seems to reveal Himself to him, he directly pleads to Him his incapacity as an adorer, his helplessness and his need for guidance. Then he utters verses from the Holy Koran which are the exact, unerring, unaltered and untarnished words of Allah, and therefore it may be said, he seems to hear God Himself speaking to him.

"Realizing the truth he bends under awe, admiration and love. Not knowing how he can do justice to the greatness of God he rises in humility. He cannot stand long but considering His infinite greatness and his own insignificance prostrates himself almost to become dust.

Pleased with his humility He seems to say, 'Get up my loving supplicant and weep not' and raises him up. Amazed with the infinite goodness of the Great God he cannot help making a second prostration.

"Now Allah approves of his supplication. But seeing that he is lost in this meditation and has lost the thought of the world where he has other duties to perform, He gives him solace and consolation so as not to lose patience. Then He puts in his mind those he is connected with in this world and he begins to consider that it would be a pity if, like any selfish creature, he occupies himself with the thought of his own self and none others. So he falls to praying for them. At this, though fully pleased, God avails Himself of the opportunity to extricate Himself from the clasp of His passionate enthusiastic lover.

"It has been said that prayers are the basis of all physical worship. For they comprise ablution, turning the face towards Kaaba and uttering His name, praising His purity and unity for adoration (*tahiyyah*), testifications (*tashahhud*) supplications and asking blessings—which are the basis of the worship of the tongue. And they also consist of fasting which is the worship of the tongue. And they also consist of fasting which is the worship of faculties and propensities. Rather in prayers the condition of fast are fulfilled to a greater extent, for one has to keep one's eyes free from everything else than the Friend, one's tongue purified by uttering His name and his hands uncontaminated by giving and receiving, and in the like manner one has to refrain one's fancy and imagination and other faculties of the mind from pleasure and sorrows—and such significance is not apparent in fast.

"They have also got the characteristics of Hajj (Pilgrimage to Mecca). Their *takbeer tahreemah* is equivalent to *ihraam* (the state of prohibition for a pilgrim for Hajj when he is to abstain from sexual intercourse, from hunting, from killing, etc). The turning of the face towards the Kaaba is tantamount to *tauwaaf* (circumambulating the Kaaba) and standings to *waqoof* (halt at

'Arfat, lit. the field of knowledge of God), and genuflexion, prostration and other postures in prayers to the religious exertions the pilgrim makes between the hillocks of Safa and Marwa.

"They have also the character of charity (*zakaat*) because in them the disbursement of wealth for covering the prescribed part of the body and procuring the vessels for ablution is indispensable, and here also one's time is spent unsullied by the thought of one's personal gain in obeying the orders of the Omnipotent—it is just like giving one's wealth away for God's sake.

"Then again, sitting posture is the mode of worship for minerals, genuflexion that for quadrupeds, and chanting the Divine words in pleasant tones that for birds.

"*'Murghaan-i-chaman her sabaahi
Khanand toraa ba istilaahi'*

"Every morning the birds of the sward sing Thy praise in their own way.

"The method of worship for worms is prostration, that for trees and plants is standing and that for every kind of angel is like these and that for cherubim is to be lost in meditation. And thus the Moslem prayer embodies all these modes of adoration. For this reason, as it is an aggregate of all the physical and spiritual worships, it excels all other worships in excellence. For the selfsame reasons it is stated in the Holy Tradition that when the great Prophet was asked what was the best of all deeds, his reply was '*As-salaatu bi waqti haa*—the prayers performed in their respective appointed times.'"

THE MESOPOTAMIA MANDATE*

The United States Government was urged to accept a mandate for Armenia but declined the invitation. We as Christians have a mandate for Mesopotamia but we cannot so easily unshoulder the burden. We unequivocally recognize the authority of Jesus Christ. What is there in Mesopotamia which constitutes the elements of obligation on our part? By *we* I mean the Reformed group of churches.

There is first the element of *propinquity*. There was every reason thirty years ago why Basrah should not have been occupied by the Arabian Mission. It differed from the Arabian coast in government, dialect, sect, in general culture, in fact in almost every particular. But God saw what our pioneers did not see and He established us here. And now as regards the foregoing particulars you might as well be in Mosul or Baghdad as in Basrah. Having our roots deep down in Basrah soil our fruits have appeared throughout Iraq.

There is second the element of our being American. None more than an old resident abroad detests the spread-eagleism of some globe-trotting Americans. None more than an honest and informed American in the Near and Middle East admires what Britain has done for these backward races. Yet it must be said that for one reason or another an American is *persona grata* in these parts and America the one government trusted and liked and desired. Our missionaries in Baghdad have so often and so earnestly been urged to open schools and hospitals there that they are ashamed to appear in public where they will have to answer the inevitable question with the vague "perhaps."

* Reprinted from *Neglected Arabia*.

There is the third element of *direct call*. The Church Missionary Society on account of new and large obligations elsewhere arising out of the war was compelled to evacuate Mesopotamia and the direct call and challenge came to us to close up the ranks. Now in warfare you can desert and you can mutiny but you cannot politely but regretfully decline to obey a command and get away with it. The Arabian Mission recognized the obligation but recognized too its inadequacy for the task unaided. So an S. O. S. was sent to our Board with the request that the Presbyterian Church be invited to cooperate. The elements of her obligation are the same Americanism, the same relative propinquity as Persia is a neighbor, the fact that Kerbela and Nejf, the Mecca and Medina of all Shiah Islam, are in effect Persian cities in the heart of Mesopotamia, and our call to her, her call from God. She further possesses arsenals in Syria and Persia in her educational institutions from which can be drawn teachers and preachers.

As further reinforcement we desired cooperation from the United Presbyterian Church in Egypt, the pioneer and model of aggressive evangelism and one with us in the use of Arabic in the work, also of the Reformed Church in the United States so like us in history and tradition, and of the Presbyterian Church (South), so staunch and loyal to the faith.

Granted now the forces, what is the terrain?

First, it is the *cradle of the human race*, and for myself I glow with perhaps a pardonable pride when I think that away back in Eden when God's world went wrong, He looked to us in 1922 to help put it right.

Second, it is the *cross-roads of nations*, as is Belgium and as are the Balkans. It was so in ancient days and is so still. With a strong, virile, and withal a loving Christianity preached and practiced, and, please God, embraced, who can tell but what Mesopotamia may become not only the cross-road but the Road of the Cross to these striving peoples.

And if in this terrain we look for the strategic points, what do we see?

1. Baghdad, the capital of the Kingdom of Iraq, just beginning to shift her gaze from a glorious past to a still more glorious future. The city teems with young men who talk the language of a violent nationalism, who profess a great self-confidence and outwardly resent foreign domination, but who readily respond to a sympathetic criticism of their methods and welcome the tutelage of those who have no ulterior motives save the good of the populace. We as missionaries have neither call nor commission to dabble in politics, but we can and ought to help purify the well-spring of national life by bringing Christ to the mind and heart and life of each individual. I know of no more inspiring task offered a young man or woman to-day than this very one in Mesopotamia. Six months ago I lunched with an obscure Arab. We talked politics for a time and then went into personal religion. As man to man we talked, neither thinking of the other's race or traditions or social status. To-day he is the prime minister of the kingdom. As I stand every day before my high school classes in Basrah and try to bring Christ to them and them to Christ a thrill of apprehension and exhilaration goes through me as I reflect that the chances of one or more of these young men becoming a cabinet minister or a leader of thought and action are rather for than against. And at Baghdad they clamour for American schools. They expect that we shall teach the Bible—all American missionary traditions have taught them that—and yet they urge us to begin now!

And if the call for boys' schools is so loud and so strong the call for girls' schools is even louder and stronger. But if or when we begin to travel along the highroad along which so many hands are beckoning, shall we come limpingly and feebly trundling a wheelbarrow, or shall we come with a sense of dignity of our Lord and a pride in Him and a confidence in the message which shall be an argument in itself?

2. Mosul, a large and prosperous city on the Tigris, almost as large as Baghdad and on the very frontiers of Kemalist Turkey. It is a twilight zone, with a political future always in doubt, but a magnificent center of population in itself and a strategic vantage point for reaching great and prosperous tribes. The Presbyterians, past masters in the art of surviving and thriving amid political turmoil, have already taken upon themselves the occupation of Mosul.

3. Hillah, the site of ancient Babylon, homogeneous in population, preeminently a tribal center, distinguished for its hospitality and its independence of thought and action.

4. Kerbela, where lies buried the grandson of Mohammed, and Nejf, where is the tomb of his son-in-law, these twin cities, to millions of Moslems, are more sacred than Mecca. At each is a, so to speak, College of Cardinals. I remember the day when I sat for four hours with a "cardinal" at Kerbela, face to face at a small table, he with the Koran and I with the Bible, expounding the way of life.

And so here is the call and the challenge, nay the Divine command and the irrevocable mandate. But listen to what the mandated people of Mesopotamia themselves say to us in Article 12 of the new Anglo-Iraq Treaty just signed:

"No measure shall be taken in Iraq to obstruct or interfere with missionary enterprise or to discriminate against any missionary on the ground of his religious belief or nationality, provided that such enterprise is not prejudicial to public order and good government."

Busra, Mesopotamia.

JOHN VAN ESS.

A MOHAMMEDAN'S KNOWLEDGE OF THE KORAN

Twelve years ago I was one of the professors of a small mission college in North India. One day a student said he wanted me to do him a favor; and on my inquiring what he wished, he said "I want you to set me an examination paper on the first four chapters of the Koran." I said, "Why not ask your mullah? It seems more his work than mine." He answered, "I know the Koran perfectly in the way in which mullahs expect us to know it; what I want is to see whether I know the Koran in the way in which you would expect a Christian lad of my age and education to know any selected part of the Bible."

After his examinations I sent him a copy of the following questions, giving him a week in which to answer them:

1. When and by whom was the Koran arranged in its present shape? Why was this done? Is there any method followed in the arrangement of either chapters or verses? Of all the longer chapters of the Koran, which alone deals from first to last with one subject only?
2. Translate into good English the opening chapter. At what period of the Prophet's career was it written? Explain the difference in meaning between *Rahman* and *Rahim*. Explain the grammatical construction of the words, *Ghair-al-Maghdubi 'alaihim*.
3. When is it generally supposed that Chapter Two was written? What are some of the chief subjects with which it deals? Is there in it anything to guide an ordinary reader and enable him to know whether any verse in it has been abrogated? (See Question 9.)
4. In verse 32, and again in verse 22, why is a plural verb used in reference to God?
5. Explain the meaning of the verb *tāb*, and of the adjective *tawwāb* as applied to God.
6. In verses 63-67 of chapter II; i. e., those beginning with the words *wa ith qāl Musa*, what two sacrificial ceremonies of the law of Moses are mixed up?
7. In verses 136-145 we have the directions for the adoption of Mecca as the "*qibla*." When was this written? What were the earlier directions on this subject?

8. Verse 153. What are Safa and Marsa? To what period in the Prophet's career does this verse belong?
9. Verse 172, beginning with the words: *laisa al birra*, translate the verse into good English. In reference to the words, '*Ala hubbihi*', quote any other passages of the Koran which teach us that we should not only obey God but love Him. In reference to the teaching of this verse that it is not necessary to turn either to the east or to the west in prayer, explain whether this verse is set aside by verses 136-145, or whether these verses are set aside by verse 172.
10. Verses 248-253 beginning, *wa qala lahum*. Mention two or three of the events in the history of Israel, the accounts of which are included in these verses.
11. Translate the Throne verse (256) into good English. (Chapter Three.)
12. In verse 5 we are told that some of the verses of the Koran are the Mother of the Book. Which are they, and how is an ordinary student to know them?
13. What is the difference in the teaching of verse 29, and the teaching of the Gospel on the subject of the Love of God?
14. In verses 31-32, beginning *ith qalat*, where do the traditions come from?
15. Verse 11 seems to deal with the battle of Bedr, and verses 117-124 with the battle of Ohod, also. Translate verses 117-118 and give the dates of some of the circumstances connected with these two battles. A large section of this chapter seems to deal with the defeat at Ohod. To what causes is the defeat attributed?
16. Translate carefully verse 72, beginning *wa inna minhum*, and explain the charge that is here brought against certain persons.
17. Give the meaning of the word *rafa'* as used in Chapter 19: 58 and in a dozen other places in the Koran; also of the fifth form of the verb *wafa* as used in the Koran in many places; and then translate literally verse 48 beginning with the words *ith qal allah*. (Chapter Four.)
18. To what period in the Prophet's career must most of this chapter be attributed? To an ordinary reader this chapter seems to allow every man to have four legal wives (verse 3); to change them as often as he likes (verse 24); and in addition to these legal wives to live with as many other women as he likes, either prisoners taken in war or slaves (verse 28-32). Is this a correct view of the law of marriage? What effect will such a system have on the women subject to it, and through them on the children of such a family?
19. Translate and explain verse 118, beginning *la'nat allah*.
20. In addition to verse 123, quote any other verses in the Koran which tell us that devout women go to heaven.
21. What is the meaning of the word *ruh*? In the case of a man, what would you understand by his *ruh*? What does *Kalimat* mean? In the case of a true, honest man is not his *Kalimat* the means by which we know what his *ruh* is? Explain verse 169, beginning with the words *ya-ahl-al-kitab*.

Not hearing from him, I wrote to know whether he had attempted to answer my questions; and he replied:

“I received your card asking me about your questions set for me more than a week ago. I was indeed glad that after an elapse of so many months you could not forget the promise you had made me. And it is very wonderful to know that this paper of yours has reached me at a time when there was no hope of receiving it. Moreover you will be disappointed to hear that I can answer hardly a third of your questions. However, I admire every one of your questions. They are all well chosen and have the same old ideas of the Christian thinkers on Islam. I do not think it well to put down answers to religious questions when I do not know them quite well myself. (I am sure you, too, agree to this.) Therefore, I deem it of first importance to consult books before I set down any answers. Besides, I never dreamed that you would set such a difficult paper as this. Two years ago I was nominally a Moslem, I knew very little about Islam; and feared God very little, too. It is only this year that I joined the ‘Ahmadia Movement,’ and I find God does wonderful work in me. For the present I have sent your paper to my dear friend, Abd-ur-Rahim. I wish I could have answered your questions, but since I could not you will excuse me and let me prepare for it. I am sure that you will get all the answers very satisfactorily done within a fortnight at Qadiana. I pray that my God may open your understanding and let you know how glorious Islam is. I am sure you will let me know about the result.”

I sent the paper to three other students, also; all of whom said it was beyond them.

When the student who had asked for the paper was leaving the college two years later he asked permission to say a few words to his fellow-students; and his request being granted, he spoke as follows: “You all know me and know that there is only one subject which interests me. That is religion. I want to tell you what I have learned on that subject in this College. I have learned two things: first, to look upon God as my Father; and second, that no one can be a true Moslem unless he is first a Christian.” It was either he or another of my students who, a few years later, wrote to a young Moham-medan preparing to enter the College, “In that College the most important teaching that you will receive is what you learn in the opening half-hour for Bible study. Make it a rule never to miss attendance at that.”

Srinagar, Kashmir.

TREVOR BOMFORD.

TAHRIF OR THE ALTERATION OF THE BIBLE ACCORDING TO THE MOSLEMS

Abbreviated and Translated from the Bessarione, xxvi, 1922

[We are glad to be able to give this extract from an excellent and instructive article by the kind permission of the author Monsignor Ignazio de Matteo.—EDITOR.]

Razi says that, according to Qaffal, *tahrif* means to bend something from its natural condition (Mafatih,¹ i, 379). The word is also defined as mispronouncing a word or a sentence so as to change the sense (Zamakhshari's Kashshaf on Kor. iv, 367); as erroneously changing a vowel-sign or a letter in writing or in uttering it (Qaffal in Razi's Mafatih, ii, 479); as the condition of the writing pen when the point is not cut straight but somewhat inclined.

Moslem polemist ascribe *tahrif* in general to the Jews and the Christians in reference to the Holy Scriptures, interpreting the word sometimes as a material change of the text and at other times, as a change in the sense.

Razi notes four kinds of Jewish *tahrif*: 1. Substitution of a term of the Pentateuch for another term; 2. Giving to the context a false interpretation (he regards this as the best explanation of *tahrif*); 3. Simulating adherence to Mohammed's words in his presence but dissenting from him in his absence; 4. Inverting the precepts of the Pentateuch, applying, for example, beating for the stoning therein decreed.

As European scholars and Christian polemist do not agree among themselves about the meaning of *tahrif*, an investigation of its use by the Koran, the most ancient traditionists, and the Moslem polemist, might prove helpful to the student of Islam.

¹ The edition used for reference is that of Cairo 1324 A. H. (2d ed.)

Beginning with the Mecca Suras of the Koran, dating from a period at which Mohammed professed himself to be no more than a prophet preaching to the heathen Arabs the same religion as had been preached to the Jews and the Christians by their respective prophets, we find that these Suras contain no polemic acrimony, no censure whatever, nothing about an external or internal alteration of the Bible on the part of its adherents. On the contrary its genuineness and authenticity are implicitly recognized in such passages as Koran xxviii, 43-54; xlvi, 9; vi, 155-157, which follow:

Chapter xxviii, 43-54 says that the Meccan idolaters, who before Mohammed's appearance alleged that God had never sent them a Messenger to lead them into His way, were, after Mohammed's coming, excusing their unbelief on the ground that he had not brought a book like Moses. The prophet retorts that they did not believe even in the Pentateuch which, along with the Koran, they held to be a work of magicians. This statement puts the book of Moses on a par with the Koran especially when it promises a double reward to those Christians and Jews who believe both in their Scriptures and the Koran.

Chapter xlvi, 9 adduces as a proof of the divine origin of the Koran the testimony of a Jew who was considered by the prophet in position to judge rightly and who said that the Koran was in full accord with the Pentateuch.

Chapter vi, 155-158 asserts that the righteous conduct of the Jews and the Christians is due to the guidance of their divine books. The Meccan idolaters therefore may no longer put forward any excuse, as they also have received a divine book at the hands of Mohammed.

In the Medina period, after much controversy against the Jews and Christians, Mohammed was finally driven to declare that his religion was different from theirs and to raise it from a mere national faith to the rank of a universal religion. From that time on, the former irenic language becomes contentious, polemic. However, on the question of *tahrif*, the Medina Suras also lead to the same conclusion as the Mecca Suras.

Take for example v, 45-52. Tabari explains that "they distort" in v. 45 means that the Jews change the penalty of the stoning sanctioned by the Koran into that of beating and of blackening the culprit's face; that "the word" means "the precepts of God"; and that "If the thing is given to you by Mohammed in this fashion, ac-

cept it; otherwise be on your guard" means that the Jews delegated to question Mohammed on a case of adultery were expected to accept his judgment only if favorable to the penalty of beating (Tafsir, vi, 137). The *hadiths* of Abu Hurayra, Bara b. Azib and Abdallah b. Abbas say that on that occasion he required the application of the penalty specified in the Pentateuch for adultery.

Verse 47 which reads "How shall they take thee as a judge, when they possess the Pentateuch wherein is the judgment of God" means "How shall the Jews accept the verdict of Mohammed when they disobey and disregard My verdict against adultery, set down in the Pentateuch which they possess and recognize as My genuine and authentic book."

Verse 48 brings out the fact that the prophets anterior to Mohammed judged according to the law of the Pentateuch and that in the above mentioned verse Mohammed himself is understood to pronounce himself for the penalty of the stoning and to judge that the two tribes of Nadir and Qurayza should be treated alike in the application of the *lex talionis*, etc. In the above mentioned *hadith* of Abu Hurayra, Mohammed says explicitly: "I judge according to that which is found in the Pentateuch." And in the following *hadith* going back to Ikrama, we read: The Prophet and the prophets which preceded him judge according to the truth which is in it (Pentateuch). Tabari adds that just as the prophets so also the doctors of the Jewish law have judged according to the Pentateuch and that the words: "Those who do not judge according to that which God has revealed are unbelievers" refer to the Jews who, in case of adultery, substitute beating for the stoning and in case of homicide, impose the *diya* (bloodmoney), the whole of it on certain people and half of it on others, and then again they apply the *lex talionis* if the injured party belongs to the nobility, (the *diya* being reserved for the lower classes; see Tafsir vi, 146).

In two *hadiths* (Tafsir, vi, 141) Ibn Abbas explains that the revelation of v. 46 was occasioned not only by the case of an adulterous woman, but also by the fact that Mohammed's judgment was asked on a controversy which came up between two Jewish tribes. Socially the Qurayza stood in respect to the Nadir on an inferior level. So it came to pass that whenever one of the Nadir murdered a member of the Qurayza, the *lex talionis* was not enforced, but the culprit paid 100 camel-loads of dates. Yet when the reverse happened, the members of the Nadir rigorously applied the *lex talionis*. Further, the less powerful tribe of the Qurayza paid the whole of the *diya*, whereas the more powerful tribe of the Nadir paid only one half (Tafsir, vi, 141).

Finally Tabari remarks on verse 51: "God never reveals a book to any prophet but that those for whom it has been revealed must observe that which it contains." Therefore as the Gospel is a book divinely revealed to a prophet, those for whom it has been revealed are under obligation to observe it by the express command of God. Otherwise they are unbelievers.

Razi's comment runs on the same lines as that of Tabari, although enriched with copious and interesting details. Expounding v. 45, he brings out the judgment given by Mohammed in favor of the stoning when he had ascertained through Ibn Suriyya that it was prescribed by the Pentateuch. And in order to reënforce the Mosaic precept Razi recalls that the Shafi'ite school applies the penalty of the stoning to *dhimmis* in case of adultery and adds the following doctrine of ash-Shafi'i himself: It is undeniable that Mohammed commanded the stoning for the *dhimmi* adulterer. Now if this is a part of the religion of the Messenger of God, then our thesis is established. If, on the contrary, it goes back to the Mosaic law, it should constitute law in our religion also for two reasons: 1. Since the Messenger of God in such cases pronounced judgment in accordance with the law of the Pentateuch, it is a duty to imitate him; 2.

Anything established in the law of Moses is in force so long as no other law has come down to abrogate it, which is the case in this matter.²

To shed light on verse 48, Razi says that thousands of prophets came to the Jews between Moses and Christ, without any new book and under obligation to follow the Mosaic law; and that the doctors of the law memorized and ever kept in view these precepts and testified that everything therein contained was truth.

In the words: "Those who do not judge according to that which God has revealed, etc." he also sees the Jews who change the divine precepts because they do not hold them to be obligatory and that such people do not deserve to be called believers either in Moses and the Pentateuch or in Mohammed and the Koran.

About vs. 50-51 he says that the Gospel is a guide because it contains arguments for the unity of God, i. e., He has no companion, nor son, etc., as well as for the prophetic office and the future life; that it is light to the extent that it makes legal precepts manifest and it provides specific teaching of duties to be fulfilled. According to him the words: "Those who possess the Gospel judge according to that which God has revealed therein" (v. 50) refer to the evangelical precepts to which the Christian contemporaries of Mohammed were subjected.

To the objection: How can God command the Christians to judge according to the Gospel, after the revelation of the Koran? he replies: Those Koranic words may signify: 1. That the Christians may judge according to the arguments derived from the Gospel in favor of the prophetic character of Mohammed; or 2, that they may judge according to that which is in the Gospel and has not been abrogated by the Koran; or else 3, that they

² Mafâthîh III, p. 406. On p. 408 Razi mentions a group of Hanafites who on the basis of v. 47 assert that the Taurat and other laws that have preceded the revelation of the Koran are obligatory upon Moslems, so long as they have not been abrogated. Nawawi (d. 1277 a. h.) teaches that not only the man who holds the Koran in small esteem but also those who do not believe in all the Scriptures, who jeer at them or who do not value them, are unbelievers. Thus both *Shafîtes* and *Hanafîtes* implicitly admit the genuineness of the Holy Scriptures, since to the extent that they can consider the laws not abrogated by the Koran as obligatory and in force for the Moslems, they judge them to be just as they were revealed by God.

may judge according to that which is in the Gospel, without distorting or changing it.

An examination of ii, 70-73 will lead to the same conclusion.

Tabari says on v. 70: "Some of them listen to the words of God. . . . distort it, etc." and exposes first the discordant interpretations of the commentators according to which these Koranic words refer either to the Pentateuch or to the divine words heard by a number of Jews when God spoke to Moses. Then he declares that the latter interpretation supported by Rabi' b. Anas (*d.* 140 A. H.) and by Moh. b. Ishaq (*d.* 768 A. D.) is to be preferred. M. b. Ishaq, on the authority of some (Jewish) doctors says that Moses obtained of God permission for some Jews to hear His words when speaking to him. On their return, a few of these privileged Jews reported the opposite of what they had heard. At this point Tabari observes that the Jewish contemporaries of Mohammed could not have been expected to believe in him, inasmuch as they were not unlike their forbears in the matter of lying. Yea, rather they had a stronger disposition to change although they knew that which was found in their Holy Scriptures concerning Mohammed. Moreover, the word *yuharrifuna* here means that the Jews knowingly change the sense, the interpretation of the Pentateuch (Tafsir, i, 278-279).

Concerning v. 71 Tabari follows the explanation of Ibn Abbas, of Abu-l-Aliya and of Qatada according to which that verse means that among these lying Jews it was forbidden to make known the fact that Mohammed and his characteristics were mentioned in the Pentateuch. Concerning v. 73, he reports among others the following *hadith* of Ibn Abbas: "The *ummiyun* are those who do not believe in any messenger sent by God nor in any book revealed by Him; but in order to derive from it some small gain, they write with their own hands a book and say to the foolish: This is from God (Tafsir, i, 286).

This book, says Tabari, contained arbitrary interpretations. And on the basis of the following *hadith* of Ibn Abbas quoted by Tabari (Tafsir, i, 286): "The *ummiyun* neither know nor understand that which is found in the Pentateuch and therefore they arbitrarily deny the prophetic office of Mohammed," we may assume that the book in question contained arbitrary interpretations of such passages of the Pentateuch as refer to Mohammed. That Ibn 'Abbas believes in the existence of references to Mohammed in the Pentateuch is proved by another *hadith* of his quoted by Tabari (Tafsir, i, 280).

Razi also records the two divergent interpretations of ii. 70. But he prefers to see in it an allusion to the Jewish contemporaries of Mohammed. The alteration, then, would have to do with the mention of Mohammed in the Pentateuch and with certain laws such as that of the stoning (i, 377-379). The expression: "after that they had understood it" is explained by him as referring to a conscious and deliberate distortion of the truth as it is in the Pentateuch. The words: "If they meet each other, etc." in vs. 71-72 mean according to him that among the Jews some forbid others to report to Mohammed and his companions the testimonies in the Pentateuch bearing upon his prophetic character. In favor of this he cites a *hadith* of Ibn Abbas the tenor of which is as follows: When the *munafiqs* among the Peoples of the Book met the companions of Mohammed, they said: We believe in that which you believe; we bear witness to the fact that your companion is sincere, that his words are true, that we find his characteristics described in our book; then when they were alone by themselves their chiefs said to them: Shall you report to them that which God has revealed to you in His book concerning the characteristics and the description of Mohammed so that they may be provided with arguments against you?

The same idea is conveyed by ii, 38-39. According to Tabari, v. 38 is speaking of the covenant once estab-

lished between God and the children of Israel by which the latter had undertaken to make plain to the people Mohammed's mission and to believe in him and in that which he would bring from God; and God had promised that if they faithfully fulfilled that covenant, He would cause them to enter paradise, etc. In confirmation of this he quotes among others a *hadith* of Ibn Abbas.

About the words: "Believe in that which I have revealed confirming that which you possess" he says that the Koran confirms the Pentateuch; the children of Israel are commanded to believe in the Koran; believing in it, they will come to believe also in the Pentateuch, since the Koranic command to recognize the prophetic office of Mohammed corresponds to that found in the Gospel and the Pentateuch. Thus to discredit Mohammed is to discredit the Pentateuch.

The words: "Do not barter off my signs for a low price" refer to the habitual concealment by the Jews of the Mosaic testimony in favor of Mohammed. So also v. 38, with the support of several *hadiths* of Ibn Abbas, Mujahid and Abu-I-Aliya.

Speaking of the same paragraph Razi says that the object of the covenant was according to some all the commands of God, but according to others, it was this testimony to Mohammed and his mission. He prefers the latter sense, confirming it with Koran xxviii, 52-54 lvii, 28 as well as with two *hadiths*, one from Ibn Abbas and the other from Abu Musa al-Ash'ari, who was a companion.

The *hadith* of Ibn Abbas runs as follows: "God says in the Pentateuch: 'I will send an *ummi* prophet out of the children of Ishmael. Whoever follows and believes in the light that he shall bring, which is the Koran, I shall forgive him his sins, shall cause him to enter the Garden, and bestow upon him two rewards, one for having followed the books brought by Moses and other prophets of the Children of Israel, and the other, for having followed

the book brought by Mohammed, the *ummi* prophet of the sons of Ishmael.' ”

According to Abu Musa al-Ash'ari, Mohammed affirmed that “three persons had received the reward twice, i. e., an individual who having first believed in Jesus, believed later in Mohammed, etc., etc.” Here, however, Razi makes this objection: If the Scriptures contain testimonies in favor of Mohammed, how does it happen that those who possess them do not believe in him? And in answer he adduces two reasons: 1. It could be known to those alone who had profound knowledge of their sacred books, but as these are few, it is possible for them to keep the characteristics relating to Mohammed concealed. 2. On this question the Biblical text is not very clear, hence doubts and uncertainty may arise. At this point Razi raises the following question: Can it be supposed that the Scriptures contain some mention of the time, place and other circumstances of Mohammed? If so, the Biblical text should be so clear as to make it impossible to conceal these notices. Otherwise the text of the Bible cannot yield any argument for the prophetic office of Mohammed. And he concludes saying that the Bible does not specify the time and the place of the coming of Mohammed in such a clear manner as to be known by everybody. And hence it is not an absolute necessity that these should have been known in the religion of former prophets, (*Mafatih*, i, 315-319). After this Razi busies himself with seven prophecies in the Pentateuch and the Gospels concerning Mohammed (*Mafatih*, i, 319-322).

Razi explains Kor. ii, 38 in two ways; 1. The Koran contains the confirmation of the truth of Moses and Jesus and their books, so that faith in the Koran corroborates and increases faith in the Pentateuch and the Gospel. 2. Those former books teach that it is necessary to believe in Mohammed and hence faith in Mohammed confirms their contents. Razi prefers the latter interpretation because: 1. The testimony of the prophetic books is nothing

but truth. 2. Mohammed knows the contents of those books not by human knowledge but through revelation.

Coming to the Koran v, 16-18, Tabari says that "to distort" (*tahrif*) in this passage means to change the words by writing with their hand other things and by giving them out as divine. Here he quotes a *hadith* of Ibn Abbas according to which "to distort the words" means to distort the precepts of God. Razi notes that "distorting" means here either giving a false interpretation or changing the words. In regard to the expression "giving the lie" he falls back upon Ibn Abbas who says that the word here means neglecting a part of what has been commanded to them in their book, i. e., belief in Mohammed.

The same things are said about iv, 48. lxii, 5, in which we read "those upon whom the load of the Pentateuch has been laid are like unto asses which carry books." According to Tabari and Razi this means that they do not understand the book which they have received nor do they draw any benefit from it and thus fail to believe in Mohammed.

The general inference from all these passages just examined is quite plain. In the Koran *tahrif* means either false interpretation of the passages bearing upon Mohammed or non-enforcement of the explicit laws of the Pentateuch. As for the text of the Bible, it had been altered neither before Mohammed, nor even during his life-time by those Jews and Christians who were not favorably disposed towards his mission. No rival text is assumed. The lie is not inside, but outside of the Scriptures. The books which they write and give out as divine are not parts of, or substitutes for, the Bible.

But it must also be said that Mohammed's harsh judgment does not apply to all the Jews and Christians. Along with these who interpret falsely and substitute other forms of punishment for those specified in the law, there are some who are both faithful interpreters and perfect observers of the Scriptures. To these refer iii, 198 and ii, 115, according to Ibn Abbas and Abdallah b. Mas'ud

(Tafsir i, 391). And it is not mere accident that these traditionists in explaining the two verses above mentioned use v, 16 with the negative particle *la*.

Now all this is decisive argument for the Moslems who absolutely believe in the divine origin of their religion and of the Koran. For us, however, the Koran is the historical record of Mohammed's ideas and judgments. His assurance that the Bible contains prophecies concerning his mission, critically examined, proves to be devoid of all value. As a matter of fact he lacked all the educational requirements competently to judge such questions. A minute comparison shows how inexact and erroneous are the Koranic reports of Biblical matters, a fact which we should perhaps disregard in view of Mohammed's favorable judgment on the genuineness of the Bible. And yet the deficiency of the accord between the Koranic references and the Bible stories themselves show that Mohammed was not consistent (coherent) with himself. He affirmed and then contradicted himself.

In fact, Koranic notices of the Old Testament are sometimes paraphrases of the Biblical text, sometimes contradictions of it and sometimes, mere legends derived from the Talmud or the imagination of Mohammed.

A good example of paraphrasing is vi, 74-78 which amplifies Abraham's call in Genesis xii, 1. The examples of contradiction are many. According to the Koran the basket into which Moses is laid is confided to the waters of the Nile which carries it to the bank (Koran xx, 39 and Exod. ii, 3); it is Pharaoh's wife who wishes to adopt the child (Koran xxviii, 8 and Exod. ii, 5, 9-10); Moses gives drink to the flocks of two women (Koran xxviii, 23-24 and Exod. ii, 16); a son of Noah refuses to enter the ark and drowns in the flood; other believers enter the ark with Noah's family (Koran xi, 42-45 and Gen. vii, 7); Sarah expresses her wonder at the annunciation by the angels that she will bear a son and she slaps her own face (Koran, xi,

74-75; li, 28-29 and Gen. xviii, 12-15); Abraham explains to his son that he has had a vision about offering him as a sacrifice and asks his opinion of it and Isaac answers that the commands of God should be carried out (Koran xxxvii, 101 and Gen. xxii, 1-10); stones of baked clay rain upon Sodom and Gomorra (Koran. xi, 84 and Gen. xxii, 1-10), etc., etc.

Out of the notices drawn from the Talmud we may mention the following: The creation of seven heavens (Koran ii, 27; lxxii, 12; xvii, 46); God is the lord of the heavens and earth and that which is between them (Koran xxvi, 23; lxxviii, 37); God announces to the angels His purpose to create man; angels worship Adam (Koran ii, 28, 32); the dialogue between Cain and Abel (Koran v, 34); Abraham destroys the idols in his father's house (xxi, 58-64); The fire into which Abraham is cast turns cold (xxi, 68-69), etc., etc., etc.

Of the cases in which the inventive genius of Mohammed has been at work, we may cite Koran xviii, 59-81 where he speaks of a journey of Moses, of a fish which is restored to life, of a meeting of Moses with an old man, etc., etc.; ii, 63-68 where a murdered Jew comes back to life at the touch of a piece of flesh from a slaughtered cow and reveals hidden things; ii, 119-129 where Abraham and Ishmael lay the foundations of the Kaaba at Mecca; and especially xi, 27-51; lxxi, 1-29; xxvi, 105-120; xix, 42-50; xxi, 52; vii, 78-82; xxvi, 161 in which ancient patriarchs and their contemporaries are made indirectly to live in, and to describe, the circumstances in which Mohammed finds himself in the Mecca of the idolatrous and intractable Kurayshites.

The Koranic passages referring to the Gospels are few and brief. But here also there is a confusion of ideas and a promiscuity of the true and the false. The Trinity consists of God, Jesus and Mary (v, 116); Jesus was born under a palm-tree (xix, 23); speaks in his cradle (iii, 41); makes a bird out of mud, which, made alive by his breath, flies with God's permission (iii, 43); not

he, but another who assumes his appearance is crucified (iv, 154); Mary is the daughter of Imran and the sister of Aaron (iii, 31; xix, 29; lxvi, 12); they draw lots to decide who shall care for her; Mary is fed with miraculous food (iii, 32); etc.

One may safely assert that when we set aside Mohammed's own inventions and the legendary material that he borrowed from the Haggada and the Apocryphal Gospels, the purely Biblical references of the Koran are reduced to a minimum.

The Biblical references that we find in the Koran are so simple and easily remembered that they make it superfluous to ask who was Mohammed's inspirer. The Christian slave that he adopted as a son, the Jews of Mecca and Medina, the Jews that were gradually converted to Islam, the two sons of Suriyya, the Jews and Christians with whom he must have come into contact in Syria and Arabia are more than sufficient to account for his vague and smattering knowledge of the Bible. Besides not rarely do we find allusions to Bible stories in the preIslamic poetry of Arabia.

Now from the Koran we turn to the oldest and most valuable traditions of the companions. We have seen that in substance Abu Hurayra, al-Bara b. Azib and Ibn Ābbas make *tahrif* consist in that the Jews wander away from the precepts of the Pentateuch. Ibn Abbas asserts further that *tahrif* is misinterpretation. They obscure the passages concerning Mohammed. Ibn Abbas and Abdallah b. Mas'ud give to understand that those who do not practice *tahrif* hold to the precepts of the Pentateuch, read the Scriptures as God revealed them and give them the right interpretation. Thus again we do not have two Biblical texts, but two groups of Jews. Not one of the afore-mentioned traditionists understands the word in the sense of a material change of the text of the Bible. If they had heard something against the genuineness and

authenticity of the Biblical text from Mohammed, they would not have failed to reveal it.

Recording a disputation which the Christians of the Najran and the Jews held before Mohammed, and in which each side professed unbelief in the prophet and sacred book of the other side, Ibn Abbas points out that faith in Jesus was a covenant promise on the part of the Jews in the Pentateuch and that in the Gospel Jesus commands belief in Moses and the Pentateuch. This means that Ibn Abbas believed in the divine value and genuineness of those sacred books (Tafsir, i, 373-374).

Another *hadith* ascribed to Ibn Abbas says that prominent Jews coming to the prophet asked him: "O Mohammed, believest thou that thou art in the religion of Abraham? Believest thou in the Pentateuch which we possess? Wilt thou testify that it is truth from God?" Mohammed answers: "Yes. But ye have denied, etc." (Tafsir v, 72). Another *hadith* of Ibn Abbas mentioned by Ibn Khaldun on the authority of Bukhari says: "God forbid that any religious community (*umma*) should purposely change their book brought down to their prophet or that which is in its meaning, said he. And verily they change and *tahrif* it through interpretation" (Ed. Bulak, ii, 6).

(Here the author siding with Leone Caetani defends against Goldziher the genuineness of most of the traditions ascribed to Ibn Abbas.)

The disciples of the above mentioned traditionists, as well as those who lived later, agree with them in their explanation of *tahrif*. For example Jabir b. Abdallah (*d.*78 A. H.), Mujahid (*d.*110 A. H.) and Suddi (*d.*127 A. H.) speaking of Koran v, 45, 48, relate it to the question of the stoning for adultery. Mujahid speaking of Koran iv, 48, Abu-l-Aliya (*d.*90 A. H.) speaking of ii, 71-73, Ikrama (*d.*105 A. H.) speaking of ii, 169 and Qatada (*d.*117 A. H.) speaking of ii, 154 dwell upon the Jewish habit of twisting the meaning of the Penta-

teuch and the Christian habit of distorting the Gospel in order to conceal the prophecies concerning Mohammed. Suddi speaking of ii, 73 mentions the Jews who write books and sell them to the Arabs for gain's sake. Concerning ii, 95 Suddi remarks that the Pentateuch and the Koran are in full accord, nevertheless the Jews leave the Pentateuch in order to adhere to the book of Asaf (Tabari, Tafsir vi, 138, 146; i, 286, 334). Dahhak b. Muza'im (*d.*102 A. H.) applies Kor. x, 94 and Qatada, Kor. ii, 115 and iii, 2 to the good Jews and Christians who obey their Sacred Books. Qatada, on the basis of Koran v, 52, declares the religions preached in the Pentateuch, Gospel and Koran to be one, although these differ in the law they impose. Abdarra'hman b. Zayd b. Aslam (*d.*182 A. H.) explains *tahrif* in Koran ii, 70 as the practice of some Jews who interpreted the precepts of the Pentateuch to suit those who offered them gifts, while to those who came to them empty-handed they gave the straight interpretation.

Now we come to the Moslem polemist. And of these the first one that will be considered is the Zaydite imam-al-Qasim b. 'Ibrahim (*d.*860 A. D.). In his "Confutation of the Christians" he uses many passages of the Gospels and maintains that the Christians have fallen into error in asserting the deity of Christ because they have not rightly interpreted their books. Then he exhorts them "to observe the Pentateuch and the Gospel revealed to them by their Lord, to cease to invent lies against God, interpreting these books blindly, etc." Then quoting Matt. 1:1; 1:20-21; Luke 1:31-32; John 1:45, 12-13, he finds that the Gospels contain five definite testimonies against the deity of Christ. He once says: "At the very beginning of the book which you call the Gospel are written the words which you have not denied 'The generation of Jesus Christ the son of David.'" It is noteworthy that nowhere he accuses the Christians of having altered the text of the Gospel.

al-Mas'udi (*d.* 965 A. D.) in his *Muruj adh-dhahab*, contesting the Jewish reckoning of the world's age (7000 years) says: "Hence we do not determine that which God has not determined and we do not accept that which the Jews have asserted seeing that the Koran (ix, 48) affirms that they distort the words spoken by God" (*Muruj adh-dhahab*, Cairo, 1303, vol. i, p. 272-273). Here also the alteration is in the interpretation, not in the text. But on the other hand in the same work (vol. i, p. 27) he says that the Gospels contain a good deal of information concerning Jesus, Mary, Joseph; but he does not think it best to relate them because God does not speak of them in the Koran nor Mohammed in the traditions.

Hasan b. Ayyub who lived at the beginning of 987 A. D. does not deny the genuineness and authenticity of the Gospels but accuses the Christians of not having understood them (*Ibn Taymiyya*, by the author, Palermo, 1812 A. D., pp. 124-136).

The Sincere Brethren who flourished at Basra towards the end of the tenth century and composed an encyclopædic work of fifty tractates have taken a stand against the Koran in that on the basis of the Gospel records they have declared the death of Jesus to have been real. For them these passages are genuine because they cite them to prove that Moses, Jesus and the other prophets believed in immortality and eternal bliss. They give a very interesting account of Jesus' mission and spirit (See *Rasail ikhwan as-safa*, ed. Fr. Dietrici, Leipzig, 1883, ii, pp. 600-604). They also hold the Pentateuch, the Gospel, the Psalms and the Koran to be of equal value using them all together as the second source of their knowledge.

Biruni (*c.* 1048 A. D.) occupies himself quite extensively with the dates of Biblical events derived from the number of years directly indicated in the Old Testament or elaborately derived from the Book of Daniel or certain passages of the Pentateuch where the numerical value of the Hebrew letters has been brought into play. In these

minute examinations he finds certain discrepancies within the original text and its translations as well as between the Bible and other chronological sources. He also points out differences among the evangelists in regard to the life and words of Christ. From such premises he draws the conclusion that "the words in the Scriptures have been misunderstood and badly applied (Muharrāf) and the text (*an-nass*) in them has been changed from its right road."

Ibn Hazm (*d.* 1064 A. D.) maintains that the text of both the Testaments have suffered change (See the author's *ibn Taymiyya*, pp. 12-17 and a work which will soon appear on Ibn Hazm's so-called contradictions of the Bible).

Sharastani (*d.* 1153 A. D.) in his *Al-Milal wa-n-nihal* (Ed. Cureton, vol. ii, pp. 48-63) holds that except a few passages of the Pentateuch where some change has slipped either into the writing, or form, or into the interpretation, the whole book bears witness to Mohammed. As for the Gospels, unlike some other polemist, he gives to understand that the present four books containing the allegories, parables, sermons, rebukes and precepts of Jesus are the real Gospel, written by Matthew, Luke, Mark and John, apostles of Christ. He quotes Matt. 5: 44-45, 48; 6: 1; 14: 33; 28: 19; John 1: 1-3, 18; 20: 17.

Fakhr ad-Din Razi (*d.* 1209 A. D.), besides affirming categorically that the Biblical text has not been changed, says that the narratives of the Koran concerning Biblical events are in perfect harmony with those of the Bible, which is an argument in favor of Mohammed, who had not learned them from any human being and must have received them by divine revelation (*Mafātih*, i, 409, ii, 380). He offers two explanations for the Koranic words: "the Messenger confirms the Pentateuch." 1. That Mohammed recognizes the prophetic character of Moses and the genuineness and authenticity of the Pen-

tateuch; 2. That Mohammed confirms that book to the extent that his coming was foretold in it so that when he came he thereby confirmed what was said in the Pentateuch. Here Razi asks the question: How could Mohammed confirm the Pentateuch and the Gospel when the laws therein promulgated differed from those brought by him. His answer is that Mohammed's confirmation implies unity in the fundamental doctrines and laws of all those three books. The difference lies only in the particular laws. But this cannot be called discord seeing that all the prophets affirm that truth in Moses' time was the law of Moses and truth in Mohammed's time was the law of Mohammed.

He raises another objection; How can the Koran confirm those former books when it abrogates the major part of them? As an answer he suggests that the precepts as well as the prophecies concerning Mohammed were in force only until the revelation of the Koran came. Thus they agree with the Koran, and the Koran confirms them. He adds that the Koran confirms everything which refers to God and the events narrated in those sacred books.

Shihab ad-Din Abul-Abbas Ahmad b. Idris as-Sinhaji al-Qarafi (*d.* 1285 A. H.) in his unedited work called *al-ajwiba-l-fakhira an al-aswila-l-fajira* (Vatican Libr., Arabic Section No. 343) reports that the Christians on the basis of the Koranic words: "We have revealed unto thee the book in truth, which confirms the preceding books" maintain that the Pentateuch and the Gospel could not have been nor can be altered because they were sufficiently known in diverse times and countries. He replies that the confirmation applied to the condition in which those books were first revealed, not to their present condition. The Four Gospels contain now so many lies, so many contradictions that they could not have come from Jesus, nor from his immediate companions. The real Gospel as revealed through Jesus is no longer dis-

tinguishable in them. Speaking of the Pentateuch he says that only one *Sura* of it was taught to the Jews by Moses. The book itself was entrusted to the Levites and became lost when Nebuchadnezzar destroyed the kingdom of Israel and massacred the sons of Aaron. After the Captivity Ezra gathered the written parts from the priests who had preserved them and formed the present Pentateuch. Whoever will examine it will easily see in the anthropomorphisms of it that an ignorant man has composed it. He lays this corruption at the door of the intervening paganism of the children of Israel. Besides God's corporeality and His regret for the deluge, he points out: 1, that whereas it is said that Adam and Eve would die if they ate from the forbidden tree, they kept on living; 2, that whereas Lot as a prophet should never have hesitated to obey God, the angels had to push him out of Sodom; 3, that whereas Abraham was a just and God-fearing man he is made in the existing Pentateuch to make Isaac sole heir of all his goods, excluding his other sons. As for the prophecies in those sacred books concerning Mohammed, they had no great importance for the Moslems themselves who have his miracles to fall back upon, but they may be used to constrain the People of Scripture to recognize Mohammed.

According to Sa'id b. Hasan of Alexandria (*Masalik an-nazar fi nubuwwat sayyid al-bashar*, written in 1320 A. D.; see Goldziher: "Sa'id b. Hasan d'Alexandrie" in the *Revue des Etudes Juives*, 1895, Tome xxx, pp. 1-23) both the Pentateuch and the Gospel have been changed. The Christians who find in their present Four Gospels permission to eat the flesh of the *mayta*, the blood and flesh of swine while Jesus says: he did not come to annul but to fulfill the Mosaic law; who say that Jesus forbids circumcision; who eliminate from the Gospel all allusions to Mohammed, cannot pretend to have an unaltered Gospel.

Ibn Taymiyya (*d.*1327 A. D.) generally admits the genuineness of the Scriptures, except in a few instances such as the crucifixion of Jesus.

Jawziyya (*d.*1350 A. D.) in his work called *Hidaya àl-hayara fi ajwibat al-yahud wa-n-nasara* which is largely a plagiarism from his master Ibn Taymiyya's *al-Jawab as-sahih*, holds the Pentateuch and the Gospels to be partly genuine and partly altered. The passages concerning Mohammed, or proving the humanity of Christ, and others which, according to him, have been misinterpreted by Christians to prove the deity of Christ, are genuine. The story of Lot with his daughters and certain portions of the New Testament which he regards as contradictory or improbable are altered. He also accepts Sinhaji's account of the transmission of the Pentateuch to draw the inference that there are alterations, but he does not reach the same extreme conclusions. Unlike Sinhaji he values the so-called Biblical testimonies because Mohammed himself saw in them the best proof of his prophetic mission.

An anonymous writer of the 16th century seems to hold that there are only partial alterations in the Pentateuch. in his work called *Tayyid al-milla* he endeavors to prove that the spiritual supremacy and the temporal power were promised to the children of Ishmael; that not Isaac but Ishmael was the legitimate descendent of Abraham; that Sarah had no superiority whatever over Hagar, who was a legitimate wife. Then he takes pleasure in making a great array of the sins of Israel and her leaders as recorded in the Bible. He does not forget to put into relief what he thinks are prophecies concerning Mohammed in the Pentateuch and the Gospels.

Ibn Khaldun (*d.*1406 A. D.) in his *Kitabu-l-ibar* (Ed. Bulak, 1284, vol. ii, p. 6) holds to the genuineness of the Biblical text, and answering those who accuse the Jewish doctors of having tampered with the Pentateuch he quotes the *hadith* (handed down by Ibn Abbas) which says that it is impossible for a people materially to alter its revealed

books, and Koran v, 47, "They have the Pentateuch wherein is found the judgment of God." He says that an altered Pentateuch would no longer contain the judgment of God. For Ibn Khaldun therefore *tahrif* is alteration of the sense. However he would admit that some errors may have slipped into the text.

At-Tarjuman (see T. W. Arnold's *The Preaching of Islam*), a shallow-minded apostate from Christianity, whom the Moslems hold in great veneration, in his polemic work called *Tuhfat al-arib fi-r-radd ala ahl as-salib* composed in 823 A. H. charges the four evangelists with having greatly corrupted the Gospel of Jesus, which originally was a single Gospel, and takes pleasure in picking out so-called contradictions in the four Gospels.

In his valuable work called *al-aqwal al-qawima fi hukm an-naql min al-kutub al-qadima*, Biqai (d.1480 A. D. answers those who had criticized him for having made of the Old and New Testaments a greater use than was necessary, saying that he had followed in that simply the footsteps of the Moslem *imams* and naming such prominent authors as Abu-l-Fadl Iyad, Ibn Zafar Shams ad-din Abu Abdallah, Taftazani and Sayyid Jurjani. He favors for *tahrif* the meaning of "alteration in the sense" and points out that the text of the Pentateuch is the same all over the world.

Abu-l-Fadl al-Maliki as-Saudi writing a titleless polemic in 942 A. H. with the help of al-Jafari's *Takhjil man harrafa l-injil* considers the Bible as partly altered and partly authentic and genuine. To the latter class belong all the prophecies concerning Mohammed and the passages that show that Jesus was not God but a human being, a prophet and a messenger of God.

To prove the humanity of Christ he examines in the first chapter of his work nine passages of the Gospels such as the baptism of Jesus, Matt. iii, 11-15 (but he rejects vs. 16-17 as spurious); Jesus' temptation (Matt. iv, 1,

11); Jesus' retirement in order to avoid persecution at the hand of Herod (Matt. xiv, 1-13); etc., etc. In the fifth chapter he still tries to prove that Jesus was only a human being and a prophet, and appeals to (Matt. x, 24, 40; John x, 14) some of the miracles of Jesus and such passages as call him a prophet. He discusses also the so-called contradictions of the Bible, and the existence of a Gospel of Jesus apart from the four Gospels.

Hindi belongs to the 19th century and is the author of the well-known *Izhar al-haqq* (1854 A. D.) a polemic writing directed against Protestant missions in India and particularly against Pfander's *Mizan al-haqq*.

He adheres to the view that the original Pentateuch and Gospel having become altered had ceased being revealed books even before the coming of Mohammed. These books are now no more than biographical works in which the false is mingled with the true. It is the Koran that may serve as a guide to what is to be accepted or rejected in them. On the other hand, no judgment must be passed on Biblical matters upon which the Koran remains silent. In confirmation of his thesis he invokes the authority of Ibn Abbas and Jurayj. The view of the first has already been sufficiently discussed. That of the second is expressed in a comment on Koran v. 52 which runs as follows: "As for that which the possessors of the Scriptures tell of their book, if it be found in the Koran, believe it, otherwise do not believe it." But nothing in this tradition could force Hindi's explanation upon us. The contrast is not necessarily between the Bible and the Koran, but rather between the Koran and Jewish reports of Biblical matters. But if Ibn Jurayj's comment may be considered ambiguous, Razi himself is very definite on that verse. Commenting upon it he affirms the genuineness of the Scripture.³

Hindi recognizes *tahrif* in both senses, i. e., as change in words and change in interpretation. He distinguishes in

³ The testimony of the Koran as a book that may not be abrogated nor altered in any way is that the Pentateuch, the Gospel and the Psalms are evermore truth, veracity and permanent. So the truth (*haqiqa*) of these books has always been known (Mafatih Vol. iii, p. 412).

the first one: (1) change of words; (2) interpolation and (3) omission (of words or facts?)

In proof of change in words, in the Pentateuch, Hindi points out the divergencies in dates as shown by the Hebrew, Samaritan and Greek texts. He refers especially to the chronological tables constructed by Henry Westcott in his commentary on the Pentateuch and to Augustine's opinion, therein cited, according to which the Jews changed the number of the years before and after the deluge in order to discredit the Greek version. Hindi quotes further Kennicott and others to prove that the Protestants themselves admit the existence of alteration in the Biblical text. He cites over 35 cases of change in words. Of these the following may serve as example. In Deut. xxvii, 4, the Hebrew text reads "upon Mount Ebal," but the Samaritan text reads "upon Mount Gerizim." He cites 43 cases of interpolation, of which the following are typical examples: Gen. xxxvi, 31 speaks of kings ruling over Israel, a state of affairs of which Moses could have known nothing. Deut. iii, 14 ends with the words: "they are villages of Jair until this day." Moses could not have added the words "until this day". Horne in the first volume of his commentary expresses the opinion that these words were originally a marginal note which later on slipped into the text.

Hindi gives many examples of omission in the Bible. Of these we may cite the following. According to Gen. xv, 13-14 Abraham is told that his descendents shall sojourn in Egypt for four hundred years. But according to Exodus xii, 40 they dwelt in Egypt for 430 years, while judging from the fact that Qahit (Kohath) the son of Levi was the grandfather of Moses (Gen. xlvi, 11) they could not have dwelt in Egypt more than 215 years. On this latter number of years the Protestant historians and commentators agree and it is further confirmed by the fact that Paul counts 430 years from the time of the promise to Abraham to the time of the giving of the Mosaic law (Galat. iii, 16-17). But here the Samaritan text

shows its superiority by saying: "All the time which the children of Israel, *their fathers and their grandfathers* dwelt in the land of Canaan and Egypt was 430 years." Then again Gen. iv, 8, reads in the Hebrew text: "Cain said to Abel, his brother; and when they were in the field, he fell upon Abel, his brother and slew him." But the Samaritan text as well as the Greek and other ancient versions give this passage as follows: "Cain said to Abel, his brother: come, let us go to the field; and when they were in the field, etc." Christian scholars recognizing this omission of the Hebrew text have already inserted the missing words in some modern versions. Besides these cases of *tahrif* in the Scriptures, Hindi speaks also of contradictions and errors in proof of which he compares Ezek. xlv and xlvi with Num. xxvii and xxix; Josh. xii, 24-28 with Deut. ii; 1 Chron. iv with viii, etc.

Among the most recent Moslem polemist we may name Muhammad Effendi Habib and Muhammad Husayn Najafi. In his *Al-burhan as-sarih fi bashair an-nabi*, the first affirms that such parts of the Gospels as are in harmony with prophecies and precepts of the Pentateuch have not been altered. These words imply also the genuineness of the Pentateuch and the prophetic books in so far as they contain prophecies and precepts.

The second author in his *Ad-din wa-l-islam* explains *tahrif* as material change in the text of the Bible, but plainly shows that he has not understood the best commentaries of the Koran. He says also that the Koranic praises of the Holy Scriptures do not apply to the present form of the Bible.

In concluding our review of the Moslem polemist, we may note that while the Koran and the early traditionists recognize the genuineness of the Biblical text, the polemist coming much later are divided on the question, some adhering to the older view and others explaining *tahrif* as corruption of the text.

Abstract made from the original Italian by

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CURRENT TOPICS

Men Wanted for Mesopotamia

No one is better qualified to answer the question as to who is fit for pioneer work in Moslem lands than the Rev. James Cantine, D.D., who looks back upon thirty-four years of experience in East Arabia. Writing in *The Reformed Church Messenger*, he gives the challenge of Mesopotamia, and points out the character of the men needed for so difficult a task:—

“He who would hear the divine call, as did Abraham, to leave country and kindred and father’s house to go and be a blessing to the land of Abraham’s nativity, must have the Abrahamic faith. (Heb. 11:8-10.) A faith that brings *obedience*; an obedience cheerful and hopeful, even though, as with Abraham, the inheritance be a long time delayed. A faith that sees in a strange country, strange to the comforts and advantages of this Christian land—a land of *promise*; not alone the definite promises of the Old Testament prophecy, but the promises of the Gospel, that sustain through the cruel bitterness of the winter’s barrenness, and the exhausting labors of the springtime sowing, until in God’s own time, the harvest promised by our Lord is reaped. A faith that is not abashed nor disheartened at the sight of the ruined foundations of great Babylon and greater Nineveh, nor will be sterilized by too close alliance with the material developments awaiting Baghdad and the Land Between the Two Rivers, but will live for and die expecting a *spiritual* building, whose builder and maker is God.

“Mesopotamia will still be a pioneer field, calling for ability to endure some physical discomfort, much isolation from Christian fellowship and a good measure of self-denial in cheerfully accepting limitation of the usual stimuli to material and scholarly advancement.

“Mesopotamia during the War was called by the English soldier ‘Mespot,’ a word which suggests the crude mingling of many peoples and conditions. And the missionary who works there should not be so appreciative a Caucasian that he cannot easily mingle with those of another color; nor so devoted a denominationalist that he cannot walk in step with those of another inheritance; nor so good a Nationalist that he cannot subordinate his loyalty to the higher allegiance due to the commonwealth of mankind. Especially should he be no man who finds himself unable to cooperate with the ruling power in all its efforts to help forward its subject peoples, nor one unable to recognize what of understanding and sympathy is his due to yield, in return for the tolerance which makes his residence possible.

“One who would speak to the Arab face to face must cultivate those virtues which have made him and his religion such a power in the world’s history—endless patience, not alone with his own neighbors, but with God’s working; a resignation to the Will of God, that will heal many a hurt and ache; a steadfast belief in the ultimate and com-

plete triumph of God's purpose, that will bridge over much discouragement.

"And then there is something, which if possessed, will prove the force that will bind together into a living, powerful personality all other qualifications—an abounding enthusiasm for one's life work. This can be acquired. To those who will acquaint themselves with the history of this ancient land; its long past of Christian life, suffering and martyrdom; its legacy of divine promise; its present day religious importance; its awakening and entrance upon a new era among the peoples of the world—Mesopotamia will still be a word to stir the pulse and kindle the zeal of those who work and pray that the kingdoms of this world may become the Kingdoms of our Lord."

Signs of Harvest in Persia

Whit-Sunday of last year was a red-letter day for missions in Persia. The C. M. S. Missionary Bishop, the Revd. J. H. Linton, writes that the day was unique in the history of God's work, and holds promise for the future. He writes:

"We began the Persian Service for Christians at 8:30 a. m., when five were licensed as Lay Readers or Evangelists, including Dr. Schaffter, two Persian men (one of whom is a convert from a most interesting sect of Moslems known as the 'Ali Atahis, of which I hope to write more another time), and two Persian women, the first Persian women to be licensed as Evangelists. One is the wife of the Deacon here, and the other the wife of the convert from the Ali Atahis whom I have just mentioned.

"Then followed a Confirmation Service when two men and three women were confirmed, all converts from Islam or Judaism. One was an Officer in the Persian Army and is most bold in his confession of faith.

"This was followed by the most remarkable service it has been my joy to take part in, when thirteen men, all converts from Islam except one, a convert from Zoroastrianism, confessed their faith in Jesus Christ and were baptized in the presence of Christians, Moslems and Zoroastrians. We had expected a Jew also, but he did not appear. One young convert sent a message that his father was keeping him a prisoner in his home but that he hoped to be present at the baptism of children in the afternoon.

"As far as I know there have never been so many men baptized in this country at one time. The Persian Deacon who assisted me was trembling with emotion as he prayed. Then came the Holy Communion at which thirty-two communicated.

"The service was just over and the Moslems were gathering for the usual Evangelistic service when, in the presence of them all, a young Persian man who had witnessed the baptism of his friends, stood forth and proclaimed himself a Christian and asked to be baptized there and then! This was a bombshell to the assembled Moslems. He came to see me in the vestry where I examined him. I asked how long it was since he had accepted the Lord Jesus Christ as his Saviour. He said 'I have been a Christian for five months, *but I know it for four days.*' The Persian Doctor and myself questioned him and decided he could be baptized in the afternoon with the other who was a prisoner."

The Moslems of Aïr

The Geographical Journal of August, 1923, has a most interesting account of a journey in Aïr made by Francis Rodd. This visit to a great unoccupied mission field is a challenge to the Church. Only one pioneer at present is on the borders of this territory and hopes to gain entrance. It would seem that these people are accessible to a remarkable degree.

Aïr, apart from the fact that it is a comparatively unknown country, especially in England, is of particular interest to the traveller for two reasons. In the first place, it is a volcanic area of considerable extent in the Central Sahara, inhabited by an exceedingly interesting people, the Tuareg, or People of the Veil; and in the second it occupies a prominent position on one of the oldest trade and culture roads in the world.

Speaking of the people he says:

"Like most nomads, they are thieves and raiders by choice when an opportunity presents itself; they are poor, as only people who have no possessions can be poor, but as hard and as tough as any race there is in the world. They can travel 120 miles in twenty-four hours on one camel, and suffer the extremes of heat and cold alike, clad in a thin indigo cotton robe open at the sides, worn over the usual pair of broad Moslem trousers. When grain is available they eat it; otherwise milk and cheese of camels and goats, with the seeds of the grasses of their arid mountains, constitute their diet, only varied by an occasional dish of tomatoes and onions from their gardens, when they possess any, which is rather the exception; very rarely, sweetened tea or coffee mark red-letter days in their frugal lives. They never lose their temper, and rarely get angry, and their vices are remarkably few—none, I might almost say—for they do not smoke, and drink no fermented liquor of any sort; they rarely have more than one wife, though by Moslem practice they are allowed four. A passion for snuff, and the vanity they display in their personal appearance, are their principal failings; these, with their habit of incessantly asking for presents, excusable in a nomadic people who have so little, are the worst traits in their character, and may surely be forgiven them for the honor they pay to their women, for the love they display to their children, and for the kindness they show to their animals. A Tuareg woman enjoys great freedom before her marriage, and has love affairs of a most romantic description. A man and a girl will ride long distances to meet one another, and at no time are they subjected to censure or surveillance, but after marriage the conduct of the women is generally irreproachable. Their children are admirably brought up; they have wonderful manners, respect for their elders, and unselfishness to one another to a degree which would make European parents envious. Wives may after marriage continue to own and administer their own property, usually in the form of flocks and herds, independently of their husbands. The men do not sit at home while their women work in the gardens or watch the flocks; they have to do the work, assisted by their capable wives when household duties permit. When the script of their language was more commonly used than it is now, the women taught the children to write; they were the keepers and upholders of tradition and lore, and the advisers in tribal matters, for the children belong to the mother's tribe and not to the father's."

The Malkana Sect

FORCED CONVERSION OF MOSLEMS TO HINDUISM

Recent events in India have shown that the boasted Hindu-Moslem unity does not exist; that Islam as well as Hinduism is a religious system which cannot bridge the chasm between the worship of one God and idolatry, not to speak of other grave differences of ideals. The *London Times* gives an account of a recent sinister movement as follows:

"As the Hindu-Musulman affrays at Ajmer (the British enclave in Rajputana), Agra, Meerut, and elsewhere are developing (as the Sikh trouble developed) from a cloud no bigger than a man's hand into a serious menace to public tranquillity, the politico-religious direction in which certain advanced Hindu politicians are moving in Northern India may be briefly explained.

"The Malkanas are a sect of Mohammedans who, it is claimed, were originally Hindu Rajputs; they still observe Hindu customs and usages and bear even Hindu names. About 1905 a movement was started for bringing them back into the Hindu fold, and two years later the association carrying on this work was designated the Rajput Shuddhi Sabha. But the movement waned for some years, and was revived only in December last by resolutions passed by the Rajput Conference, moved thereto by the district and provincial conferences.

"The movement is now being propagated sedulously by the Arya Samajists (the well-known aggressive reform movement within Hinduism), headed by Swami Shraddhananda, who is a staunch non-cooperator. The unprecedented scale on which conversions are now being carried on by this proselytizing section seems to be inspired, in part at least, by the desire of the more eager Hindu politicians to swell their numbers, a step with political advantages where some measure of communal representation on local bodies exists.

"Though the Malkanas are found mainly in the United Provinces, the promoters of the agitation come largely from the Punjab, which has always been notorious for Hindu-Moslem disputes. Fearing that the absorption of hundreds of thousands of Musulmans into another religion will lead to social disintegration, the Mohammedans started a counter organization. Threats, forcible conversions, and violence followed, and consequently upon the murder of a Hindu named Narsingh Das while delivering a speech at Ajmer in June, the Hindus observed a *hartal* (day of mourning).

"Even the big landowners and in some cases the Indian Princes have been roused to participate in the campaign, and the agitation has penetrated into the territories of the latter. The movement has had an influence on affairs in Bhopal, in Bharatpur, in Rampur, and even in Hyderabad. From Bharatpur came the strange story that the Malkanas, who had been converted to Hinduism, reverted to Islam, and then again became Hindus owing, it is alleged, to having been frightened by the armed police of the State by false charges of dacoity. The movement has even extended into the Frontier Province, and from Afghanistan comes the report that the Ameer has deputed one of his kinsmen to watch its course. The Afghan papers publish exhortations to weed out the evil from their soil."

Sir Rabindranath Tagore on Islam

According to a Calcutta paper:—"Sir Rabindranath Tagore, Bengali poet and 1913 recipient of the Nobel prize for literature, said in an interview that on his last visit to America in 1920 he was greatly shocked and disappointed by the selfish, nationalistic spirit which he found and that he did not intend to visit the country again. With regard to Indian affairs the poet predicted that the Mohammedans would soon gain supremacy over the Hindus, bringing India again under Mohammedan rule.

"Tagore was found at his home and school at Shantiniketan (the abode of peace), which is about four and a half hours by rail from Calcutta. When asked if he intended ever to go back to Europe and America the poet said that while his first visit to America, in 1916, had led him to believe that the United States had become so powerful and so advanced in civilization that it would be able to avoid war itself and would also, by economic pressure, be able to prevent long conflicts between other nations, his last visit had brought only shock and disappointment. The country was war-mad, he said, and without the patience to listen to philosophers, poets or dreamers.

"I am afraid many of the things I had to say were unpopular,' he added, 'because an intense spirit of nationalism was sweeping America. I am opposed to nationalism in every form. For me every question is an international one. The press and public men were clamoring for what they called 'hundred per cent Americanism.' Ah, but that is a dangerous pattern.'

"In answer to questions regarding the future of India Tagore predicted the conquest of Mohammedanism over his own religion of Hinduism. 'It is possible,' he said, 'that Hinduism may be a religion of the past before many years and the inhabitants of India converted to Islam by force. And who knows but that it might be a good thing for India if the Mohammedans were to overrun it again?'"

The Moslems of Bosnia

The Rev. Alexander Ramsay, D.D., writes in the *British Weekly* concerning the people of Yugo-Slavia. Among them Islam is also in evidence. Of one section of this heterogeneous country, he writes:

"In Bosnia the Mussulman is in evidence. He is not, indeed, like his fellow-believer in Macedonia, a Turk, but, on the contrary, a pure Serb, whose fathers'verted when the Turks came into possession of the land. They are, however, very loyal to the faith of Islam and its social customs, and certainly, judging by the number to be seen on the streets, the veiling of the women persists. Serajevo, Bosnia's capital, leapt into evil fame as the scene of the event which proved the immediate cause of the outbreak of the war. Serajevo is fascinating in interest because of its wonderful bazaar, an amazing network of narrow streets and open shops and Eastern traders, and beautiful for situation, with the River Bosnia flowing through the middle of the town and the houses built on the hillside, and picturesque with the graceful, tapering minarets of well-nigh one hundred mosques, one of which is among the noblest edifices Islam can boast. It is to pass at a bound from the East to the West to go, as I did, from Serajevo to Zagub, the capital of Croatia, and the

most modern and up-to-date town in all the State. But the majority of elected members of Croatia refuse to sit in the Parliament at Belgrade and demand autonomy for their own province and a federation, on the model of Switzerland, for the Serb-Croat-Slovene State."

La Tribune D'Orient of Geneva

Under the editorship of Aly El-Ghaiaty (8 Rue Barthelemy-Menn), this organ appears in French and Arabic as a bi-monthly, professedly to defend the rights of the new Oriental states. Such questions as the Peace of Lausanne in its relation to Turks, Egyptians and Arabs, present conditions in Persia and Afghanistan, the condition of foreign students in Europe, etc., form the topics of editorials and correspondence.

This journal is an interesting proof that the center of the League of Nations is also becoming the center of political propagandism for Islam.

Two New Mosques in Berlin

Islam is exerting considerable influence among Oriental students in Berlin. Two mosques have been erected in the suburbs, largely at the expense of Indian Mohammedans. The number of Moslem students in German universities is given as follows: 400 Turks, 300 Persians, 250 Egyptians, 85 Tartars, 60 Afghans, and 150 Indians. In the prospectus of one of these mosques we read: "The construction of this mosque is not solely to provide for the needs of Orientals, but also to furnish a center of missionary activity and to explain Islam to the German people."

A London correspondent of one of the Arabic papers in Cairo sends a telegram that the foundation of one new mosque in Berlin was laid with great ceremony.

"Mubarak Ali represented the Ahmedieh movement. Many Turks, Egyptians, Persians and Indians were present, as well as representatives of the Berlin Government and Municipalities.

"Mubarak Ali made a speech in English and in consequence several Egyptians interrupted him frequently, one crying out in a loud voice, 'Why do you speak the hated English language?' Another shouted: 'What you are saying is all lies; this is not a mosque but an English barracks built with English money.' This gave rise to a wordy conflict between the adherents of different Mohammedan movements, and finally the police had to interfere and turn out the interrupters.

"The same correspondent also reports that the Committee of the Egyptian National Party in Berlin has addressed a letter to the Pan-Germanic press stating that the Ahmedieh movement is composed of a group of English and Indians pursuing a purely British colonial policy with a view of exercising strong influence on the Islamic world. The committee adds: 'Our duty as nationalists and Moslems is to put ourselves on guard against this dangerous movement. Otherwise we shall be dragged into the British hell.'"

Present-day Difficulties in Palestine

The difficulties of missionary work in Palestine have not been altogether removed because of the British mandate. In fact in some respects

they have increased. The actual situation is described in an article by the Rev. A. J. Mortimer, of Nablous, in the *Church Missionary Outlook*. He answers questions that will have occurred to many who are praying for Palestine:

“What are the present prospects of winning converts from Islam in Palestine? Is it easier for a Moslem to become a Christian under the terms of the British Mandate than it was under the Turkish régime? Is the law now administered Ottoman or British, and, if the latter, is there complete religious freedom?”

“These are questions to which supporters of missions at home may rightly expect to find an answer in the pages of the *Outlook*. This article is an attempt to supply the answer.

“The law, as at present administered, is neither wholly Ottoman nor wholly British, but a compound of the two. The basis is still Ottoman, but from time to time, as occasion arises, new ‘ordinances’ are published from Government House, Jerusalem, superseding or modifying the old order.

“When the High Commissioner, Sir Herbert Samuel, arrived in Palestine to take up his post, he read publicly in Jerusalem and Haifa, before representatives invited from the surrounding districts, a letter from King George V to the people of Palestine, in which, among other things, complete freedom of conscience was proclaimed. This clause was confirmed by the new constitution lately promulgated after the signing of the Mandate.

“Under the old Ottoman law, any one wishing to change his religion was compelled, in order to have the change legalized, to submit to an examination, not exceeding two hours in duration, by the local head of his former religion, with a view of his being dissuaded from the step. In the event of his not being dissuaded, his change of religion became legally recognized and valid.

“In practice, however, so far as Palestine is concerned, the law seems to have been applied only in the case of Moslems wishing to change their creed, and not vice versa. In one notable case the result of the ‘examination,’ as announced, was an obvious falsification of the facts, and was followed by the disappearance of the convert! On the other hand, an experienced missionary worker has related that in Egypt, on more than one occasion, he has effectively claimed the right, under this law, of interviewing would-be perverts to Islam, and that, in most cases, he was successful, generally after a few minutes’ conversation, in dissuading the ‘pervert’ from his intention. Quite often the motive for the change was not religious conviction, but the desire to contract a marriage.

“A new ‘ordinance,’ reviving this Ottoman law, has lately been published, with modifications, e. g., the arrangements for the ‘examination’ are to be made under the direction of the local governor, generally an Englishman, and the ordinance is of course equally applicable to Moslem, Jew, or Christian.

“This law, so long as it is equitably administered (and the supervision by an English governor is a guarantee of fair play), should be welcomed by the missionary, seeing that it affords equal advantages to the heads of each religion.

“At the same time the would-be convert to Christianity must be pos-

sessed of intellectual conviction to face the ordeal of a two hours' cross-examination at the hands of the local mufti, and also of courage, both moral and physical, having survived his examination, to meet the obloquy, not to say persecution, at the hands of his former co-religionists, which is fairly certain to follow.

"The present attitude of the Arab population, in refusing to recognize the new Palestine Constitution under the British Mandate, tends to complicate matters should new cases of conversion arise in the near future."

Mohammed's Marriages

From correspondence in *The Epiphany* conducted between a Moslem and a Hindu regarding the social life of Mohammed the Prophet we glean the following paragraph in which Solomon Ramalingam, of Manimangalam, answers his opponent as follows:

Mr. Shamoan Ahmed is entirely mistaken in saying that Mohammed married all his wives before he received the ordinance of God concerning polygamy, because the Koran says that God had granted him a special favor above all other Moslems, that he might have as many wives as he pleased. It is written in Sura Ahzab (33-49), "O prophet! We have allowed thee thy wives whom thou hast dowered and the slaves whom thy right hand possesseth, out of the booty which God hath granted thee, and the daughters of thy uncle and of thy paternal and maternal aunts who fled with thee (to Medina) and any believing woman who hath given herself up to the prophet, if the prophet desireth to wed her. A privilege for thee above the rest of the faithful." This removes from the prophet the restrictions placed on other Moslems in Sura Nisa (4.3), in which only four wives are allowed and in 4-27 of the same Sura, in which marriage with near relations is also forbidden. In the *Mishkat-ul-Masabih*, it is related that Ayesha said, "I was reflecting upon the women who had given themselves to the prophet (upon whom be mercy and peace), and I said, 'What! Does a woman give herself away?' Then God sent down the revelation, 'thou mayest decline for the present whom thou wilt of them and thou mayest take to thy bed her whom thou wilt, and whomsoever thou shalt long for of those thou hast before neglected; and this shall be no crime in thee!' I said, 'I see nothing in which your God does not hasten to please you in your passionate desires.'" (Babul-Isharat-un-nasai.)

In *Suratul-Halabiyya* it is written, "When the prophet of God longed for any unattached woman, it was his privilege to go in to her without the word 'marriage' or 'gift' or without any marriage-agent or witnesses, as happened to him in the case of Zainab-bint-Jahsh, as has been said before, and without her consent. And if he longed for any married woman, then it became incumbent upon her husband to divorce her for the prophet." (Vol. iii, p. 336.)

I do not understand what political motive was there for Mohammed in adding to his well stocked harem Safia the beautiful Jewess, wife of the chieftain Kinana.

Islam in Zanzibar

A newcomer describes in *Central Africa* his impressions of Mohammedism in Zanzibar as follows:

"First of all let me say that I hope you have started to print the Swahili Koran. There is not the slightest doubt that it will be of the greatest value. It is not merely that it will enable our Christians to know what the Mohammedans are talking about; it will compel the Mohammedans to realize what they themselves are committed to. That is more important than one might think. Often, when I am talking to Mohammedans, I refer to some passage in the Koran. I generally get one of them to read out the Arabic, and I then ask him to translate it. In many cases he can pronounce the Arabic quite accurately, but has no notion of its meaning! I have to translate it for him! That is unfortunate, because, if you have to tell a man what he believes, before you proceed to tell him that he is wrong in believing it, your argument seems to lose some of its force!

"Also, it is not always easy to convince him that your translation is correct. (As far as I am concerned, he might quite reasonably doubt the accuracy of the translation, if I had not carefully swotted it up beforehand!) What I hope is that Canon Dale's translation will come to be accepted by the Mohammedans as an accurate translation. I think his prestige is great enough to accomplish this. In such a matter the fame of the translator's scholarship is at least as important as any demonstration of his accuracy. It will be a very great gain, if one can assume that one's Mohammedan opponent understands his own Koran.

"When I came out, I suppose my first impression, with regard to Mohammedan work, was one of disappointment; the number of converts (i.e., from Mohammedanism) is so small. But during the past two years I have realized that, although the number of actual converts is small, the number of Mohammedans who have been greatly influenced by Christianity is large. This is bound to produce results in the future. As far as I can judge, the seed has been sown over quite a large area, and, although it may be years before it comes to anything, it will come to something eventually."

Islam in Inner Mongolia

In the *Geographical Journal* (London, June, 1923), there is a most interesting paper on Present Conditions in Inner Mongolia. The author, Mr. L. H. Dudley Buxton, calls attention to the gradual but irresistible penetration of Moslem traders and cultivators.

"The increasing number of these Moslems on the border is a matter of great importance, both because the Moslems in China have not yet been properly studied and also because the Moslems have in the past proved to be some of the most turbulent of the Chinese. The Moslems are usually known as *Hui hui*, although in Peking they are often called by the less polite form of *Hui tzu*. There are several groups present in China whose origin is different. First, in Peking, in the southwest corner of the Chinese city, a flourishing community of Arab Moslems live. Once they discovered that I could read a little Arabic they were very friendly, and apart from Broomhall's book most of my information about the Chinese Moslems was gathered from them. They form an entirely different community from the people in Inner Mongolia. The ahuns (teachers) at any rate all speak Arabic, all cut the moustache, abstain from pork and tobacco, and are physically very different from the Pekingese. They used to before the war occasionally send some one

to Stamboul to learn the proper way to read the Koran. They claimed to have come to Peking by sea by way of Canton. The Turki community in Peking who claimed to come from Samarkand spoke Turki but not Arabic; they observe the pork taboo but smoke tobacco, an unusual thing for the Moslem in China. Both these communities claimed to have no connection with the Moslems in Sinhwa. Unfortunately I did not get an opportunity of talking to any of the ahuns there. In the latter place they claim to be akin to the Shansi and Kansu Moslems; indeed, most of the immigrants are from the former province. They do not eat pork nor smoke tobacco, but they have no objection to others smoking. My Moslem hosts were the agents of the British American Tobacco Company, and always offered us cigarettes though they would not touch them themselves. There were quotations from the Koran written above the door of the restaurant, but my hosts could not read them. The Chinese authorities treat these people with great caution, they are not *weigwa jen* (foreigners), but on the other hand not fully Chinese. They have at times shown great outbursts of fanaticism, which makes for the respect with which they are treated.

"These facts being so, it is to a certain extent doubtful whether we are quite justified in referring to these settlers who are pressing forward over the plains as Chinese. In spite of the time that they have been associated with the Middle Kingdom they have not been absorbed, but we have consistently used the term for want of a better, and also because, although the Moslems can often be distinguished by their physique, their general culture is essentially Chinese. It seems probable that these Shansi cultivators pressing forward over the plains are physically akin to the Mongols, being probably of Turki or even sometimes of Mongol affinities although with at least 50 per cent Chinese blood. For our present purpose, however, we are interested in their culture, not their physique. The culture is, as we have endeavored to show, materially Chinese, although the religious gap between them and the Chinese is so great. If the future of the border is to be bound up with these people who in the last century have shown themselves such unruly subjects of the Chinese rule, the next generation may have very interesting developments. At present the settlers are too much engaged in their struggle with their environment to have any leisure for politics. If the land they are ploughing shows itself to be sufficiently fertile for their numbers to increase, they will be in a position to follow the example of their co-religionists and possibly their close relations from Kansu. At present all we can record is a successful fight, both against nature and against the Mongols, of a comparatively small body of men who are every day increasing, and who both by their ethnic affinities and by their religious habits are particularly well suited to overcome their geographical environment.

"In Peking itself the Moslem trader is at a great disadvantage compared with the non-Moslem owing to the universal part which the pig takes in the food of the people. In the border and in those places where Moslems are numerous this disadvantage does not hold. In Sinhwa, for instance, the principal restaurant is Moslem. Emphasis must be laid on this point owing to the great Chinese habit of transacting business in restaurants."

BOOK REVIEWS

Selections from Muhammadan Traditions. Being a carefully chosen and thoroughly representative collection of the most authentic traditions from the celebrated *Mishkátu'l-Masábih*. Translated from the Arabic by the Rev. William Goldsack.—The Christian Literature Society for India.—Madras, Allahabad, Rangoon, Mysore, Colombo.—1923. pp. 309.

This translation of selections from Mohammedan Traditions affords the English reader an opportunity of becoming acquainted at first hand with one of the sources of the system of Islam second in importance only to the Koran itself. The Traditions, as a record of "the words of the prophet and his actions and what he permitted," in all of which according to Moslem belief he was divinely guided, are held to be in a secondary sense inspired, and have accordingly exerted a formative power in the development of canon law, in exegesis of the Koran, in biographies of Mohammed and in the history of the early fortunes of the faith. Thus their influence not alone upon Islam as a system but also upon the daily lives of millions of Moslems is difficult to over-estimate.

The "*Mishkátu'l-Masábih*," from which this selection of traditions has been drawn, is one of the most famous compilations or reductions from the vast volume of traditions in existence. The six standard collections known as "*Al-kutubu 's-sitta*," "the six (correct) books," together with the numerous other collections of less authority and value, contain great numbers of traditions, hundreds of which are repeated in more than one collection. To avoid such repetition, and to secure a thoroughly trustworthy and representative selection, various attempts at compilation have been made, of which the "*Mishkát*" is one. This work, originally called the "*Masábih*" was compiled by Imam Abu Muhammad al-Husain ibn Mas'úd al-Firá'í of Baghdad, who died in 516 A.H. In the year 737 A.H. Shaikh Waliyu 'd-Din Abu 'Abdu'llah Mahmúd revised and enlarged the "*Masábih*," and also added much to the value of the original compilation by quoting the authorities from which the various traditions were derived. This revised edition is now known as the "*Mishkátu 'l-Masábih*." The present translation of selections was made from a Lahore edition of 1321 A.H.

The contents are arranged in books, each with a heading indicating the subject dealt with. Thus, there is the "Book of Faith," "Of Knowledge," "Of Purifications," "Of Prayer," "Of Biers," "Of Alms," "Of Fasting," "Of Buying and Selling," "Of Marriage," "Of Foods," "Of Medicine and Spells," "Of Good Manners," etc., etc., to the number of twenty-five. Each book is divided into sections, each of which bears an appropriate heading. Thus, in the "Book of Purifications" we find the following: "What Acts Necessitate Ablutions," "Rules Regarding Natural Evacuations," "On the Use of the Twig for Cleaning the Teeth," "Laws Regarding Purification with Water," "On Bathing," etc., etc.

Under each section are given the traditions which are supposed to illustrate the subject under discussion, together with the authorities from which the tradition has been quoted. The "*isnad*" of each tradition is not given. Thus, in the "Book of Medicine and Spells," under the section "Concerning Visions," is the following tradition, quoted from the collections of Muslim and al-Bukhari: "It is related from Abu Hurairah that, 'The Prophet said, "He who sees me in sleep, has certainly seen me; for Satan cannot fashion himself into my likeness."'" (p. 231.)

Even the casual reader will be impressed by the number of sections which the translator has deemed it necessary to omit and instead to insert the formula: "The traditions in this section are quite unfit for translation." This concession to Western decency, except for the implication underlying the necessity for omission, veils the real character of great numbers of the traditions, those omitted being on subjects of practical import, most closely affecting the lives of the people, and in which great detail is considered necessary. Were the "*Mishkât*" to be translated in its entirety it would furnish, without additional comment, a sufficient answer to those apologists for Islam who laud its high moral standards and adaptability to Western life.

The present translation is the only one at present available in English, the one made by Captain Matthews in 1809 being long since out of print, and now unobtainable. As a brief introduction to the study of the Traditions it is to be highly commended to missionaries and all who wish to gain a better understanding of the Moslem religion, and to be able to make a more sympathetic approach to its followers.

C. C. ADAMS.

The Ottoman Empire and its Successors. 1801-1922. By William Miller. C. U. P. 599 pp. 3 maps. 12s. 6d. net.

This volume of the Cambridge Historical Series is a welcome and useful help to the student who desires to grasp the historical movements which have resulted in the Peace of Lausanne. But he will have to recognize that the title of the volume is considerably wider than the range of its treatment. Relations with Egypt are expressly relegated to another volume, and only a cursory mention is made of the Libyan campaign, which gave the remaining fragment of North African territory to Italy, while Arabia and Syria are barely mentioned, and the internal development of Anatolia, now the sole successor and representative of the Ottoman Empire, is hardly touched. It is, in effect, a history of the Balkan Peninsula from the time when the rule of Turkey reached to the Save and the Danube on the north, and eastwards embraced the whole Danube Valley up to the Dnieper, including Wallachia, Moldavia and Bessarabia. Mr. Miller sets forth carefully and in considerable detail, but without much inspiration, the steps by which the Ionian Isles after the Napoleonic wars were placed under British protection and through many insurrections and intrigues a Greek kingdom was established and developed, till in 1864 it took over the Ionian Isles and again expanded till now it is only bounded on the north by Jugo-Slavia and Bulgaria. In like manner the early risings of Serbia are followed to the issue of the Great War, and we note the growth of the "Danubian Principalities" into Rumania, the expansion

and curtailment of Bulgaria and the provinces of Montenegro and Albania. Apart from the numberless internal risings here partly chronicled, the history of the Ottoman Empire through the last century and a quarter is a grim chronicle of wars; the Napoleonic campaigns in Egypt and Syria, the Crimean war, the Russo-Turkish campaign of 1878, the wars of the Balkan League in 1912 and the Great War of 1914-18. He that took the sword has perished by the sword. The empire is defunct, yet the nation remains. The jealousies of Turkey's opponents, which delayed the dissolution of the Ottoman empire for over a century, have enabled the Turk to reëstablish himself with a *pied-à-terre* in Europe as a token of his footing in the comity of European nations, while ruthlessly excluding the alien in religion and race. There are signs of the working of Christian leaven which has been hidden in the mass of Turkish society and life. Its effect on the future of the nation will depend very largely on the active Christianity of the nations liberated from the Turkish yoke.

H. U. WEITBRECHT STANTON.

Palestine, the Land of Three Faiths. By Philip Graves, with an introduction by D. G. Hogarth, C. M. G. publ. Jonathan Cape. London. 1923. pp. 286. 16 Illustrations, 4 Appendices and Map. 12/6 net.

This lucid, even-tempered and obviously well-documented book by a Special Correspondent of *The Times* is an attempt "to give as impartial an account as possible in brief compass of the recent history of Palestine and of the present situation in the country, with special reference to the relations between Jew and Arab." The author's primary concern is the politico-geographical importance of Palestine, for him "the bridgehead of the Suez Canal, the spinal cord of the British Empire." Neither Zionism nor Islam seems of vital interest to him from the religious point of view, and one wonders why the third faith, Christianity, is referred to at all in his title. It passes almost entirely by the board in the book itself.

Many will welcome Chapter 2 for its clear summary of the history of the Balfour Declaration and of its limitations from the Zionist viewpoint in Appendix I, a translation of the introduction to "Ten Essays on Zionism and Judaism" by Achad Ha-Am, the leading exponent of philosophic Zionism. Far from being "the price unreflectingly or unwillingly paid by the British Government in return for Jewish support in a crisis of our national fortunes," it was "the culmination of long negotiations" and, "of the steps taken by the British Government during the last 18 months of the war, few were as deliberately and reflectingly taken" (p. 47). The author further examines most carefully the charge made by the Palestinian Arab Delegation and other opponents of Zionism that the Balfour Declaration conflicts with the terms of the British "agreement" with the now King Hussein of the Hijaz in 1915. In this connection use is made of an important official letter from Sir H. McMahon, of March 12, 1922, which conclusively refutes the said contention (p. 53-54). As Achad Ha-Am himself has declared the British Government only promised to facilitate the establishment in Palestine of a National Home for the Jewish people. It never undertook "to make the Jewish people sole ruler of the country" (p. 252).

Readers of *THE MOSLEM WORLD* will, however, be probably chiefly

interested in Chapter 4 on "Arab Nationalism," Chapter 5 on "The Palestine Arabs and their Grievances," and Chapter 12 and Appendix 4 on "Our Present and Future Policy in the Holy Land." One feels Mr. Graves has penetrated further into the psychology of the Arabs than the Jews, and at times he is almost anti-Zionist in sympathy. At all events he profoundly believes in the Arabs, and his fervent hope is "that we shall not support any policy hostile to Arab rights and favorable to Zionist political domination over an Arab majority" (p. 239). "The Arabs, in their turn, must notice that it is only through cooperation with moderate Zionism that they can hope to see Palestine prosper both economically and culturally. . . . Without Jewish interest, without Jewish aid, can the Palestinian Arabs play any worthy part in the modern world?" (p. 240-1), And to help forward such cooperation it is of vital necessity that British administrators continue in the country. "In the long run it is the British people that will count most in the solution of the Palestinian problem. . . . By abandoning Palestine altogether, we shall cause an international scandal. . . . a worse disorder than even the Turks created" (p. 246).

E. I. M. BOYD.

Onze Zendingsvelden. West Java als Zendingsterrein der Nederlandsche Zendingsvereniging. Volume III. By M. Lindenborn, Director der Ned. Zend. Vereeniging. pp. 192.

Midden Java. Ten Zuiden. Volume IV. By D. Pol, V. D. M. pp. 336.

The Joint Committee on Mission Study in the Netherlands, which represents all of the larger societies engaged in missionary effort, is to be congratulated on this new series of textbooks. In every respect they compare favorably with those published in America and in Great Britain for similar purposes. It is at once the good fortune and the misfortune of Christians in the Netherlands that their attention can be called only to mission work in their own colonies, to which all mission effort is practically limited; the only exception is the small Dutch Mission at Calioub, Egypt. Java has a population of 35½ million on an area not much larger than that of New York State. It is not surprising, therefore, to find that both by the laws of comity and the vastness of the field, each area has been designated to some special society. Dr. Lindenborn, the Director of the Society at work in West Java, describes this country, the people, the early history under Dutch rule, the Moslem awakening and the character of Islam, in six chapters. The remaining five chapters give detailed information regarding the work of his own Society, their present methods and the results since the work began, in 1858.

Mr. Pol has given us a larger book on a more important field, although occupied by a smaller Society. He follows the same general outline, sketching mission history from 1861 to the present period. The modern revival in Islam took its rise in this part of Java, and Solo with Djokja are perhaps the most important centers today of Moslem press activity. For thoroughness of preparation on the part of the mission staff, faithfulness to evangelical teaching and effectiveness of local administration, especially also in the preparation and distribution of literature, the Mission of de Gereformeerde Kerken is well known. It is unfortunate for the general reader that we have so little on these important missions in any language other than Dutch. We hope that

some day the Dutch Missions will issue a study textbook in English on all the mission work in the Dutch East Indies not sectional or denominational, but broad and inclusive, to give a bird's eye view of the marvellous work accomplished in evangelizing Animists and Moslems throughout Insulinde. Even for those who read Dutch, the present series of textbooks offers far too much detail; one cannot see the wood for the trees.

Z.

"The Unveiled Ladies of Stamboul." By Demetra Vaka. Pp. 261. Price \$4.00. Houghton Mifflin Company, New York, 1923.

These character-sketches are in a sense the artistic summing up of a brief visit to Constantinople made in the year 1921. The half dozen or more unveiled ladies, who appear successively, and disclose to the reader their intimate hope and hates, their emotions and struggles of soul, typify the womanhood of a new Turkey, which, the author hopes, is paving in doubt and pain the way whereby the womanhood of all Asia may at last pass toward freedom. But for all that they are meant to be types. Demetra Vaka's characters are human, and linger in the imagination for a time after the book has been laid away. Unity has been given the whole through the positive personality of the author herself, who moves with her characters through the pages of the book, never lost sight of, and never at a loss for an interpretation of any political situation. We are made to feel very much at home with her from the first. She has decided to write a new book about Turkey. She and her husband have come all the way from America that she may collect material for it. Her visit to Constantinople, although brief, is therefore one of some importance. Her book when completed will perhaps help to clear up the political intricacies of the Near Eastern situation, for it will make an appeal to the good sense and intelligence of Turks and Europeans alike. The author feels herself particularly fitted for the task she is undertaking. To begin with, her long absence from Constantinople is offset by the fact that she is an extremely cosmopolitan person, the Ottoman Greek wife of a New Englander. As such she may not only speak of such diverse things as the Hellenic heritage, Near East Relief orphanages and Ottoman patriotism with a gentle note of proprietorship in her voice, but she may also be excused for offering to the world in general her own interpretation of international-mindedness as a panacea for the ills under consideration. We are led to understand that there are additional circumstances which make it fitting that Demetra Vaka should write this book. Most persons after an absence of twenty years could not regain in the brief space of fifteen weeks sufficient intimacy with life in the new Constantinople to warrant rushing into print. But it is otherwise with Demetra Vaka. The incident of her absence becomes less important when we learn that during it her active intellect has been busied in the acquiring of a close familiarity with the general course of Turkish history. More significant still is the author's graceful acknowledgment of the notable fact that she is conversant with all the details of the recent history of the Ottoman Empire. What more could one ask of any author by way of equipment? And although most of her analyses of political situations are divided between the obvious and the contradictory this may readily be explained by the fact that her

interviews in Constantinople have been with persons of many and varied opinions. The upshot of the whole is this, then,—that if it was the author's purpose to present a series of pleasing short stories she has attained some measure of success; if, however, her purpose went deeper it has not been achieved. For in order to make a contribution of any moment toward the peace of the Near East an author must be able to do more than to revel in sentimentalism frequently conscious, occasionally unconscious and sometimes apologetically self-conscious.

ELIZABETH P. MACCALLUM.

Inheriting the Earth or The Geographical Factor in National Development. By O. D. Von Engelen, Ph.D. VIII plus 379 pp. Price \$2.00. The Macmillan Co., New York, 1922.

The book does not touch missions at all but the student of missions may get helpful ideas from the author's treatment of the relation between temperate zone nations and the tropics in the latter part of his book. His thesis is that geography is the one real factor in determining national life and character but *this* geocentric theory also seems to move in "circles and epicycles."

F. J. B.

Malaya. The Straits Settlements and The Federated and Unfederated Malay States. Edited by R. O. Winstedt, M.A., D.Litt. (Oxon). Pp. 283 with map. Price 12s. Constable, London.

A remarkable example of what an ideal guide-book should be—an accurate, condensed, orderly and interesting account of this country from every viewpoint. That the author knows both language and people is clear from his other earlier important works on Malay grammar and folklore. In twenty-six brief, clear chapters the reader will find an introduction to every phase of the subject,—climate, geology, flora, fauna and the aboriginal races, their language, literature, beliefs, arts, crafts and history. Special attention is given to archæology, and the illustrations in the text are here as elsewhere always illuminating.

The last six chapters deal with the present administration, the revenues, and industries and the great port-city of Singapore—that Mecca of all Malaya. Altogether an indispensable hand-book for missionary and traveler.

Z.

La part de la Médecine Arabe dans l'évolution de la Médecine française. By Dr. Joseph Hariz. Pp. 163. Price 12 frs. Paris, 1922.

This is the third book on Arabic medicine to which we have called attention within the year. It may be considered in a sense as a supplement of the work of Dr. Browne. There is a special section on the French terms, medical and otherwise, derived from the Arabic. The book is marred by careless typography and transliteration. In other respects it is worthy of careful attention.

Z.

Hajji Baba of Isfahan. By James Morier. Pp. 450. Oxford University Press, London. Price 2s.

If you have any sense of humor and have ever longed with your whole soul for one glad day to be a successful pickpocket, what a joy to be asked to review Hajji Baba.

Four hundred and fifty pages of undiluted disception in every form—with a thrill or a chuckle in almost every line. To read this book

means admission without reserve into the daily life of an executioner, barber, brigand, policeman, seller of smoke and lambs' skins, as well as that of royalty, dervish and successful merchant. All this, plus the joy of travel from one end of Persia to the other, without a jolt or an ache, in a well printed, attractive little pocket volume for the sum of two shillings.

M. M. WOOD.

Mysticism of East and West. By W. L. Hare. pp. 356. Jonathan Cape, London. Price 10/6.

This book is badly arranged, and not divided into sections according to different religions. A glance at the table of contents reveals confusion. The author treats the Philosophy of Religion, Chinese Philosophy, Indian Philosophy, Buddhism and War, Karma, Socrates, Neo-Platonism and other subjects without any coordination. There is an abundance of quotations, but the conclusions are not always convincing. No reference is made to Islam, but a chapter on Neo-Platonism offers material for a study of the influence this philosophy had on the mystics of Islam.

We cannot follow the author in his curious and novel exegesis of the Gospel texts relating to the Unpardonable Sin; nor in his views on the Psychology of Forgiveness in the concluding chapter that follows.

Z.

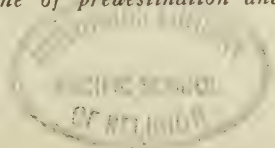
De Verhouding Tusschen de Almacht Gods en de Zedelijke Verantwoordelijkheid van den Mensch in den Islam. *Academisch Proefschrift ter verkrijging van den graad van Doctor in de Heilige Godgeleerdheid.* Door Frederick Lambertus Bakker. Amsterdam 1923. p. 225.

This essay on the relationship between the omnipotence of God and man's moral responsibility in Islam was prepared by the author as his thesis for the doctorate at the Free University of Amsterdam, and is characterized by the scholarship which one may expect from a pupil of Professors Bavinck and Snouck Hurgronje.

One of the most difficult problems in all religions and in all philosophies relates itself to God's omnipotence and man's sense of moral responsibility in a world under the havoc of sin. Islam has felt this difficulty no less than Christian theology, and has sought its solution in what is called *Kasb*. Dr. Bakker's essay is a study of this aspect of Islam. It is also a sharp and convincing criticism of a statement made by Professor D. B. Macdonald in his essay on "The Vital Forces of Christianity in Islam" (Oxford 1915): "But Islam is also Calvinism run wild, outdoing all the vagaries of the most *outré* Dutch Confessions."

After some general remarks on Islam as a *pseudo-religion* and the teaching of predestination in Islam, and Christianity, the author first considers the teaching of the Koran on this subject, then that of Tradition, followed by the teaching of the leading Moslem sects until Al Ash'ari. The concluding chapter gives a comparison between this doctrine in Moslem theology and in that of the Reformed Church.

Doctor Bakker acknowledges his indebtedness to those who have written on this subject in recent years, especially: *A. de Vlieger, Kitab al qadr, Leiden 1903; Ulrich: Die Vorherbestimmungslehre im Islam und Christentum; E. E. Salisbury: Materials for the history of the Muhammadan Doctrine of predestination and free will. Journal of*



the American Oriental Society VIII, New Haven 1866. He approves the conclusion of Salisbury:

"It appears that the doctrine of predestination which Moslem tradition ascribes to Mohammed, though more fully developed, indeed, than the teachings of the Koran on the same subject, is entirely consistent with the latter; for while, on the one hand we seem to find a system of absolute election and reprobation, there is a doctrine of human freedom unmistakably presented, on the other, compelling us to qualify the sharper assertions of divine predestination in harmony with it."

This conclusion, however, only leads to further study of the development of this conflicting doctrine in Moslem theology. The English reader will find the material of this section in Macdonald's "*Moslem Theology*," to which Dr. Bakker constantly refers.

Chapter V, which deals with the doctrine as taught by Al Ash'ari and his school, occupies seventy pages of close argument. The conclusion reached is given as follows:

"Taking full account of what the Koran and Tradition teach, the best solution for the problem of human responsibility in the moral sphere, while confessing the absolute omnipotence of God, was found in *Kasb*. Under this term an attempt was made to reckon with all the factors, to give due credit to human will, and yet leave untouched the divine Sovereignty. Although this method led to a *non-liquet*, the orthodox theologians deserve all credit for having admitted this, and left the problem a problem."

In the concluding chapter our author gives a detailed comparison between Moslem theology on this point and the theology of the Reformed Church as interpreted in their symbols. Dr. Bakker points out that there is a superficial resemblance between the two concepts of predestination, especially in their formal character. Both find the basis for their dogma in an infallible Word of God; both seek to reconcile the two extremes: in the case of Christian theology—Pelagianism and Fatalism. There is also some agreement as regards the content of the doctrine. According to Islam and according to the teaching of the Reformed Churches everything that occurs happens by the will of God. God's Will is irresistible and at the heart of the doctrine of God's Sovereignty. Cf. The Belgic Confession (Art. 13) and the Westminster Confession (Chap. V, 1). Dr. Bakker, however, points out that there is a real distinction between the will of God in Islam and the will of God according to the Scriptures. Both use the same words, but with different significance. He quotes with approval in this connection a statement of Simon:

"The Moslem associates with the words in question (sin, judgment, hell, and so forth) entirely different ideas from those of the Christian. It is therefore impossible simply to employ the religious vocabulary of Islam as the foundation of our missionary presentation of the Gospel. In the case of these conceptions also, what on first comparison seems to be a common foundation disappears when we scrutinize it more closely. If, therefore, we do not wish that the old errors in the mind of the Moslem should be merely adorned with Christian names and so give rise to an entirely unbiblical syncretism, we must not hesitate to overthrow without remorse these supposed common foundations, and to cast aside their fragments. Only then can a new building be erected on the new foundation. We may in fact, accept it as a general law that congruity between Christianity and Islam is apparent only at first sight. The further investigation proceeds, the deeper does the gulf between the two become."

Yet Islam is not fatalistic or deistic in an absolute sense, but is always driven alternately to these two extremes, because it has no real knowledge

of the Godhead and of God's Holiness and Righteousness as revealed in Jesus Christ. The difference in the conception of God, therefore, is fundamental between the two systems and determines their respective doctrines of Sovereignty, Creation, and Providence, as well as that of Predestination.

In Islam, God, as the sole cause, does not permit secondary causes. Even the *Kasb* does not make man the active cause of his own acts. He is only passive. God's omnipotence is so absolute that it excludes all self-activity on the part of the creature. We may say that the Moslem God does not rise high enough to allow man his freedom. Whatever freedom is permitted is only under the term of *Kasb*; that is, the appropriation of an act as his own which, after all, he is compelled to execute as a part of God's will. The real difference, therefore, between the two systems lies in the fact that both admit the difficulty of reconciling God's power and man's responsibility, but Islam seeks this reconciliation in man; Reformed Theology finds it in God. In Islam it is difficult to avoid the conclusion that God is the author of sin. The origin of sin and its character are wholly different concepts in Islam and Christianity. Dr. Bakker points out ten particulars in which this distinction holds.

In regard to Predestination his comparison also is full of interest, and his conclusions seem to be sound. To sum up the argument, he says that predestination in Islam and in Reformed Theology differ (1) in the character of the Deity who predestines; (2) in the purpose of predestination—in the case of Islam, this is divine caprice, but in Reformed Theology it is for His glory; (3) in the object; (4) in the relation God sustains to the elect; (5) in the matter of reprobation, which, in the case of Islam, is put in the same category as election, while the Reformed Theology makes a clear distinction; (6) their attitude towards man's moral responsibility is not identical.

One can only express a hope that this very able monograph will some day be translated into English or French so as to be accessible to a larger circle of readers. We congratulate the missions in Java in adding so able a candidate to their forces.

S. M. ZWEMER.

The Three Great Prophets of the World: Moses, Jesus and Muhammad.
By Lord Headley. The Islamic Review. The Mosque. Woking.

A specious little volume, badly expressed and punctuated, with a lot of misprints. It is certainly not a review of the lives, characters and influence of the three Prophets. Only 36 pages out of 116 are given to a weak comparison of Moses, Jesus and Mohammed. The rest of the work is an effort to realize the results of the impact of Mohammed on the Arabian world, and Islam on the mediæval; it closes with a chapter on the Prophet's career, his matrimonial adventures being ingeniously explained! Lord Headley finds it most difficult to keep to the point. Chapter 2, for instance purports to discuss the "moral influence" of the three Prophets, but the word "moral" does not occur in the chapter, nor yet its equivalent: Moses' influence is mentioned once in the opening lines, that of Jesus never; and Lord Headley concludes by claiming that the scene at Ohod was an eloquent proof of Mohammed's influence. This was due to the Prophet's character.

There are some strange misstatements, for instance: "Paul, who was

an adherent of the exclusive Jewish school of religion." "The coming down alive from the Cross, popularly known as the Resurrection." "The Roman world (of Mohammed's day) had some redeeming features, but Arabia had none."

We are further impressed by the fact that for all his references to Judaism and Christianity Lord Headley provides chapter and verse. Most of his Islamic dogmatisms remain unsupported.

We would be among the first to admit the strength and influence of Cordova, and hence agree with the author in the relegation of Islamic pioneering in matters of chemistry, botany, astronomy, political economy, etc., to the limbo of the past.

The finer passages of the book are the quotations from Syed Ameer Ali and the Imam of the Woking mosque. They savor of more knowledge and better taste. We are glad to note here that Jesus is upheld as the Prophet of peace, and Mohammed still (apparently) as that of war, though we should add "Holy War."

We close our reading with the prayer that the day may soon come when the science of historical criticism shall dawn in the world of Islam, for that must mean too the dawn of the "Sun of Righteousness."

E. F. F. BISHOP.

Verspreide Geschriften van C. Snouck Hurgronje. Deel I: Geschriften Betreffende den Islam en Zijne Geschiedenis. pp. 430. Kurt Schroeder, Bonn und Leipzig. 1923.

Professor A. J. Wensinck of Leiden explains in the preface that this edition of the scattered writings of Professor Snouck Hurgronje is issued with the approval of the author. Certain additions and changes were made by him in the text, and the portrait of Dr. Hurgronje is found as frontispiece.

The first volume contains nine papers as follows: I. Het Mekkaansche Feest; II. De laatste vermaning van Mohammed aan zijne gemeente, uitgevaardigd in het jaar 1880 n. C., vertaald en toegelicht; III. Der Mahdi; IV. De Islam (1886); V. Twee populaire dwalingen verbeterd; VI. Une nouvelle biographie de Mohammed; VII. Over panislamisme; VIII. De Islam (1912); IX. L'Islam et le problème des races.

The earliest of these papers was published in 1880; the last in 1922. The two popular errors referred to in the fifth article of the series are the significance of the word "*hegira*," which does not indicate *flight* in any sense, but rather a purposeful separation and emigration. The second error relates to the position of womanhood and the use of the veil, which are not according to Dr. Hurgronje due wholly or primarily to Islamic teaching.

Z.

A History of Magic and Experimental Science. During the First Thirteen Centuries of Our Era. By Lynn Thorndike. Two Volumes. pp. 835 and pp. 1036. New York. Macmillan. 1923. \$10 per set.

Magic and Science in the late classical, early Christian, and mediæval periods are here made the subject of detailed historical investigation. In the term "magic" Professor Thorndike includes the arts of divination and various occult sciences, as well as the magic arts in the more restricted sense.

New light is thrown on the origins of experimental science, its his-

toric relations with magic and religion, and its status in the middle ages, on the history of medicine, and the biography and bibliography of mediæval scientists.

The use of a large amount of material from mediæval manuscripts never before worked over, and the unusually comprehensive treatment of the whole subject make Professor Thorndike's work unique.

The work as a whole is so elaborate, however, that it must be used for reference rather than for reading. For the student of Islam, Chapters xxviii, xxx, and xxxii in Volume i, and Chapter lxix in Volume ii are of great importance. These chapters are respectively entitled: "*Arabic Occult Science of the Ninth Century*," "*Gerbert and the Introduction of Arabic Astrology*," "*Constantinus Africanus: C. 1015-1087*," *Raymund Lull*."

It is clear throughout the entire work that the magic of the Middle Ages, including astrology, divination, dreams, incantation, and so-called medicine, owe much more to Islam and its teaching than the author indicates. One is astonished to find scarcely a reference to the magic of the Koran and of Moslem Tradition. Nothing is said, for example, on the *Magic Square of Al-Ghazali*, nor on *Jinn*. There is only one footnote, a mere reference, to the classical work of *Ad-Damiri* translated by Jayaker, and a dearth of acquaintance with other standard Moslem works on magic, which were already exerting their influence before the 13th century, especially such an encyclopedia of superstition as the *Shems ul Ma'arif* by Al-Buni.

On the other hand we have a most interesting account of Ar-Razi and his works to the number of 232. In this case, as Professor Thorndike points out, "superstition pretends and attempts to be scientific." Gerbert owed everything to Arabic astrology, as did the science of medicine in the 12th century. There are many instances given not only of copying but of direct plagiarism.

One entire chapter, although brief, pp. 862-873, is devoted to Raymund Lull, indicating how he too was carried away by the superstitions of his day. We quote a single paragraph, as illustrating this fact and giving an example of the interesting style of a work which will prove to be the standard on the subject of magic for many a day:

Lull's attitude to astrology is further illustrated by a treatise in which he applies the method of his Art universal to the subject of astrological medicine. "Since the science of medicine is very difficult on account of its principles being so secret," Raymund proposes to investigate them by means of his Art. His treatise has three divisions: the first, concerning the inferior world of the elements and the body of the human patient; the second, concerning the regions of the celestial bodies; and the third, consisting of questions. Raymund denotes the four elements by the letters from a to d, and the combinations of heat or cold with humidity and drought by the letters from e to h. He then introduces a figure with two circles representing the eighth sphere and the zodiac, since the motion of the planets controls that of the human body. These two circles are each divided into eight "houses," which correspond to sixteen pairs of letters consisting of each of the four elements joined with each of the four letters denoting pairs of qualities, namely, ae, af, ag, ah, be, bf, bg, bh, ce, cf, cg, ch, de, df, dg, and dh. Raymund then discusses such topics as fevers, the pulse, evacuation, diet, bleeding, bathing, the color of the urine, digestion and indigestion, pains, appetite, and the method of grading medicines. The relation of his letters and "houses" to these matters may be seen from his statement that the house of *ae* causes one kind of appetite, that of *be* another and so on. Coming to the second section of his treatise, Lull treats of the planets and signs, and relates the

conjunctions of the various planets with one another to his eight letters and their combinations. In the third part he puts illustrative problems, and solves them by reference to his preceding text.

S. M. Z.

History of Moravian Missions. By J. E. Hutton, M.A. pp. 500; with Maps. Moravian Publication Office, 32 Fetter Lane, London.

The book before us is divided into three sections, of which the first deals with "The Eighteenth Century Pioneers," the second, pp. 207-319, with "The Builders," and the third, pp. 319 to the end, with "The Modern Advance." This history reminds us of a forgotten fact.

When William Carey issued his missionary challenge, the Moravians had already sent out three hundred missionaries:

"They had established stations in the West Indies, in North America, in Surinam, in Greenland, and in Labrador; they had attempted to convert the Jews; they had sent expeditions to Lapland, Russia, Guinea, South Africa, Ceylon, Algiers, Constantinople, Wallachia, the Calmucks, Livonia, Persia, Egypt, Abyssinia, the Tartars the Coromandel Coast the Nicobar Islands, and Bengal; and now they had under their charge 14,976 baptized converts. At the General Synod in 1789, the official returns were as follows: Danish West Indies, 6,690; British West Indies, 6,820; South America, 312; North America, 200; Greenland, 891; Labrador, 63; total, 14,976."

The story of the early contact of these missionary pioneers in Moslem lands, as well as among pagans, is full of heroism. As early as 1768 an attempt was made to occupy Egypt:

"The Brethren at Cairo were often exposed to great danger. During the whole of this period there was no stable government in Egypt. The chief officials were certain Turkish Beys; murders and highway robberies were common; and the main object of the officials was to line their own pockets. The most terrible experience was that of John Antes. For the crime of refusing to hand over money to a highwayman, he was haled before a Bey, accused of being a thief, taken to a castle, laid face downwards on the carpet, bound round the ankles by means of a chain and a stick, and bastinadoed so severely that the whip, which was made of horse-skin, felt like a red-hot iron."

It is not surprising that these attempts to establish work in the Near East failed. At present the Moravian Church touches the Moslem problem in East Africa and more especially in their work for the Javanese coolies at Surinam. The number of Mohammedans at Surinam is given as 8,418, and although the capital, Paramaribo, might be described as a Christian city as the result of a century of missionary effort, Islam is still its own problem, and results among the Javanese are not encouraging.

A fascinating book with excellent maps and an exhaustive index.

Lacked Ye Anything? A Brief Story of the Egypt General Mission by George Swan; with an Introduction by the Rev. Charles Inwood, F.R.G.S. pp. 100. Third Impression. Egypt General Mission. London. 1923. 2s. 6d.

A short history of the work of faith, and labor of love, and patience of hope on the part of a brave band of pioneers in the Delta. Concerning this field, still largely unoccupied, the following facts are given:

"There are six provinces in the Delta. With one exception the capitals of these provinces are all occupied by the American Mission, who are now more vigorously facing the problem of evangelizing the

Mohammedans. The exception is that of the province of Menoufieh, whose capital is occupied by the North Africa Mission, and its second most important town by the C. M. S. There are, however, in these provinces thirty-nine administrative divisions (called Markiz; pl. Marâkiz). Some of these Marâkiz are very large; e. g., Mahallet-el-Kubra has over 32,000 of a population in the town, and 185,015 in its division. But almost all are important as centers for evangelization, and ought all to be occupied for Christ. They are all centers of dense population. It is not always realized that of the whole population of Egypt, 52 per cent are crowded into the Delta, and this, while calculating Cairo, with its nearly three-quarters of a million, as part of the upper country. On this area of about 6,000 square miles is crowded over six and a half millions of people, almost entirely agricultural. An idea of the density may be gathered from the fact that Ireland, with five times the area, only carries a little over four millions, and the great Egyptian Soudan, with its 850,000 square miles, only about three millions.

"From a missionary standpoint the country is still largely unoccupied, as the following tables will show. In lower Egypt there are twenty-eight towns of over 10,000 inhabitants without a resident foreign missionary, and some thirty-six in Upper Egypt. Along the western branch of the Nile, from Rosetta to Cairo, 150 miles of this great waterway may be traversed, with hundreds of villages on its bank, without passing a single mission station. The Behera Province, with 830,000 people, is still largely untouched, and the Gharbia Province, with a million and a quarter people, has large sections entirely unreached by settled work. The same may be said of the Daqahlia and Sharqia Provinces."

Chronologie Orientalischer Volker. Von Dr. C. Eduard Sachau. Kegan Paul, Trench, Trubner & Co., Ltd., London. 1923. pp. lxxii and 361. Price 12/6.

This celebrated work on Moslem Chronology by Al-Biruni first published at Leipzig 1878, is now reprinted without change, in facsimile both of the Arabic text and the German introduction and footnotes.

There are a number of diagrams and the index, Arabic and German, covers 30 pages of the text.

For details in regard to this work and its importance, we refer to Brockelman's *Geschichte der Arabischen Literatur*.

The Traveller's Handbook for Constantinople, Gallipoli and Asia Minor. By Roy Elston. pp. 220; with maps. Thomas Cook & Son. London. 1923.

The author has used all available material, and given us an admirable guidebook, covering the usual ground. We may, however, call attention to the astonishing omission of all reference to Christian missions and educational work. In one case, p. 161, where there is a slight reference, it is erroneous. There is no map of Constantinople, and the bibliography is meagre.

SURVEY OF PERIODICALS

BY MISS HOLLIS W. HERING, NEW YORK
Missionary Research Library

I. GENERAL.

THE EAST AFTER LAUSANNE. Arnold J. Toynbee. (*Foreign Affairs*, N. Y., Sept., 1923. pp. 84-98.)

A brief survey of conditions in Greece and Turkey which is optimistic as to the future of these two countries, provided foreign powers and their rivalries can be eliminated from the Near and Middle Eastern arena.

II. ISLAM IN ARABIA.

III. HISTORY OF ISLAM IN RECENT TIMES.

PEACE WITH TURKEY IN ITS RELATION TO ANGLO-MUSLIM GOODWILL AND THE KHILAFAT. Sir Abbas Ali Baig. (*The Asiatic Review*, London. October, 1923. pp. 577-586.)

After a brief summary of the more important terms of the Treaty of Lausanne and their relation to the National Pact, the Khilafat problem and its ramifications are reviewed. The reaction of the rest of Islam to Angora's separation of the temporal and spiritual powers of the Sultan-Khalifa is indicated, as also the widespread feeling in regard to the reconstitution of the Khalifat on the basis of a strictly limited Sultanate.

IV. KORAN, TRADITIONS, THEOLOGY.

V. RELIGIOUS AND SOCIAL LIFE.

ANGORA, CINDERELLA-METROPOLIS OF TURKEY. Arnold J. Toynbee. (*Asia*, N. Y. October, 1923. pp. 714-718, 764-766.)

Impressions of men and their thoughts gained in a week's visit to "the squalid Anatolian town that inspires the soul of Islam." Pictures the passionate response of all Islamic Middle East to this city which avowedly stands for an alternative system of culture to Western domination.

SOME BIRD-THOUGHTS OF EGYPTIAN PEASANT WOMEN. Constance E. Padwick. (*Church Missionary Review*, London. September, 1923. pp. 168-172.)

"A timid excursion" into the thought-world of the peasant who does not read, giving some of the superstitions attached to a few of the ordinary birds of Egypt by the peasant women of the country.

THE TURK AS A BUSINESS MAN. Mufti-Zade K. Zia Bey. (*The Current History Magazine*, N. Y. November, 1923. pp. 253-256.)

The author, a member of a well-known Turkish diplomatic family, is himself a successful business man in America. He here refutes the charge that the Turk is a bad business man, counter-charging unfair competition with the Turks by the foreign concessionaries in Turkey, and points to the sound state of Turkish finance in recent years and to the success of her business men abroad as proof of the unfairness of the charge.

VI. POLITICAL RELATIONSHIPS.

HIGH POLITICS AND COMMERCE IN THE NEAR EAST. Robert Dunn. (*Asia*, N. Y. November, 1923. pp. 822-825, 862-864.)

A study of "the great international game as the British under Lloyd George's régime played it." Shows the fierce, cut-throat competition in international commerce, and how the governmental backing given to it in the Near East led to a brazen exploitation of the weaker peoples.

HISTORY'S VERDICT ON NEW TURKEY'S RISE TO POWER. Arthur Tremaine Chester. (*Current History Magazine*, N. Y. October, 1923. pp. 79-86.)

The "uncolored facts" are here "for the first time" made to give a fair and impartial record of Turkey's achievement from the time of ex-Sultan Abdul Hamid to the present. Author contends that throughout the Turks have been innocent and blameless victims of false or deliberately biased reports by which the religious and racial prejudices of the world have been roused against them.

THE NEAR EAST AFTER LAUSANNE. William Stearns Davis. (*Current History Magazine*, N. Y. October, 1923. pp. 72-78.)

Analyzes the positions of the Balkan and Levantine peoples at the signing of a peace which ends hostilities almost unbroken since 1912. Discusses the racial and religious animosities, the disastrous policy of Greece, the economic dangers to the Angora modernizers, and gives a brief summary of Turkish history which challenges the position that the Turks are a civilized nation.

NEW TURKEY. Ben Kendim. (*The Edinburgh Review*, London. July, 1923. pp. 198-208.)

A study of the present temper of Turkey, particularly in regard to Great Britain. Takes a brief glance backward over events from 1908, in order intelligently "to assess the damage that has been done to what was an old established friendship."

THE NEW TURKEY. H. Charles Woods. (*The Fortnightly Review*, London. September, 1923. pp. 363-371.)

The Treaty of Lausanne is a triumph for Turkish diplomacy; its results will depend largely on whether or not the Moderates

can maintain their grip on Turkey. The broad terms of the Treaty are given, together with some of the differences between it and the draft proposals presented to the Turkish delegation on January 31, 1923.

TURKESTAN SINCE THE REVOLUTION. "Limitaris." (*The Asiatic Review*, London. October, 1923. pp. 601-619.)

A picture of the changed conditions prevailing there since 1917; the activities of the Bolsheviks, their skilful propaganda methods, and the general attitude of the Moslem population. While professing to recognize the autonomy of Turkestan, a policy of complete Russification has been embarked upon, which will apparently be vigorously followed so long as the Moscow Government has an army wherewith to garrison the country.

TURKEY AND THE EAST. By an Observer. (*The Atlantic Monthly*, Boston. October, 1923. pp. 546-555.)

The East is sick of Western rule, and Turkey, having by desperate effort freed herself from European leading-strings, faces the West as the leader in Eastern self-determination. A penetrating study of the success of the Turks in recreating their country for themselves, with Islam as a secondary force behind Nationalism; and an attempt to appraise the influence both on the East and on the West of Turkey's experiment in ruling herself.

VII. MOHAMMEDAN MISSIONS.

APPROACHES TO PERSIAN MOHAMMEDANISM. Robert E. Speer. (*All the World*, N. Y. October, 1923. pp. 166-168.)

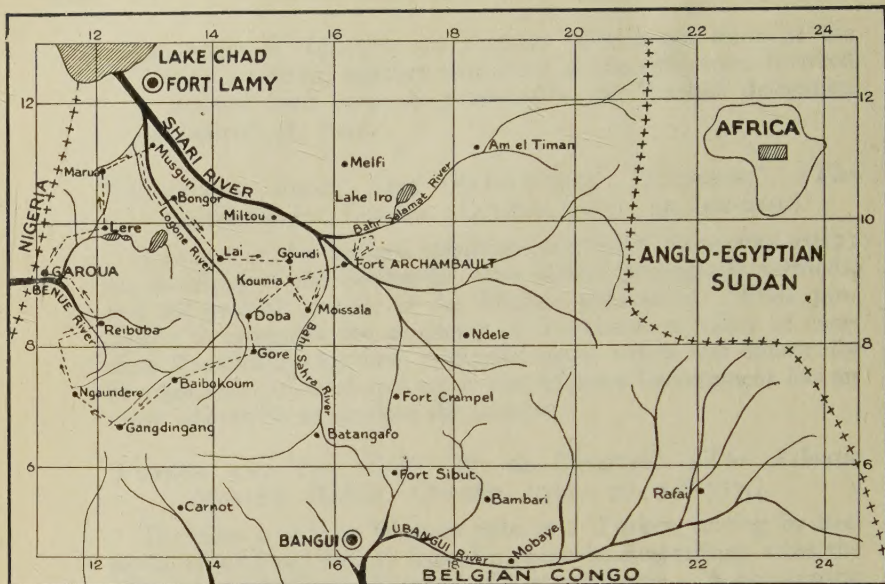
To illustrate that the Persians out in the country are particularly easy of approach in regard to religion, a conversation with a group at Sarcham is related in some detail. The conclusion is that "with tact and kindness the Gospel can be preached almost anywhere in Persia, and almost invariably with response."

NORTH AFRICA AS A MISSION FIELD. Samuel M. Zwemer. (*The International Review of Missions*, London. October, 1923. pp. 556-566.)

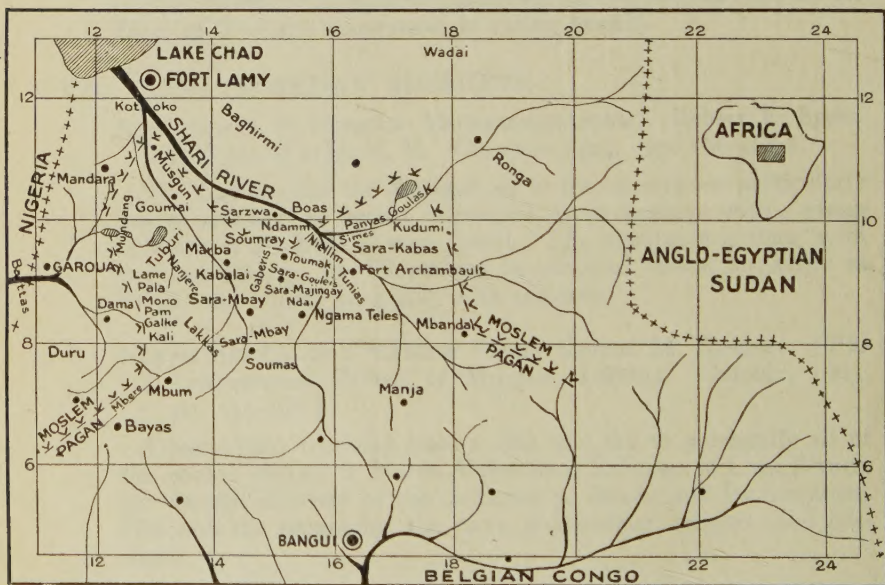
Observations resulting from a visit in 1922 to practically all of the mission stations in North Africa from Kairwan to Casa Blanca, for the special study of the character of Islam, and its literature. Discusses the geography, the races, government, religion, and missions.

RELIGIOUS LIFE IN EGYPT. W. Wilson Cash. (*The East and the West*, London. October, 1923. pp. 319-324.)

After a few words on the introduction of Christianity and of Islam into Egypt, and the condition of Anglican missions there in 1914, reviews the effect on the Coptic Church of the Nationalist movement, and notes the problem presented to Christianity today by a vastly strengthened Islam.



Route of "a Journey in The SHARI-CHAD Country."



The location of some Tribes and Sub-Tribes of The SHARI-CHAD Country, showing approximate course of the border-line between Pagan and Moslem areas.

THE SHARI-CHAD COUNTRY.

(See article by Ralph D. Hult.)