

# THE MOSLEM WORLD

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## EDITORIAL

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### THE LOVE THAT WILL NOT LET GO

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In the missionary litany of the Moravian Brethren the prayer of Abraham the friend of God for his prodigal son finds an abiding place. Every sabbath they pray, "O that Ishmael might live before thee!" And this briefest and oldest of all missionary collects includes not only the Arab race but the world of Islam; volumes of history and geography packed into a single sentence. Meditating on this prayer Dr. Rendel Harris says<sup>1</sup>: "Abraham's greatness was not merely in his believing God and having it counted to him for righteousness, but in the fact that he claimed something more than the promise. The Lord hung around his neck a precious promise, an elect promise. It was engraven with the art of the jeweller in words that shine through the ages: "Blessed be Isaac." "In Isaac shall thy seed be called" and the man was not satisfied with his gift. He began to suggest that another stone might be given him as a pendant to his chief ornament. "Oh that Ishmael might live before thee!" said he. It was an enlarged edition of the Prayer Book, but no doubt there was a blank page left for it in the book of the Covenant, for it is written "Concerning Ishmael I have heard thee."

When Hagar was driven forth into the wilderness "The angel of the Lord found her by a fountain of water in the

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<sup>1</sup> In his book entitled "Aaron's Breastplate."

wilderness, by the fountain in the way to Shur. And He said, Whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And the angel of the Lord said unto her, Return to thy mistress and submit thyself under her hands. And the angel of the Lord said unto her, I will multiply thy seed exceedingly that it shall not be numbered for multitude. And the angel of the Lord said unto her, Behold thou art with child, and shalt bear a son and shalt call his name Ishmael (God will hear); because the Lord hath heard thy affliction. And he will be a wild man, his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. And she called the name of the Lord that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?"

The fulfillment of the promise that Ishmael's seed should multiply exceedingly has never been more clearly stated than by the geographer Ritter: "Arabia, whose population consists to a large extent of Ishmaelites, is a living fountain of men whose streams for thousands of years have poured themselves far and wide to the east and west. Before Mohammed its tribes were found in all border-Asia, in the East Indies as early as the middle ages; and in all North Africa it is the cradle of all the wandering hordes. Along the whole Indian Ocean down to Molucca they had their settlements in the middle ages; they spread along the coast to Mozambique; their caravans crossed India to China, and in Europe they peopled Southern Spain and ruled it for seven hundred years." Where there has been such clear fulfillment of the promise of natural increase, is there no ground that *God will hear* and give spiritual blessing also, and that Ishmael "shall dwell in the presence of all his brethren" in the new covenant of grace? The great missionary promises of the Old Testament find their center and climax in the blessing that is to come to Arabia and the sons of Ishmael—Sheba, Seba, Kedar and Nebaioth (Cf. Isaiah XLII and

LX and Ps. LXXII. Isaac De Costa, the Dutch poet, gathered together in his great epic, *Hagar*, the promises of God for these sons of Ishmael:

“Mother of Ishmael! The word that God hath spoken  
Never hath failed the least, nor was His promise broken  
Whether in judgment threatened or as blessing given;  
Whether for time and earth or for eternal heaven,  
To Esau or to Jacob. . . . .

“The patriarch prayed to God, while bowing in the dust:  
‘Oh that before thee Ishmael might live!—His prayer, his trust.  
Nor was that prayer despised, that promise left, alone  
Without fulfillment. For the days shall come  
When Ishmael shall bow his haughty chieftain head  
Before that Greatest Chief of Isaac’s royal seed.  
Thou, favored Solomon, has first fulfillment seen  
Of Hagar’s promise, when came suppliant Sheba’s queen.  
Next Araby the blest brought Bethlehem’s newborn King,  
Her myrrh and spices, gold and offering.  
Again at Pentecost they came, first-fruits of harvest vast;  
When, to adore the name of Jesus, at the last  
To Zion’s glorious hill the nation’s joy to share  
The scattered flocks of Kedar all are gathered there,  
Nebajoth, Hefa, Midian. . . . .

By claiming such exceeding great and precious promises we become partakers of the Divine nature in a love that will not let go. A love that sees the prodigal “when he is yet a great way off” and runs out to meet him; an utter abandon of love to win back the lost. The promises of God for Ishmael’s seed, for the Near East and for the whole Moslem world are to those who toil in the quarries or fit foundation stones in Arabia and Afghanistan like blue-prints from the hand of the architect (seen through many a tear) which show that His temple will one day be exceedingly magnificent. Only, he that believeth shall not make haste. The love that will not let the Moslem go is also the love that can await, as Abraham did, God’s leisure for Ishmael.

If the vision of a new Moslem world seen on Mount Olivet during the Jerusalem Conference should tarry, we must wait for it. Our spiritual dynamic is in direct proportion to our fearless unflinching faith that God is able to perform what He has promised and that He will.

*Bombay.*

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## THE LATEST DEVELOPMENTS OF THE CALIPHATE QUESTION

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If the importance of a proceeding were to be judged by the noise which it occasions, the treatment of the Ottoman Caliph and the Caliphate by Angora might be regarded as epoch-making. Cairene journals described it as a deadly blow to Islam; Indian journals took a similar line, adding that it made the Caliphate agitators look almost (why not quite?) ridiculous; and the greatest Arabic poet of our time, Shauki Bey, published an ode remonstrating with Mustafa Kemal, and suggesting that he is intoxicated with power, and indeed (if the verse is to be taken literally) with something which cannot now be procured with ease in Turkey. <sup>1</sup>His former measure of depriving the Caliphate of the temporal power admitted of some palliation; his abolition of the office cannot be explained away.

Yet it is easy to see that the action of Mustafa Kemal is much more the frank recognition of a *fait accompli* than the infliction of a blow on Islam. That system has never concealed its belief in force; it offered safety to those who accepted it, or acknowledged its supremacy; it threatened all others with ruin. In fulfilment of this programme it spread over three continents, and it was as late as 1699 when the tide began definitely to turn. Provinces began to be wrested from Islamic domination in the eighteenth century; many more were torn from it in the nineteenth; and the process became so menacing that about 1878 the Pan-Islamic idea arose. The Ottoman Empire was then the one power which could conceivably face the European powers on equal terms, and the Pan-Islamic plan was to concentrate the force of Islam in Turkey, which might

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<sup>1</sup> See the *Akhbar* of April 15.

then proceed to rescue the Islamic territories in Asia and Africa from the European conquerors. Abd al-Hamid II toyed with the idea, believing that he could use it effectively in diplomacy; but he was not prepared to risk his empire in a struggle, as the more fanatical Pan-Islamists desired. Still so long as Turkey remained a great power, Pan-Islamism had hope.

But the Great War came, wherein Turkey took part, and whence she issued shorn of her empire. There is no doubt that the crushing defeat of Turkey and the occupation of Constantinople by the Allies produced a depressing effect on the Moslems throughout the world. It was all the greater for the emphasis which the Pan-Islamic propagandists had laid on the importance of the Ottoman Empire, and the future which lay before it. And since the Caliph *de facto* is the ruler who is in possession of the Sanctuaries and can maintain the Pilgrimage, the loss of Arabia terminated the Ottoman Caliphate, which thereby became a title similar to "King of France," which the English sovereigns retained more than a century after the last of their French possessions had been lost. The astute personage who since his successful revolt has been in possession of the Sanctuaries waited with unusual patience to take the title Caliph till the Ottomans had definitely discarded it; but so long as he was in possession of them without a master above him, he was the *de facto* Caliph. For he alone could secure to the Moslems the power of discharging that duty which is incumbent on each one of them, of visiting the "first house established for mankind."

From the European point of view Mustafa Kemal in abolishing the Caliphate was depriving his government of an effective weapon; for the Caliph was supposed to have the power to summon all Moslems to the *jihad* or war against infidels. Events, however, had proved that this right was about as valuable as that to "summon spirits from the vasty deep;" there was nothing to guarantee that the summons would meet with a response. Those Indians who, aghast at the report that the Caliphate had been

abolished, demanded explanations, were taunted with having contributed nothing to the cause of Islam in the recent wars of Turkey, except words. This was an exaggeration; they had made certain contributions of money, and had tried to bring pressure to bear on the British Government to grant Turkey easy terms. Mustafa Kemal is well qualified to gauge the effectiveness of this latter service, and apparently he does not rate it high. It is at any rate certain that in the Great War many Moslems fought against Turkey and her allies, whence the spell of a *jihad* proclaimed by the Caliph had clearly ceased to act.

In one of Southey's poems the hero decides that he can get on best by throwing away his amulet. Mustafa Kemal had some obvious reasons for arriving at a similar conclusion. One reason is likely to have been that although the Oriental frequently confuses semblance with reality (in German *Schein* with *Sein*), in religious matters he is sometimes too serious. If the Caliph's rights extended over Moslems who were not his actual subjects, there could be no doubt of those which he possessed over the inhabitants of his realm. The Ottoman Sultan till the year 1908 had been an absolute ruler, and it was unlikely that any representative of that house would be satisfied with limited powers. Hence the first plan conceived by the Ghazi, of separating the spiritual from the temporal power, and retaining the representative of Othman as Caliph, but not as Sultan, was far too risky. The procedure of the Seljuks, whereon this plan was based, and which was copied by them from the Buwaihids, offered no true analogy, and no commendable precedent. For those rulers, being foreigners amongst Arabs, wished to conciliate the Arabs by authorization from an Arab Caliph, who claimed relationship with the Prophet. And in the second place those Arab Caliphs were constantly scheming against their foreign masters, whom they ultimately displaced.

Whether these risks were seen at the time by Mustafa

Kemal, or have only since been realized, the division of the process whereby the Ottoman Caliphate has been abolished into two acts is conspicuously wise. When the Islamic world was still thrilled with his victories over the Greeks, the step which he took in depriving the new Caliph of political power easily found apologists; those who set the facts in their true light were shouted down. His defenders at that time find themselves in a difficulty when they endeavor to dispute his present procedure. If their hero could indulge in one innovation in the Law of Islam, he can surely indulge in another.

It is probable that Mustafa Kemal's idea is to make of the Turkish republic a progressive state. If he has arrived at the conclusion that this is possible only if the old Islamic tradition be discarded, there is at least a *prima facie* case for such a view. Those who proclaim the progressive character of Islam ought, of course, to point to the condition of such countries as Morocco (before the French occupation), Persia, or Arabia, where Islam has dominated to the exclusion of other religions for a long succession of centuries; but, as those countries are a byword for stagnation and even retrogression, these apologists have to turn their attention to medieval Spain. Since where Islam has held undisputed sway civilization has not advanced a step, it is a reasonable supposition that a necessary condition of advance is emancipation from Islam.

The Turkey of the last century was not quite unprogressive, but it had adopted European law, and so opened the way to progress; and the benefits of commerce with Europe had long before been secured by the Capitulations, which involved an acknowledgment of inferiority to Europe. The new Turkey has secured their abolition; but as they were not granted exclusively for the benefit of the foreigners, but for the benefit of the Turks also, their abolition, unless some suitable provision were made, would injure the Turks as well as the Europeans. The provision adopted is that of casting the new state in a

European mould; hoping to inspire confidence in Europe by abandoning its power of menacing Europe.

Rights cannot exist apart from duties, and the Caliphate was no exception. When the Caliphate of Baghdad was at its weakest, the Caliph was called upon by the populace to lead them against the Byzantines, who were reconquering Syria; his reply, that they should address themselves to "his sword," the Buwaihid Sultan, was not accepted. Why was he Caliph at all, if he had no duties? Now, as has been seen, one of the main duties of the Caliph is to maintain the Pilgrimage; and if this duty has at times been obscured, it is because there has been no immediate danger of that institution being suppressed. But this is not the case in these days. Danger threatens the Hejaz from the Wahhabi chief; whose predecessor, when he obtained possession of the Sanctuaries "refused access to all except the orthodox, that is, the conquering sect."<sup>2</sup> The accounts which have appeared of modern Wahhabism in this magazine and elsewhere furnish no ground for supposing that this rule would be relaxed if the Sanctuaries should again fall into the hands of this sect. The duty of resisting the Wahhabis and enabling Moslems to go on pilgrimage could not be evaded by a potentate who claimed the Caliphate; even if in lieu of a potentate it were claimed by a government, the duty would remain. By relinquishing the Caliphate the Turks extricate themselves from what may prove a serious imbroglio.

It seems likely that this consideration is what led the Azharites to the production of their calm and judicious manifesto. It could indeed be shown that the King of the Hejaz is protected by Great Britain and has been in receipt of subsidies from that power; but the enemy who threatens him is one who would probably stop the pilgrimage; hence what is being protected is one of the pillars of Islam. There is indeed something humorous and even humiliating in the situation; a Moslem chieftain relies on a non-Moslem power to secure for the great

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<sup>2</sup> Palgrave, "Central and Eastern Arabia," 1865, ii. 44.

majority of Moslems the right to discharge one of their religious duties whence a Moslem minority would like to deprive them. Wisdom would suggest putting up with that situation rather than substituting for it something more tragic and even more humiliating.

Whether the congress summoned for March, 1925, in Cairo to choose a Caliph will ever meet may be doubted. A preliminary question for discussion would be—Who have the right to appoint a Caliph? The answer which history gives to that question is: Caliphs themselves, who appoint their successors, or persons whose importance in the state is nearly equal to or even greater than that of the Caliph. From the middle of the third century, A. H. the Caliph in Baghdad was appointed by the Captain of the Guard or the Vizier; one of the Turkish captains in 329 made a pretence of consulting the notables, but they before voting took steps to ascertain this captain's wishes. The procedure with other Caliphates was on similar lines.

It could not be otherwise. When a selection has to be made, some acquaintance on the part of the electors with the candidates is indispensable; and when the choice is confined to members of a particular family, the circle acquainted with their personalities is likely to be small. The times in the history of nations wherein one person is obviously better qualified than every one else to be sovereign are rare; the occasions which brought Cromwell and Napoleon to the front were unique in the history of the British and French peoples. In normal times in these countries the succession was fixed by law; where, as in the case of the Abbasid Caliphate, several members of a family might be eligible, the choice had to be left to those who knew the candidates, and knew besides the nature of the business for which a Caliph was required. Hence the court intrigue was the only mode of procedure feasible. The portion of Miskawaihi's History (*The Experiences of the Nations*) that has been translated commences with an account of the intrigues which led to the appointment of MuktaDIR, the ephemeral substitution for him of the

apparently better qualified Ibn al-Mu'tazz, and the restoration of the former. The motives of the electors were according to the historian in some cases honourable, in others dishonourable; what appears is that very few persons had any say in the matter.

When therefore we read of an Islamic congress being summoned to settle such a matter, scepticism is permissible both about the possibility of such a gathering and its effectiveness if it should take place. The Caliphate was lost to the Ottomans not through the vote of an assembly, but as the result of a disastrous war. The Hejaz revolted against Ottoman rule, and the Turks had to evacuate Arabia. Only a successful war, it would seem, could restore the Sanctuaries to the Turks, and with their possession the Caliphate.

The idea then of delegates from various regions meeting in Cairo to choose a Caliph appears to differ from the historic plan in two respects. Those who were next in power of authority to the sovereign met to choose a sovereign. Till the year 324 A. H., in which the Abbasid Caliph made over his rights to a master, the Caliph was a real autocrat; as late as 320 the general who had rebelled and brought about the death of MuktaDIR was aware that in appointing a new Caliph he was appointing a master; who indeed presently put to death the general who had appointed him. The proposed Cairene assembly cannot well contemplate making an appointment of this kind; the governments of the countries whence they come, whether Islamic or not, will have something to say in this matter. Even if the assembly limits itself to the question of the custody of the Sanctuaries, the utmost it can do is to express an opinion; which perhaps is unlikely to be unanimous. Moreover, the mere fact that the assembly is delayed for twelve months shows that in the opinion of those who summon it there is no immediate need for a Caliph: if the Islamic world can remain Caliphless for a whole year, perhaps it can continue in that condition indefinitely. When the Caliph

was a person of importance, not a moment was lost in replacing him.

In the second place, as has been seen, those who appointed to the office were before the year 324 A. H. persons just below the Caliph in rank; after that year his superiors (until 555, when the older practice was resumed which terminated with the fall of Baghdad). It is unlikely that the proposed assembly will resemble a gathering of high officials of a court; and a meeting of Sultans seems to be precluded by the rule of the game of chess, which a Ghaznevid Sultan once quoted effectively to the Buwaihid Sultan whom he proceeded to dethrone: "King does not meet king."

It would appear then that the demise of the Caliphate is not the work of the assembly of Angora, but of those who brought Turkey into the Great War.

*London.*

D. S. MARGOLIOUTH.

## THE FUTURE OF THE CALIPHATE

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Nothing so convulsive has occurred in the Mohammedan world for centuries as the repudiation of the Caliphate by the Turks. Caliphs might come and go—many of them have been deposed or murdered—but the office remained sacred in the eyes of the humble believers, and an admirable tool in the estimation of those who were in a position to use it.

For four hundred years the Sultan of Turkey was accepted, not as the active ruler over Islam, but as its representative in its wars and conflicts with the Christian West. Allegiance to him as Caliph sat lightly on Moslems outside the Turkish Empire, for he could interfere neither with their daily life nor with their form of worship; he could levy no taxes, impose no dogma, enforce no religious discipline. Still, to the masses, a halo of noble memories of the glorious past of Islam seemed to cling to his office; his position as monarch of a great European country was a source of pride; his rank and his dignity were unifying forces among those who held the faith.

But to those who claimed to be educated and who aspired to be political leaders, the only practical use for the Sultan as Caliph, in recent years, was to be a stick to threaten Europe with—to put the fear of a united Islam in the chancellories of the West. To the leaders and to the crowd the disturbing element in the recent events is, not that the Caliphate is leaving Turkey, but that the most powerful and most advanced Moslem state should denounce it as effete and as an obstacle to progress, and should proclaim its abolition. The consternation in the hearts of the Moslems today is, first, that no other Moslem country exists which can make even a pretence of inspiring fear in the people of Europe; and, secondly,

that Panislamism has received a blow from which it may not recover.

This last act of the Angora Assembly is not the effect of a sudden fit of madness; it is the natural sequence of the founding of the Young Turk Party on mere materialism and German "Kultur." For a time the leaders of that party openly paraded their unbelief and in their hearts there was no respect for religion or its institutions. They had cut themselves adrift from the faith of their fathers without drawing near to any other form of belief. It was only when they were at war with non-Moslems that they felt any sense of their racial creed, and then their fanaticism was partly real and partly assumed to cover up the methods they adopted to indulge their passions. They had repudiated their faith long before they spurned their Caliph. The manner of his expulsion may have been inspired by their contempt for the man himself, though he was their own nominee to the post; but it can not be dissociated from their disdain for the office as well. Kemal Pasha did something more than boot Abd-ul Mejid Effendi and his family ignominiously out of Constantinople: he swept aside as worthless and contemptible that institution which alone has preserved what is left of the solidarity of Islam; he snapped his fingers insultingly in the face of Moslem celebrities who ventured to expostulate; he disestablished Islam, and set up a new society founded on secularism and Nationalism.

It was written many years ago that, "To fight Panislamism effectively you must cultivate Nationalism." There is no element more powerful for disintegration in a commonwealth of different peoples than nationalism; look at Christendom. The Turks, the guardians of the Caliphate, are the first among Moslem nations to give point to the dictum. At Lausanne they imagined they secured their triumph as Turks. "The friendship of other Moslems for the Turks," said Ismet Pasha recently, "was not due to the existence of the Caliphate, but to our own strength! we fought the Greeks and the Caliph."

The Indian Moslem Conference just held makes it clear on the contrary, that it favors Turkey only in so far as the Angora Government defends and supports the Caliphate. These men were too drunk with national pride, their own form of Prussianism, to see that their success was due, not to the fear of their arms, but to the nervousness of their opponents who were apprehensive of a force which, by now, was formidable enough, though artificial and overestimated, the power given to the House of the Caliph to command the political support of the whole Moslem world.

When Kemal Pasha and his colleagues deposed the Sultan in 1922, they paid that much tribute to Moslem sentiment that they retained the Caliphate in name, though they deprived the office of all temporal power. A Caliph under such conditions could be no more than a mere puppet—a marionette which could be made to dance whenever Kemal or Ismet chose to pull the strings. They could make of him a creature of their own, just as the Egyptian sovereigns had done with the Caliph who were in their power for two and a half centuries—useful only to lend the prestige of the office to sanction their policy and rule. Since then the Angora leaders have grown bolder, and now believe they can dispense with the pseudo-Pontiff and with the favor of distant devotees of an archaism. Said Djebal Nouri Bey, one of the most prominent members of the Caliphate Commission, “We disdain to follow the example of the Caliphs of the Omeiades or Abbassides. We hold in our hands the prescriptions of the Koran, *and our sword.*”

The expression “spiritual head and Pontiff of Islam” is not of Islamic origin, nor does the idea underlying the phrase fit in with the purpose of the Caliphate at its inception, or with the subsequent practice and custom in Islam. The Moslems were not slow to see the advantage which might be gained by the judicious use of the phrase among Europeans and particularly among the British. Pious sentimentalists at home, ignorant of the real facts,

raised up their hands in horror at the thought of hurting the susceptibilities of the Moslems; their reverence for and devotion to their "spiritual father" was to be held sacred at all costs!

The Caliphate first arose out of the urgent need for political combination which was felt at the time of the unexpected death of the prophet. A leader was wanted who could keep the tribes which had already accepted Islam from falling apart and destroying the power of attack which was theirs by the unity of policy and belief which Mohammed had created among them. This leader would be called upon only to administer the laws which had been decreed or indicated by the Prophet's example or sayings. He could not depart in any way from the teaching of their late Master. "Obey me," said Abu Bakr in his first public address after assuming office, "as I obey the Lord and his prophet; wherein I disobey them, obey me not." There could be no question of a spiritual successor to Mohammed, for his revelation was complete and final. In this way Abu Bakr, the first Caliph, fixed the limits of his own power. There was nothing left for him to do but to build up the state which had been founded by the Prophet, and by his temporal power to enforce the recognition and practice of the Prophet's teaching as interpreted by those who were best qualified to do so by their learning and piety. "*La pure doctrine musulmane enleva d'une façon absolue au khalife l'interprétation des textes sacrés et la définition de la loi, pour ne lui en laisser que l'application*" (Edmond Doutté in the *Revue Contemporaine*).

Thus the development of Islam was on the lines of a political state and not on those of a church. Within a quarter of a century of the death of Mohammed, as soon as the first fervour of religious zeal, nourished by successful warfare, had cooled down, the mat huts and simple life of the first Caliphs had been replaced by gorgeous palaces and royal pomp, and the principle of a hereditary succession—a principle which does not assure spiritual

qualifications—was established. “Islam required temporal power for the defence of the faith,” said Mr. Mohammed Ali, the leader of the Moslem deputation to the British Government, “and for that purpose, if the ideal combination of piety and power could not be achieved, the Moslem said, ‘Let us get hold of the most powerful person, even if he is not the most pious, so long as he places his power at the disposal of our piety’.” Power comes first, piety a bad second in the list of qualifications for the post. The conflict between Ali, the fourth Caliph, and Mo‘awia, his rival, was for the title of Amir-ul-Mu‘mineen—Commander of the Faithful, not that of High Priest or spiritual father. The strife between them led to the destruction of the unity of Islam and the division of territory: then followed the great split into Sunnis and Shias, a rupture which has lasted in all its bitterness to this day, but which first arose not on a question of dogma, but on the right of succession to the Caliphate.

“In the religious system of Islam” says Prince Caetani in his monumental work, “Annali dell’Islam,” “Mohammed, by accident or design, excluded all ecclesiastical hierarchy, all classes of parasitic intermediaries between man and God. . . . Between man and the Supreme Being there must be no person or persons besides the Prophet.” Mr. Halil Halid, in his “Crescent and the Cross” puts it this way;—“While Christianity has a Holy Priesthood, the religion of Islam has not such an institution, as its founder distinctly ordained that there should be no priesthood in his religion. Here are the words on this prohibition, *La rouhbaniya fil Islam*. For some reason or other Mohammed did not see any necessity for the intrusion of a third party between the Almighty Creator and us, His humble creatures.”

No subject of the Sultan ever looked to him for spiritual guidance; still less would any religious body outside of the Turkish Empire ever think of submitting its religious problems to him for solution. *Fetwas*, those authoritative interpretations of the Islamic Law, are never

sent forth by the Caliph or even in his name; they are issued by the Mufti, the Mujtahid, or the Sheikh-ul-Islam, and even their pronouncements are binding only in so far as they are accepted as faithful expositions of the holy law. The greatest of recent Caliphs, Abd-ul-Hamid, was regarded as an astute politician who fought long and with cunning diplomacy against the great Christian Powers of Europe: he consolidated his position as Caliph by tightening his hold on the Holy Cities: he did more than any other ruler to bring Pan-Islamism within the range of practical politics; but the meanest of his subjects never thought of going to him for religious instruction or spiritual consolation.

Let the learned and the notorious Sheikh Abd-ul-Aziz Shawish tell what are the qualifications looked for in the new Caliph. His recent article in the "Akhbar" quotes Koran and Hadith to prove that the argument that the Sherif of Mecca is a descendant of the Koreish—the Prophet's family—and is therefore entitled to the Caliphate, has no value. The Sheikh adds, "The Mohammedans know that the ruler of the Hedjaz is ignorant, and is not possessed of the necessary qualifications for the office. How does he expect them to give him the *be'aa* (Caliphal mandate) for the protection of Islam while he is devoid of power, of wealth, science and policy, which are the principal and fundamental conditions of the Caliphate?"

Again power, that is military power, comes first. This view is confirmed by the Caliphate Conference just held in India which "favours Turkey as the seat of the Caliphate as the strongest Islamic government." Obviously the term "strongest" does not refer to the piety of the Angora Assembly.

Compare this list of qualifications, where no mention is made of spiritual attributes, with an article in one of the great London dailies, dated March 10th, 1924, which is sprinkled with such meaningless expressions as "spiritual throne," "spiritual dominion," "sacerdotal functions," "promotion of the purely spiritual well-being of all the

Moslem people," etc. The impression had evidently been made on the mind of this writer, as it possibly had been made on the minds of many Europeans, that as the Caliph had been deprived of all temporal power, he must be regarded as the spiritual head of the whole of Islam because there was no other function left for him to exercise. This is more absurd than to refer to the Pope as the Pontiff of Christendom, or to King George as the spiritual head of all the Christian subjects of the British Empire because he is the King of England, which has a state-established church. In fact King George has more ecclesiastical power in law than the Caliph ever had in theory.

Just now there has appeared an important declaration made by the leading ulemas in Cairo. In this statement the word "spiritual" is used, though not one of the signatories would submit even to ecclesiastical interference by the Caliph. The sole object of the document is to prove that the Caliphate without temporal power is useless and illegal according to Mohammedan Law. This body made no protest against the action of Turkey in 1922, nor did it, at the time condemn the "mandate" given to Abd-ul-Mejîd by letter and cablegram.

It is clear that the term "spiritual dominion" of the Caliph over the Moslem world is incorrect and misleading. He had *ecclesiastical* authority limited to the length of his temporal arm and to the subservience of the ulemas to his will. Within the boundaries of the Turkish Empire the Sultan-Caliph had religious jurisdiction indirectly through the Sheikh-ul-Islam, whose tenure of office was at the will of the sovereign; but the *fetwas* of the Sheikh-ul-Islam at Constantinople had no binding force on the Grand Mufti of Egypt, on the chief Mujtahid at Najaf, or on the Agha Khan in India. The first official use of the title "Supreme Moslem Caliph" in international documents is in a Treaty between the Sultan of Turkey and Catherine II in 1774. Up to that time it had never been invoked to impress European diplomat-

ists, nor, since then, was it much used, nor pressed on extra-territorial Moslems, until it was discovered that it was an extremely useful weapon in diplomatic conflicts. The active "spiritual loyalty" of scattered Moslems is quite a recent growth, cultivated by political leaders for political purposes only. The latest formula that "the more primitive races believed that through the Caliph they were in spiritual touch with the Prophet himself" is, to characterize it mildly, an insincere coloring of that vague, unintelligent reverence which the masses retain for an office of the functions of which they are absolutely ignorant.

Let it be clearly understood then that *the only function that was really left to the Caliph after 1922 was a political one—to stand for the theoretical unity of Islam as a state separated from the rest of the world; to be a rallying point for the defense of such a state; to be a personification of the idea of political Pan-Islamism.*

Not many months ago an influential deputation of Indian Moslems, most of them British subjects, waited upon the Prime Minister in London urging upon him the "absolute necessity of restoring to Turkey its territorial status *quo ante bellum*, for with less than that Turkey could not be expected to defend the Faith of Islam." Defend the Faith against what? Is it subjected to any restriction? Have its adherents not full liberty to follow their own belief? A Mohammedan writing to the Arabic paper *Al-Moqattam* in Cairo, says, "If by Moslem independence they mean watching over the precepts and tenets of Islam so that no one should trespass against Mohammedan rites or rights, then let them meditate a little and they will see that these precepts and rites have always been preserved and defended by the British in every time and place. Is not Moslem Egypt enjoying today under the British flag a greater religious freedom than any province under Turkish rule? Is not Islam held in greater respect than it ever dreams to be in Turkey?" During the turmoil of these last days there has not been a single cry raised

to protest against religious persecution of the Moslems in any part of the world; there has not been a voice raised in sorrow for the loss of the means of spiritual guidance.

The importance of these considerations can be best summed up in the words of Dr. Snouck Hurgronje, of Leiden, than whom no living European knows more of the mind of the Moslems:—"The view that the Sunni Caliph has spiritual authority is entirely untrue. . . . Of late years Mohammedan statesmen in their intercourse with their Western colleagues are glad to take the latter's point of view; and in discussion, accept the comparison of the Caliphate with the Papacy, because they are aware that only in this form can the Caliphate be made acceptable to Powers which have Mohammedan subjects. But, for these subjects, the Caliph then is their true prince who is temporarily hindered in the exercises of his government, but whose right is acknowledged even by their unbelieving masters . . . . A Western state that admits any authority of a Caliph over its Mohammedan subjects, thus acknowledges, not the authority of a Pope of the Moslem Church, but, in simple ignorance, is feeding political programmes which, however vain, always have the power of stirring masses to confusion and excitement." \*

Such a position calls for a dual civil allegiance, and one must be subordinate to the other.

Some officious persons in Egypt and in India sent cablegrams and letters giving their blessing to the deposition of the Sultan, and the appointment of Abd-ul-Mejîd Effendi to the Caliphate with restricted powers. They played at giving him a "mandate": the thoughtless ones even began to think that their acquiescence in the action of the Turks was of some importance, and that the Angora Assembly took their views into consideration. They accepted the altered status of the Caliph the more readily because they were persuaded that he still retained the most important function, indeed the only one that con-

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\* THE MOSLEM WORLD, July, 1919.

cerned them. But the Turks had no use for their acclamation or their approbation; for the office, or for what it represented. The value Kemal Pasha placed on the good will of the Moslems of India backed by £6000 of so-called subscriptions to the Refugee Fund, was a signed photograph of himself!

Another fiction which has surely been exposed by recent events is that of the democratic "election" of the Caliph, and especially that he used to be chosen in consultation with and by the consent of the whole body of Islam. The formality of "electing" the Caliph, really subscribing to the choice made by the political party which happened to be in the ascendancy at the moment, fell to the legal "body of elders," the *ahlu-l aqd*. Since the time of Selim, the first Ottoman Caliph, this council was composed of ulemas resident in Constantinople, men who owed their official position to the favour of the ruler, and it was by their President that the Caliph was invested with the sword of Islam, the symbol of his mission. Should any member of this board oppose the election of the candidate, the new Sultan, who had power behind him, or refuse to depose the reigning Sultan when the tide was flowing against him, he did so at the risk of his life, and he found it safer to depart hurriedly from Constantinople, as many of them did in 1922.

A conference at the present juncture to discuss the situation may be all to the good, but in the actual circumstances it can not speak in the name of Islam. Turkey as a political entity will not be represented, for it has abolished the office; Afghanistan, Morocco, the Hedjaz, and perhaps Egypt may have each one its own candidate. More than that, the Conference would have no power to enforce the decision of the majority. In such conditions of disunion it would be difficult to agree on the home and the person of the Caliph.

The idea of attaching a council to the office of Caliph seems to be gaining ground, to retain the Caliphate in name but to invest the real power in a committee com-

posed of delegates from all Moslem nations, and possibly from different religious groups. Such a council could not assume "spiritual" authority over the Moslem world with its hostile groups any more than the Pope's College Consistory Court of advisers can exercise spiritual dominion over the widely differing elements in Christendom. Its functions would have to be openly political, and its activities directed only to the advantage of members of this "social organism" with the view of ultimately regaining the independence of what they regard as Moslem lands.

This is a new office, and not the old Caliphate.

Such an institution is not likely to be welcomed and housed by any Moslem government on account of the danger of intrigue and interference, especially with foreign policy. Nor can it be settled in a part of Constantinople which might be declared an independent principality under the guarantee of the League of Nations, for it would be too near Angora, and it would have no temporal power which, as we have seen, is regarded by the Moslems themselves as the most essential attribute of the Caliphate.

But Turkey and Angora have not yet done with the Caliphate. Abd-ul-Mejîd, perhaps is not a strong enough personality to regain what has been lost: but a leader will arise who, though probably fighting for his own hand, will know how to work on the deeply religious instincts of the masses to rouse their anger at these scoffers at the faith and its institutions, and Kemal and Ismet will go the way of Enver and Talaat. But not for long. Even though the Caliphate be re-established at Constantinople, it will never be the same again. Within its own temporal limits it will have lost that surest of all supports—the allegiance of belief amongst the governing classes. Its "spiritual dominion" over Moslems outside of the Turkish borders will live, where it has always flourished, only in the ignorance and credulity of European politicians.

"ALUN YALE."

## FOUR MONTHS IN NEJD

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On November 6th, 1924, we left Bahrein with four hospital helpers and some thirty boxes of hospital supplies and drugs, including a knock-down operating table, dressing tables, folding chairs and practically everything that was essential for such a tour.

The trip to Ojeir and Hassa was uneventful, but in the afternoon of the second day out from Hofhoof we were met by two dispatch riders from Riadh with a letter stating that the Sultan was very ill and urging me to come with all possible speed. We therefore selected some necessary drugs, and with one of the dispatch riders and one assistant started on ahead. That evening we rode till midnight, and the next two days we were some fifteen hours in the saddle, and arrived in Riadh the afternoon of the third day.

Ushered into the Sultan's chamber, we found him to be suffering from severe cellulitis of the face. One side of his face was immensely swollen, his eye was closed, lips so thick that he could hardly speak—altogether a very sick-looking man. Fortunately he responded very readily to treatment, so that he held a public reception on the sixth day of our arrival, which was attended by several thousand people. When I left, he had practically regained his normal weight, and was again doing his usual amount of work, spoke and laughed with his usual zest.

We were given a good house in Riadh for our work, and were lodged in a well-furnished room in the castle. The most remarkable thing about Riadh was the difference in the attitude of the people. Three years ago I seldom walked the street without being called "*kafir*," "dog," etc. This time I never heard these pet terms. Greetings were not profuse. But some at least greeted

me more or less cordially on the streets. I had daily visitors at my room in the castle, including members of the royal family, scribes of the Sultan, other members of the court and servants of lesser standing as well. I freely walked in the streets unmolested, though some of the servants were appointed to accompany me whenever I went out in the evening.

Medically, we were very busy, as you will be able to judge from the number of treatments. We gave 3,374 in Riadh in 28 working days, did 36 major operations, 101 minor operations and gave 15 neo-salvarsan injections.

The clinic talks were received very differently. The usual glum scowl or the zealot's sneer were probably the most common. Some actively remonstrated at some of our statements, while others nodded their heads in passive consent saying, "What he says is true."

In trying to analyze the difference between the attitude of the people now and that which we met on our previous visit three years ago, I came to the following conclusions:—

The Ikhwan movement is on the wane. It is not dead, nor is it yet dying, but it has lost a good deal of its energy. To keep a movement at white heat there must be a constant objective, the forces must be kept active. Politically the Sultanate of Nejd has reached its boundaries, and now finds itself blocked. The lust for war and plunder that was a great part of the Ikhwan movement can no longer be satisfied. The Bedouins find themselves without the occupation they have for some time followed, and greatly miss the rewards it has brought them in times past. On returning to their homes they find that their camels and sheep have died during the drought of the past few years. All sources of livelihood are gone. Hundreds of Bedouin tents are found just outside of Hassa and Riadh, and women and children carry the begging bowl from house to house.

A large number of Ikhwan settlements have been es-

tablished in Nejd, and here some cultivation is carried on. Aid from the Sultan in the form of rice and wheat has usually been sent to the settlements, but nevertheless there has been great want the past few years. This year, due to the good rainfall, has been the best year for a long time. I found it useful to capitalize that fact several times. When we were in Boreida, for instance, there was a moon-eclipse. Of course there was talk that this was because there was a *Nasrani* (Christian) in town, a punishment to the Moslems for receiving a "*kafir*." I pointed out, however, that there had been good heavy showers in every town we had visited, and that *during* our visits!

Another conclusion to which we came, is that even Nejd is getting used to the ways of the foreigner, especially to doctors. This is now the fourth medical tour made to Nejd, and no few Nejdies have been treated in our hospitals at Kuweit and Bahrein. They are quick to accept benefits given without charge, even if they do not approve of the benefactor. Then too, other foreigners have visited Nejd the past few years. Captain Philby made an extensive tour in 1917, Col. Hamilton visited Riadh about the same time, Dr. Mann spent a couple of months in Riadh two years ago, and last year Amin Rahany travelled in El 'Areed, Woshm and Kaseem.

Another factor probably was the exceptional opportunity at the time. The Sultan had been quite ill, and various conflicting rumors were abroad. It soon became known that a doctor from Bahrein, the same one who treated him last year for his throat trouble, was in attendance, and that the Sultan was about again in a short time. Ibn Saoud is no doubt loved and feared all through Nejd, and a certain amount of respect was shown me because I had treated him.

Upon leaving Riadh we were given the usual presents of Arab dress and headpiece. I was presented with a beautiful gold watch which strikes the hour, quarter-hour and minute, gives the days of the month, of the week, the degree of the moon, the date, etc. This being

of gold, it was forbidden (*haram*) to the Sultan, but he uses such articles given to him to give to others.

We left Riadh on Dec 25th bound for Shukra. The ride to Deraiya is about four hours, and we camped that night in the Wady Hanifa. This is one of the prettiest places I have seen in Arabia. It is the former capital of the rulers of Nejd, and the ruins of the old castles are still present on the cliffs west of the Wady. Water had run in the Wady about fifteen days before, and here and there little pools were still in the Wady-bed. The banks of the Wady are built up with heavy stones, for occasionally the water overruns its banks and causes a great deal of destruction to the splendid gardens and terraced wheat fields on either side. That night it was cold: my thermometer read 27°F. at five o'clock in the morning.

The next day we continued up the Wady. We passed the ruins of former towns, the principal ones were Jabeela and 'Ayana. The latter must have had a population of nearly 25,000 and very extensive date gardens and wheat cultivation, for the plotting of the ground is still present. Ithal trees line many of these gardens and are still present. These, without any care, continue to grow and propagate and thus furnish a good deal of the wood and building supply for El 'Areed and Woshm. What the cause for all these ruins is it is hard to learn. There are many reports. One tells you it is due to locusts, another says it is due to wars between the Saouds and the Ma'amers, but probably lack of water is the safest guess, for if there were plenty of water at present there would surely be some cultivation during these days of peace. One of the most noticeable things about Nejd is the amount of ruins. Ruins are found everywhere, but construction, new gardens, and new fields are few.

We arrived in Shukra on Dec. 30th, and were conducted to the "Beit el Mal" (The Treasury); its occupant was one Abd er Rahman bin Sahayia, one of the most inquisitive Arabs I have ever met. All the town notables were gathered in the *Majlis*, and Abd er Rahman gave

the speech of welcome. The likes of us, he said, had never before come to Shukra, nor would we have been permitted to come now had it not been for the kindness of Bin Saoud. Thanks to that greatest of all monarchs, Nejd was now at peace; the Moslems were all of one persuasion, and were therefore not at war with one another. Had this not been so, we would have been killed long before entering Woshm.

Shukra is a fanatical place, but our clinic once set up, we had plenty of work. We operated on the religious sheikh of Woshm, a very intimate friend of the Sultan's, and also on his son and on a number of other leading citizens. Religious discussions were forced upon us everywhere: at our boarding house, at our out-calls in the "hospital"; some even came to me to try to convert me into a follower of the prophet.

We were treated fairly well, but it was a relief to shake off the dust of the town. We were bound for Aneyza, about which so much good had been promised us.

Leaving Shukra Jan. 15th, we arrived at Aneyza on Jan. 19th. There are a great many *Muzera'a* (sowing fields) between these places. These are almost entirely devoted to wheat growing, and consist of a mud wall built around a house and a well, really a small fort. The water is brought to the surface by means of camels, donkeys or women. It is said that in some of these places a man's four wives are used for drawing water instead of his camels. Such a well may water twenty to twenty-five acres of wheat, though the winter rains are expected to help out. We saw some Ikhwan towns too, but their work of cultivation is the poorest I have ever seen. Some sowing is usually done by Bedouins between little hills, but there is no proper preparation of land, weeds are frequently left in, and, of course, no weeding is done after the seed has been sown.

From a distance Aneiza looks like any other Nejd town, but on entering things are different. The gardens at once draw your attention by their prosperous appearance, and

by the number and variety of vegetables cultivated. The date trees look extremely healthy and strong, and there are many fruit trees. Then, too, there are a large number of exceptionally well-built houses, some three and four stories high.

A man with a sword, the emblem of a royal servant all through Nejd, met us just outside the town and directed us to the Amir's house. The Ameer is Abdullah bin Saleem, a nephew of the famous Zamil who protected Doughty during his stay there in the eighties. We were most cordially received, some of the leading citizens at once coming up to greet us. We were led away on an out-call to one of the many Bin Bassam houses within fifteen minutes after our arrival.

We were probably more rushed in Aneiza than any other place, and did more operative work there than anywhere else, in fact, several times were busy all day to keep up with the demand. The streets leading to our house were as at other places, always lined with the blind, deaf, crippled and wounded. I heard later that some people tried five and six days in succession to gain admission, but were not able to. We had no courtyard in our building, and people crowded at the street door. When the door opened a great scramble resulted, with an impossible jam inside. One must sacrifice a certain amount of orderliness on these tours, or else do without necessary peace of mind.

Clinic talks were well-nigh impossible here, so I tried leading up to some subject or other to a group of ten or twenty in the clinic room. Some of my favorite subjects were, The Great Commandment, The Good Samaritan, emphasizing the necessity of mercy; The Rich Young Ruler, The Prodigal Son, etc. These themes I also used in Boreida, yet several times we almost had a scene. One Boreida townsman most strenuously objected to being told to love God with all his heart, and his neighbor as himself. He said he loved God only, and hated and would like to kill any one whose belief was different from

his own. I think this method of clinic talks is worthy of further trial.

In the evenings we were always invited out, in fact were booked about a week ahead, and then had more invitations that we could accept. Frequently too we were invited out for meals. According to the Nejd custom the host must invite his guests both for lunch and dinner. And 'Aneiza makes a distinct difference between the two meals. Lunch usually consists of dates, butter, bread and curdled milk or honey, a vegetable or two, soup and buttermilk, but no meat. The evening meal has the usual supply of meat, rice, bread and a vegetable.

We left Aneiza on Feb. 11th, and arrived in Boreida that afternoon, for the distance is only about six hours. We passed through a branch of the great Wady Er Rummah. Date gardens of course follow the path of the Wady, but the water from some of the Wady springs near by was extremely bitter.

Boreida has the usual large Ameer's castle, built by the Bin Rashids and now occupied by Abd el Aziz Bin Mesa'ad, a cousin and brother-in-law of Bin Saoud. The Ameer himself was visiting in Riyadh, though we were cordially received by the chief of the "*Bait al Mal*," Mobarrek Ibn Bayrech. Boreida has the Nefud all around it, and for any one who loves the desert it is an ideal place. At about sunset the town's children gather on the sand dunes outside the town for play, waiting for the shepherds to return with their flocks of sheep and goats; caravans or lone camels are travelling over the vast stretches of desert; the Ikhwan outside their tents are at prayer, and the last rays of the sun are painting pictures in the sky. All this was a most beautiful scene that I thoroughly enjoyed the few evenings I had the opportunity to see it.

A great many Bedouins come to Boreida, for it has the "*Bait al Mal*" (public treasury) and Bedouins have a special reason for wanting to visit this. The Harb and Ataiba tribes probably predominate here, and they have

all been "converted." The townpeople too are bigoted, and not at all like the people of Aneiza. Only very few times were we invited to "coffee," and never for meals. Even our acquaintances tried to avoid us on the streets, unless they were in need of medicine. There is one native here who lived for seven years in San Antonio, Texas, but he seems to have gained nothing but some money from his stay. He still maintains that every place outside of Nejd is "Belad al Kuffar," though he does say that he was permitted to worship as a Moslem unmolested in America.

We left Boreida on Thursday, Feb. 21st, having to refuse invitations to Er Rass, Hail and Hejuna. We were bound for Hassa; because of an uprising of the Meteor Bedouins we were told that the roads to Kuwait and Jebeel were not safe. We passed several of the new Ikhwan towns, and also met some of the Ataiba tribesmen tending their flocks and horses. They informed our guides (we had four soldiers of Bin Saoud, two from Riyadh and two from Boreida) that Feisal Ibn Darwish had sent orders to them to be ready to report for a *Ghazzu* in a few days. Our caravan, of course, always roused their curiosity, and our guides informed them that we were gunners from Medina and our boxes contained bullets and dynamite. I was the chief gunner and was answering urgent summons from Bin Saoud!

We passed through Zulfia, which lies between the great Zulfia Nefud and the Jebel Tuweik range. There are two fairly good-sized towns only about a half mile apart, both called Zulfia. Because of some trouble about land ownership a group of dissenters pulled up stakes some ten or fifteen years ago and built the newer town. The trouble is supposed to be patched up now. There are probably about a dozen small towns, each bordering on a garden district.

The great Jebel Tuweik range was now just ahead of us. We entered a "*Schaib*," which gradually led us upward till we reached the top of the plateau, for that is what the Tuweik really is, a height of about 250-300 feet

above Zulfia. There had been a good rainfall in these parts, and there was some splendid pasture land. Wheat too was under cultivation after the rainfall.

We next came to Mejma, but did not enter the town. We sent a messenger to pay our respects to the Ameer, for we had treated several members of his family. There was some building going on there, some digging of wells, laying out of new gardens, and water courses being led into new channels and directed to these garden plots. Here, as everywhere in Nejd, we saw a great deal of *Ushb* (herbs) being gathered. It is peculiar to see groups of men, women and children laboriously digging up little plants an inch or two high and gathering enough of this together to make a donkey or camel load. And yet a great deal of it is brought into all the towns we visited. This is "haying" and there are special hay-barns to hold the crop.

The camel express goes only at camel's pace, and patience is one of the requirements of such travelling.

We arrived in Hassa on the eighteenth day after leaving Boreida. We had pushed on ahead of our caravan, and so spent one day there waiting, and then pushed on to Ojeir on the same animals that had brought us from our starting-point. We arrived in Ojeir at noon, and pulled off in a sail boat that evening, but because of a strong *shemal* starting up we lay at anchor two days within sight of Ojeir. Then the captain determined to try Bahrein, but could only make Ras el Barr. We could see Jebel Dukhan however, and after a five-hour walk across Bahrein desert which I never knew existed, (it is just like the Nejd desert) we arrived at Saghir, the summer residence of Sheikh Hammed, who, after feeding us, sent us home in his Ford car. We arrived on March 13th having been gone four months and seven days. Of this period we spent 41 days travelling; one day on donkeys, three on sail boats and 37 days on camel. A great deal of time is wasted in touring inland Arabia.

Of the places visited, Riadh has, of course, been visited

before, but no doctor had even been to Shukra, Aneiza or Boreida. The mass of people are glad of the opportunity of receiving medical aid. The fact that everything is gratis no doubt makes some difference. I think we should make some charges when we are in such places as Woshm or Kaseem.

The total number of clinic treatments given was 6,552, total number of major operations, 128, minor operations, 214.

How much has the Kingdom advanced by this tour, might be your question. I honestly confess I don't know. People are willing to discuss religion for the sake of an argument, and to inform you how much they despise your religion and your view of religion, but the honest searcher with an open heart is not to be found in Wahhabi-land. However, the only way we can ever hope to permanently occupy inland Arabia is to create a need for our services, and this we are beginning to do.

I broached the subject several times of opening a hospital in Hassa. Usually the subject was not very favorably received, or else I would be told that the English would not permit us. To put the whole thing in a nutshell the answer is now as it has been always: If we leave our Gospel behind they will gladly receive our medical services, but they will not permit the Gospel. The Sultan did, however, suggest that he would be glad to have us tour Hassa or Nejd and probably Kaseem every year or two. If we can do that we are making progress.

*Bahrein, Arabia,*

LOUIS P. DAME, M. D.

## ISLAM—THE RELIGION OF PEACE \*

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Islam is the system of religion which in Western lands is known under the name of Mohammedanism. As a matter of fact we Moslems do not like the epithet, for we do not worship Mohammed. We regard him as man and no more than man. Our holy book says that Mohammed is no more than a man; what distinguishes him from others is that he is the prophet of God. Among many of the misrepresentations that Islam and the founder of Islam have had to suffer at the hands of their maligners one is that its very name has been misrepresented. In our holy book our religion has been called Islam, and the believers in it are called Moslems. Says the holy word: "Verily the religion with God is Islam": "And I have chosen for you Al-Islam as a religion": "He named you Moslems."

What led the opponents of Islam to change its very name we do not know; but one thing is clear. Islam is unique in this very respect that its name is also revealed. No other system of religion claiming to be revealed can say that its name has been given through revelation. Unlike other religions, Islam has not had to go out of its way to find a name in uninspired sources. Even in this respect Islam claims a superiority over sister faiths that is free from human interpolation, and this is what adds to its divine character.

This word, Islam, is a significant name: it indicates the very essence of the religious system known by that name. A Moslem is one "who has utterly resigned himself to the will of God," (II: 106) and "he enjoys perfect peace of mind and contentment" (XVI: 105).

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\* This article, specially written for our Quarterly, gives the views of an educated Moslem from India now in Chicago. He is editor of the *Moslem Sunrise* and belongs to the Ahmadiya Movement.

“Peace” is the dominant idea in Islam. “Peace” is the greeting of one Moslem to another and “Peace” shall also be the greeting of those in paradise (X: 10); nay in the paradise which Islam depicts shall no word be heard but “Peace, peace.” Says the holy word: “They shall hear therein no vain words or sinful discourse, but they shall hear only the words ‘peace, peace.’” God greets them with “peace” not only in this life but in the one that follows it. The goodly abode that is prepared for the ‘people of the Peace’ is called the “abode of Peace,” and the divine master in quest of whose ‘peace’ they lived ‘in peace’ is called by the name of ‘The Peace’ or the ‘Author of Peace’ (LVI: 23). ‘Peace’ they have to practice in this life (XLIII: 89); they are to walk in the paths of ‘peace’ (v: 16,); and they have to talk and practice ‘peace’ in face of great provocation (XLIII: 89). They have to enter the ‘abode of peace’ (VI: 128) in perfect peace (L: 34). Yet this ‘peace’ is not to be the portion of those who merely follow the name of Islam: it is for those who follow the truth (XX: 97). In fact there are a good many verses of the holy Koran which emphasize this peaceful aspect of Islam and a Moslem’s life. Suffice it to say that Islam is the only religion of practical peace. Peace is, therefore, the essence of Islam, being the root from which it springs and the fruit which it yields, and it is thus preëminently the ‘religion of peace.’

Not to make it a mere pious wish, but to give this peace a practical reality, Islam has laid down certain principles which go to establish this reign of peace. The first and foremost principle of Islam is the Unity of Godhead. It is the greatest pillar of Islam, and as a matter of fact every other belief hangs on it. Various gods or the plurality in Godhead have been the sources of a good deal of friction and dissensions in the world. People believing in different gods have deemed it necessary to assail and destroy other people simply because they owed no loyalty to the latter’s god. So long as they were powerful, their god would protect them. Their god being different

from their opponents' they did not feel any tie of brotherhood or fellow feeling, since their originator was different from the other's. They considered themselves to be the chosen people, hence they were to rule and exploit the weaker races. That has been the cause of innumerable destructive wars that this planet has seen since the day man came to grow out of it, and even now this idea is by no means defunct, though people ought to know better now. But there can be no gainsaying the facts. Even now we are where once the aboriginies were, and the thin veneer of civilization is but a mask to hide our old beastly natures. This Unity of Godhead therefore implies the unity of man. The acid test then of every religion and of every system of faith is this doctrine of the Oneness of God. Every other belief is subservient to it. This Unity in its rigorous and most puritanical form is the chief feature of Islam, and the Moslems are the most uncompromising people on this aspect of their faith. Islam is fanatically insistent on this point and the Moslems are rightly proud of their fanaticism on this score. Other religions may have taught this same doctrine in expressed or implied manner, and every system worth the name of revealed religion ought to have done it, but the way Islam has emphasized this point is unparalleled and unique in history. Such a clear denunciation of polytheism as is met with in Islam, and the most exquisite and perfect exposition of the divine attributes, is to be found nowhere else and that is why it has compelled admiration from its inveterate foes and detractors. Islam towers above other sister faiths in this cardinal fact.

Unity in the Godhead implies the brotherhood of man. One God means one aim and one destiny. This brotherhood of man is the practical side of the unity of God. All the great teachers of the world emphasized this point, and if they had not done so they would have failed in their missions, for they were raised to renew and reimpress this lesson upon the minds of their admirers. But as there is difference between man and man, so is there a difference

between teacher and teacher. Each one teacher stressed that side of this brotherhood question which he thought did not receive adequate attention from the people of his day. Abraham, Moses, Jesus, on one side, and Rama, Krishna, Zoroaster, Confucius and Buddha on the other—in fact all the great teachers of the world did their duty in this respect, but it was left for Mohammed to reveal the comprehensiveness of this view. It is all very well to teach lessons of brotherliness in parables and sonorous phrases, but there is always a danger in such cases of their being misunderstood. Consequently there is need to tell man in so many concise and brief words that he has rights as well as obligations. Perhaps no teacher ever minced words on this score as did the prophet Mohammed. The holy Koran said that “all men were created of the same essence and of the same parents.” Elsewhere it said that “the noblest one in the sight of God is he who is the most virtuous among you.” The holy prophet categorically denied that any one man had superiority over his fellows. In his last message he said that he trod under foot all distinctions of race, colour, or blood, all being equal in the sight of God. He even improved upon the old teaching by saying that a man does not become a believer at all in God until he loves for his brother what he loves for himself. Islam thus lays down the basis of a vast brotherhood in which all men and women, whatever nation, caste, or tribe they may belong to and whatever be their rank or profession in society, the wealthy and the poor, have equal rights; and in which no one can trample down the rights of his brother. An enemy of Islam like Mr. Wells has had to admit that the “Koran has kept Islam together in a sturdy fellowship under Allah, a fellowship transcending race, colour, and language, that makes the bond of Christian brotherhood seem a futile sentimentality.”

Another source of friction and war has been the spirit of religious intolerance. Before the advent of Islam all peoples believed that their faith alone was the true one, while they denied even the semblance of truth to other

systems of faith. That is what has always created trouble in the world. It is unbelievable now, though the world as yet is not without the advocates of the olden bigotry, how the same teaching in one system could be regarded as inspired while a similar teaching in the other system may be regarded altogether uninspired. Yet it is a fact that the followers of various religions have been regarding each other as heathens and pagans, and so outside the pale of divine revelation. Islam is the only religion, first and last, that has raised its voice against this unjust attitude. It says that the great religions of the world are one in origin and many in form. This truth was first uttered by a man who did not have any schooling, and whose land of birth was proud of its isolation from the civilising influences of the past. It was from this apparently barren land that the truth took its rise, and which truth was one day to revolutionise the whole history of the religious thought. It was a direct hit at the exclusive and centrifugal tendencies of other faiths. The first words taught to the Moslem are that God is the Lord, not of a particular tribe or a particular nation, but of all mankind, nay of all the worlds, and therefore the first condition for joining the brotherhood of Islam is that a person should believe not only in the truth that is revealed to the Prophet of Islam, but in the truth of whatever had been revealed to all the prophets before him. In the very beginning of the holy Koran a Moslem is taught to believe, "in what has been revealed to thee and what was revealed before thee and the revelation that was to come later on."\* A Moslem is therefore to believe that God has been sending down his Prophets and His books, and that there has not been any nation to which a warner had not been sent. A Moslem therefore has to respect the prophets and teachers of all the nations, and he regards his holy book as nothing but a confirmation and restatement of the old truths in a comprehensive way. In propounding and accepting this principle, Islam lays down the basis of peace and har-

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\* *Akhirat*, has been variously rendered as the *Day of Judgment* or the revelation coming later on. Both are correct in our opinion.—M. D.

mony, instead of wrangling and disputes, among the religions of the world. All religions according to this teaching have divine revelation as the common basis from which they start. The great mission of Islam, however, was not to preach this truth only, which on account of isolation from each other of the different nations of the earth had not been preached before, but also to correct the errors which had crept in on account of the length of time, to sift truth from error, to preach the truths which had not been preached before on account of the special circumstances of the society or the early stage of its development, and the most important of all to gather the truths which were contained in any divine revelation granted to any people for the guidance of man. So in emphasising this universality of divine revelation Islam has rendered a very great service to the cause of peace and mutual amity that should guide the conduct not only of individuals but of nations, and herein it claims a unique position.

Constant prayers have been again a distinguishing feature of Islam. Five times a day at least a person is to bend his knees and prostrate his body before his Maker. Prayer in itself is the great source of the peace of mind and a consolation to a distracted heart. But Islam has not merely enjoined individual prayers: it has laid stress upon congregational devotions. Five times a day are the parishioners to assemble together to practice peace and to pray for peace. Once a week the whole township is to gather together to pray and live in united peace, whilst twice during the year there are to be county prayer gatherings. And once in a lifetime all Moslems from the four corners of the earth are to assemble together in the garb of humble pilgrims laying aside all vanity and pride and seeking nothing but peace and contentment. All tribal, communal, or national differences can be composed and adjusted under the benign self-abnegating influences of the *Hajj* prayers. These daily individual as well as congregational prayers are a reminder to the devotee that in seeking peace for himself he should not be

unmindful of the peace of others. How can he make peace with God as a true Moslem when he is not at peace with his neighbour? If a man forget this in the early part of the day, he will be reminded in the next part of the same day, for he and his neighbour are to meet together for their common worship and soul-offerings at the same place.

Fastings and almsgiving have also been enjoined with the same end in view. Among other things fasting reminds a man of the serious plight the poor and the needy are in. We cannot form an adequate idea of the misery that is all about us until we put ourselves in their condition. Even the rich and the high, who do not know what it is to suffer with pangs of hunger, are made to feel that there is distress in the world, and unless they devoted their time, money, and energy in the upliftment of their fellow creatures trouble is bound to come. Hence the Koran mentions this subject of fasting and almsgiving together so that people may realise that it is not for emaciating the flesh, but it is in the interests of humanity that this institution of fasting has been prescribed. Legal alms have been made obligatory, for it is thus alone that by the distribution of wealth the peace of the world can be maintained. Under Islam there can never arise such a question as conflict between labour and capital, for Islam has taken steps to see that neither goes to extremes. And thus it has laid the foundation of a lasting peace. Other religions have the same institutions but in the case of Islam they have been given a sanction as well as a sanctification.

Good deeds and works form an essential feature of the ritual of Islamic faith. Everywhere in the Koran stress is laid on works alongside of faith and belief. The one has not been discriminated against the other, which means that mere profession in Islam counts for nothing. Now it is an admitted fact that a person who practises virtue, whatever religion he may belong to, will never be guilty of causing disturbance in the earth. His conscience as

well as his habit of virtue will never allow him to trespass upon the rights of others. He would never think of breaking the peace, for in so doing not only would he inflict injury upon others, but at the same time he would be injuring his own peace of mind. Islam has gone one step farther than this. The Prophet says that "a Moslem is one whose hands and tongue, and thoughts do not injure others."

As a necessary corollary to the above, Islam has made it an article of faith, the belief in the life to come. Just as Islam emphasises the necessity of works, so it stresses the consequences of our deeds. As there is cause to every effect, so there is effect to every cause. There is a heaven or hell for every person not only in the hereafter, but here in this life, and this heaven or hell we create by our own actions. This belief in the sure and necessary consequence to every human action is the one safeguard for the maintenance of peace. There are very few good natures that do good for the sake of good, but many are held away from evil deeds on account of the dread of the consequences. Other faiths also teach the same thing, but the prominence that Islam has given to this side of the question is out of all proportion to what the founders of other religions have said on this score, and herein lies the eminence of Islam. It does not always teach something new, but the bold relief it gives to such beliefs is one of its chief characteristics.

Belief in angels is another important feature of Islam. Just like the other cardinal points in the Islamic faith this doctrine has also a deep significance of its own. It does not simply mean that we should believe in imaginary or ethereal invisible beings. Such a belief is of no practical importance. Other faiths also taught belief in the angels, but what Islam wanted to emphasise was that a Moslem should profit by the angelic urge. These angels are always inducing men to do good deeds, as opposed to the promptings of the satans and devils. There are times when a person feels instinctively that he should do good,

this or that, and if a person acts up to that urge, then the angelic urge to do more good becomes more imperative, and this habit if cultivated leads to the making of an angelic being. Hence this belief in angels is one more incentive towards the practice of peace which is the goal of a Moslem's life.

There is another side of peace which Islam has not lost sight of, and that is war. There are certain conditions under which only Islam allows or rather permits the taking up of the sword. It may seem strange, but it is true nevertheless. Some critics of Islam would maintain that Islam used force in its propagation. But this is not only misreading history but also misjudging Islam. "There is no compulsion in religion for the right has been differentiated from the wrong" is one of the clearest Koranic injunctions on this heading. In the whole domain of religious literature nowhere does one come across such a clear and emphatic negative. Meekness and love may have been taught here and there, yet it is this clear "No" which is sadly needed outside of Islam, and Moslems are proud of the fact that theirs is the only religion which categorically and in unmistakable terms bans this forcible conversion.<sup>1</sup> From the religious point of view that was the only incentive for the breaking of the peace, and which Islam has so summarily dealt with. As a matter of fact Islam enjoins war for the protection of the religious places of other nations. Says the Holy Koran: "Sanction is given to those who, because they have suffered outrages, have taken up arms; and verily God is well able to succour them: Those who have been driven forth from their homes wrongfully, only because they say 'Our Lord is the God.' And if God had not repelled some men by others, cloisters, and churches, and oratories, and mosques, wherein the name of God is ever commemorated, would surely have been destroyed." (Rodwell). This catholicity of view that the places of worship of other religions are as sacred to Islam as its own, and that

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1 [Such statements are utterly refuted by the history of Islam.—E.D.]

it is a Moslem's duty that nobody suffers interference in his worship of God, and if need be a Moslem is to take up arms in defence even of Christian churches, Jewish synagogues, cloisters and oratories, in fact any place where the name of God is revered, is a peculiar feature of Islam.

Islam lays down the condition that should govern our warfare. It teaches that war should begin in self-defence, and should end when freedom of worship is established. Says the Word: "Fight until religion is professed for the sake of God, i. e., freedom of worship is established, and if they (the enemy) desist from their course, then you should not exceed the limit." It is clear then that even when Islam permits war, it is always in the interests of peace, and there can be no greater disturbance of peace than the undue interference with the cherished beliefs of others and forcing them to give up those beliefs by oppression and tyranny. Such a state of things Islam would never allow, and so it asked its devotees to counteract these tendencies even at the risk of their lives. If the enemies of peace wanted war they would have war with a vengeance, though even here the softening influence of peace was visible, for a halt was to be called to the war as soon the other side desisted from its wrongful course, without any reparations, indemnities or guarantees.

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MUHAMMAD DIN.

## THE LAW OF APOSTASY\*

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The word "apostate" in Arabic is "*murtadd*", and one who apostatizes is called "*man artadd 'an dinihi*," i. e., "Who turns his back on religion." Two words are used for Apostasy in Moslem law: *irtidād* and *ridda*. The latter term relates to apostasy from Islam into unbelief, *kufri*; the former, from Islam to some other religion, for example Christianity.<sup>1</sup> The passages in the Koran dealing with apostasy are the chapter of *Women*, verse 90; the chapter of the *Table*, verse 59; and the chapter of the *Bee*, verse 108.

"Why are ye two parties about the hypocrites, when God hath overturned them for what they earned? Do ye wish to guide those whom God hath led astray? Whoso God hath led astray ye shall not surely find for him a path. They would fain that ye misbelieve as they misbelieve, that ye might be alike; take ye not patrons from among them until they too fight in God's way; but if they turn their backs, then seize them wheresoever ye find them, and take from them neither patron nor help." (iv: 90). "O ye who believe! whoso is turned away from his religion—God will bring (instead) a people whom He loves and who love Him, lowly to believers, lofty to unbelievers, strenuous in the way of God, fearing not the blame of him who blames. (v. 59).

It will be sufficient to quote what the standard commentary of Baidhawi says on the first passage: "Whosoever turns back from his belief (*irtada*), openly or secretly, take him and kill him wheresoever ye find him, like any other infidel. *Separate yourself from him altogether. Do not accept intercession in his regard.*" All

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\* This is a portion of the second chapter of "The Law of Apostasy in Islam," to be published by Marshall Brothers, London.  
1 *Mufradat-ŷ-gharib-ul-Quran*, ŷish-Sheikh-ar-Raghib. P. 191.

other standard commentaries agree with Baidhawi in their comment on the verse.

A third Koran passage is the chapter on The Bee, xvi: 108. In this verse two types of apostates are distinguished: those who are compelled to apostatize, on whom judgment is lenient; and those who apostatize from their own free will. The commentaries on this passage, also, leave no doubt as to the interpretation. "Whoso disbelieves in God after having believed, unless it be one who is forced and whose heart is quiet in the faith—but who expands his breast to misbelieve—on them is wrath from God, and for them is mighty woe! That is because they preferred the love of this world's life to the next;—but verily, God guides not the unbelieving people."

Perhaps it is a mistake to use as our fourth reference Surah II: 214 to prove that apostasy merits the death penalty. This verse must not be translated as Dr. W. St. Clair Tisdall has translated it,<sup>2</sup> "Whosoever shall apostatize from his religion, *let him die for it*, and he is an infidel"; but correctly, "Whosoever shall apostatize from his religion and dies, he is an infidel." And we are not dependent on *one* Koran text, but a careful examination even of the above passage together with the interpretation of the same leaves no doubt that according to the commentators the Koran here also declares the punishment for apostasy to be death.

The famous commentary of Al-Khazan (used most extensively in the Mohammedan university called Al-Azhar) quotes from Malik ibn Anas, Ahmad ibn Hanbal and others, and gives this interpretation of the verse: "All the deeds of an apostate become null and void in this world and the next. *He must be killed*. His wife must be separated from him and he has no claims on any inheritance." (Page 155, Vol. I, Cairo Edition). Ath-Tha'alibi, (788 A. H.) in his commentary on Sura II, verse 214, leaves no doubt that the verse in question, whatever the grammatical construction may be, demands the

<sup>2</sup> Mizan-ul-Haqq by Pfander, Revised by Tisdall. P. 364, London, 1910.

death of the apostate. (Cf. Vol. I, p. 167, Algiers edition 1323). Finally the great commentary of Fakhr-ud-Din-ar-Razi (Vol. II, page 220, lines 17 to 20, Cairo edition 1308) distinctly favors the interpretation of this verse as given in the translation by Dr. Tisdall and objected to by the Working critics. He says the apostate should be killed and loses his wife and heritage. Still it is only fair to state that the Arabic Koran text does not necessarily require this rendering, and that Tabari in his commentary does not seem to favor it. In Zarkani's commentary on Al-Muwatta, (Vol. III, page 193) there are many examples given of Jews and Christians who turned Moslems and when they afterwards apostatized were immediately killed. The statement is made that "*change from Islam to any religion whatever requires the death penalty.*" An-Nahayat fi Gharib al-Hadith, by Ibn Athir, (Cairo edition Vol. IV, page 38) gives instances how the law was applied and defines when the apostate becomes a *kafir*. And to quote among many only *one* Moslem history used as a textbook in secondary schools of Egypt, Ibn Taqtaqi, in his History called Al-Fakhri fil-Adab as-Sultaniya (page 67, Cairo edition, 1317) says that Abu Bakr killed all the apostates of Mecca after the death of Mohammed.

Islamic law is based in the first instance on the teaching of the Koran, but no less on Moslem Tradition. These two primary sources then become fixed as canon law by what is called general agreement, *Ijma'a*. All books on canon law, therefore, include a section on the punishment due to apostasy. Generally this section is grouped with the other crimes that demand corporal punishment. These are seven: rebellion, apostasy, adultery (on the part of a free woman), reviling, wine-drinking, theft, and highway-robbery.<sup>3</sup>

The earlier laws and practices in regard to the apostate from Islam were perhaps less rigid and less severe than those codified after the Moslem state extended its

3 Cf. Al-Ghazali's, Wajiz Vol. II. Pp. 164-169 (Cairo 1317).

domain and authority beyond Arabia. Many of the Traditions regarding apostates were manufactured to express later tendencies for which Divine authority and the Prophet's example were needed.<sup>4</sup> Yet the manufacture of such Traditions is the more significant as they became part of orthodox Islam long before the laws were codified.

This great authoritative source of Moslem law tradition is called in Arabic *Hadith*. Mark Twain once defined a "classic" as a piece of literature which everyone talked about but no one had read. One fears that this remark would apply to the *Hadith* as regards many who profess to interpret Islam, and who are well aware that the Koran is not the only source of Islamic theology, jurisprudence and the practical duties of daily life. These sources, indeed, are four; and among them the *Hadith* is undoubtedly of the greatest importance. Both in quantity and in quality of interest and of influence the *Hadith* collections surpass the Koran. *Ijma'a* and *Qiyas* also, (i. e., the agreement of the learned as representing the body of believers and their legal deductions) are based on *sunnat-an-nabi*, i. e., the practice or example of the Prophet as recorded in Traditions. What the *mihrab* (prayer-niche) is to the true *Kibla* (Mecca), that the *Hadith* is to the *sunnat*. It is the exact indication of what Mohammed did, and what has, therefore, divine approval and authority.

These collections of Traditions are as popular among the common people as Sheldon's "What Would Jesus Do?" proved popular as a story. Only in the former case it is not religious fiction, but actual divine revelation (*al-wahi-ghair-al-matlu*). The six standard collections are well known by name, but who has read them? In the sixth century of the Hijra, Imam Hussain al-Baghawi prepared a careful and authoritative collection from all of the six standard books, and entitled it "*Mishkat-ul-Masa-*

<sup>4</sup> Cf. Caetani's *Annali dell' Islam* (Introduction) Vol. I: 340 and 352; Vol. II: A. H. 11 sec. 77, 120, 128; Vol. III: A. H. 14 sec. 252 etc.

*bih.*" This volume had an enormous vogue, and is perhaps the best known summary of the vast Moslem Talmud. It has been translated by Moslems into Persian and other languages, and was translated into English by Captain Matthews and published at Calcutta in 1809. A new and greatly abridged translation appeared by Rev. William Goldsack in 1923.<sup>5</sup>

It is as hopeless to judge of the real character of Islam from the Koran alone, as it is to deduce the beliefs and practices of Christians in Mexico from the Pauline epistles, or of orthodox Judaism from the Pentateuch. There is not a single Moslem sect that looks to the Koran as the only rule of faith and practice. The lock of Koran obscurity opens only to the key of Tradition. The *Hadith* is at once the strength and the weakness of Islam. It reveals the real Mohammed and indicts him. Intelligent Moslems reverence and yet dread the collections of Al-Bukhari and Muslim. The untrustworthiness of many of the Traditions and the weakness of the whole as a support of Islam only increases the importance of knowing them.<sup>6</sup>

The most celebrated collection among the six standard works on Tradition is that of Bukhari. He devoted sixteen years to his selection of seven thousand orthodox Traditions out of six hundred thousand that were current. In every standard collection of this sort we find a special section devoted to the subject of apostasy and the treatment apostates received at the hands of Mohammed or his companions. The commentaries on the Traditions leave no doubt as to their interpretation. Such Traditions in regard to apostates and Mohammed's estimate and treatment of them are given in both Bukhari and Muslim. The two standard commentaries on the former give much additional information, and add also the comment on the

<sup>5</sup> Christian Literature Society for India. Selections from Mohammedan Traditions. Translated from the Arabic. 1923: Madras.

<sup>6</sup> Cf. Professor Wensinck's article in *THE MOSLEM WORLD* for July, 1921. He says: "It is not amazing that the canonical books of Tradition—especially Bukhari and Muslim—in the eyes of the community have acquired a rank nearly as high as the Koran. Oaths are sworn on a copy of Bukhari; at times of public calamity or danger the book is read to repel them; they are a staff and weapon for Moslems to this day."

Koran passages that deal with apostasy. Viz: *Fath-ul-Bari* by Al-Askalani. Vol. XII, pp. 89-91 and pp. 214-225. (Cairo Ed.); and *Amdat-ul-Qari* by Al-'Aini. Vol. XI. pp. 143-144 and pp. 230-236. The first section in both of these commentaries on the *Hadith* is entitled, "On Unbelievers and Apostates who make war on Islam"; the second section in both is entitled, "On the repentance of Apostates and Rebels, and when killing them is incumbent." To begin with the famous collection of forty Traditions by An-Nawawi, we find the following: "The Apostle of God said the blood of a fellow-Moslem should never be shed except in three cases; that of the adulterer, the murderer, and whoever forsakes the religion of Islam." The comment given on this Tradition is as follows: "The adulterer should be stoned; the murderer, when convicted of his crime, should be killed with the sword; but he who departs from Islam, becoming disobedient to God and His Apostle, let him be cut off or crucified or destroyed from the earth."

Other Traditions are given as follows: "It is related from 'Ikrimah that he said, 'Hypocrites were brought to 'Ali, and he burnt them. The news of that reached Ibn 'Abbās, and he said, 'If it had been I, I would not have burnt them, because of the prohibition of the Apostle of God; Do not punish with the punishment of God; but I would certainly have killed them according to the word of the Apostle: Whosoever changes his religion, kill him.'"—*Al Bukhari*.

"It is related from 'Ali that he said, 'I heard the Apostle of God say, There will come forth a people at the end of time, young in age and foolish in vision, who will speak the best words in creation; but their faith will not pass their throats. They will pass through religion as an arrow passes through the thing hit. Therefore, whenever ye meet them, kill them; for verily for whoever kills them there is a reward on the day of resurrection.'"—*Muslim, Al-Bukhari*.

"It is related from Anas that he said, 'A band of men

of the 'Ukl tribe came to the Prophet and embraced Islam. But they fell ill at Medina, so the Prophet ordered them to go to the camels given in alms and drink their urine and milk. Then they did so and regained their health. *After that they apostatized* and killed the keepers of the camels and drove off the camels. Then (the Prophet) sent after them, and they were brought back. Then he cut off their hands and feet and put out their eyes. After that he did not staunch the bleeding until they died.' And in another Tradition it runs, 'He drove nails into their eyes.' And in another Tradition it runs, 'He ordered nails, and they were made hot; and he pierced them with them. And he cast them out on to the stony plain. And they asked for a drink, but they were not given to drink, until they died.' '\*—*Muslim, Al-Bukhari.*

In 1922 the Moslems of the Ahmadiya Sect in Britain, with headquarters at Woking, for example circulated in the House of Commons and elsewhere a paper dealing with apostasy in Islam. It consists of special pleading to show that Islam has always been a religion of tolerance, and has protected minorities of Christians and Jews. The argument is specious, but not convincing. We quote two paragraphs: "In the days of the prophet all the reliable records of his life are silent on the subject. There were many apostasies doubtless, but no one was punished, for it is, and has ever been, the watchword of Islam, that there shall be no compulsion in religion." (Ch. 2: 256) . . . . . "We, however, read of the putting to death of the party of 'Ukl in our traditions, who, after professing Islam, feigned that the climate of Medina was insalubrious, and being told to go to the place where the herds of camels belonging to the State were grazed, murdered the keepers and drove the herds along with them. They were charged under the crime of murder and dacoity, for which the punishment of death has been provided in Ch. 5: 33. This episode has generally been cited by the Quranic

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\* We would not quote such Traditions if it were not necessary in order to refute the statements of those who constantly assert that there is no penalty for apostasy in Islam. In one case they even base their assertion upon the Traditions above given.

commentators under the verse which ordains the death penalty for murder and dacoity; and there is no other case which can even be twisted to show that the punishment of death was ever inflicted on apostasy from Islam."

We leave the reader to judge whether "this episode" given in every standard work on Tradition under the head of "*Apostates*" was recorded to illustrate the penalty for murder and robbery, or the penalty for apostasy. Whatever may have been the original intention, Moslems themselves have considered it an authoritative Tradition for the application of the death penalty on apostates.

We turn now to the various books on jurisprudence used in Moslem law schools.

One of the most famous books of Hanifi Law is that called the *Hedaya*, by Burhan ed-Din Ali. It was translated by Charles Hamilton by order of Council in Bengal, and the English edition was printed in London in 1791. [Translations of this code are found in Turkish and other languages. It is used as a textbook in schools of law, and is authoritative. We quote from volume ii, chapter 9, page 225, *The Law concerning Apostates*:—

When a Mussulman apostatizes from the faith, an exposition thereof is to be laid before him in such a manner that if his apostasy should have arisen from any religious doubts or scruples, those may be removed. The reason for laying an exposition of the faith before him is that it is possible some *doubts* or *errors* may have arisen in his mind, which may be removed by such exposition; and as there are two modes of repelling the sin of apostasy, namely, *destruction* or *Islam*, and as Islam is preferable to destruction, the evil is rather to be removed by means of an exposition of the faith; but yet this exposition of the faith is not incumbent (according to what the learned have remarked upon this head), since a call to the faith has already reached the apostate.

An apostate is to be imprisoned for three days; within which time, if he return to the faith, it is well; but if not,

he must be slain. It is recorded in the *Jam'a Sagheer* that "an exposition of the faith is to be laid before an apostate and if he refuse the faith he must be slain," and with respect to what is above stated, that "he is to be imprisoned for three days," it only implies that if he require a delay, three days must be granted him, as such is the term generally admitted and allowed for the purpose of consideration. It is recorded from *Hanifa* and *Abou Yusef* that the granting of a delay of three days is laudable, whether the apostate require it or not: and it is recorded from *Shafi'i* that it is incumbent on the Imam to delay for three days, and that it is not lawful for him to put the apostate to death before the lapse of that time; since it is most probable that a Mussulman will not apostatize but from some doubt or error arising in his mind; wherefore some time is necessary for consideration, and this is fixed at three days. The arguments of our doctors upon this point are twofold. First, God says, in the Koran, "Slay the unbeliever," without any reserve of a delay of three days being granted to him; and the Prophet has also said "*Slay the man who changes his religion,*" without mentioning anything concerning a delay. Secondly, an apostate is an *infidel enemy* who has received a call to the faith, wherefore he may be slain upon the instant, without any delay. An apostate is termed on this occasion an *infidel enemy*, because he is undoubtedly such; and he is not *protected*, since he has not required a protection; neither is he a *Zimmee*, because capitation tax has not been accepted from him; hence it is proved that he is an *infidel enemy*. It is to be observed that, in these rules, there is no difference made between an apostate who is a *freeman* and one who is a *slave*, as the arguments upon which they are established apply equally to both descriptions. . . . .

If an apostate die or be slain in his apostasy, his property acquired during his profession of the faith goes to his heirs who are Mussulmans, and whatever he acquired during the apostasy is public property of the community

of Mussulmans; that is, it goes to the public treasury. This is according to Hanifa. . . . .

All acts of an apostate with respect to his property (such as purchase, sale, manumission, mortgage, and gift) done during his apostasy are suspended in their effect. If, therefore, he become a Mussulman those acts are valid; but if he die, or be slain, or desert into a foreign country, those acts are null.<sup>7</sup>

“If any person kill an apostate, before an exposition of the faith has been laid open to him, it is abominable, (that is, it is laudable to let him continue unmolested.) Nothing, however, is incurred by the slayer; because the infidelity of an alien renders the killing of him admissible; and an *exposition* of the faith, after a *call* to the faith, is not necessary.

“If a Mussulman woman become an apostate, she is not put to death, but is imprisoned, until she return to the faith. *Shafi'i* maintains that she is to be put to death; because of the tradition before cited;—and also, because, as men are put to death for apostasy solely for this reason, that it is a crime of great magnitude, and therefore requires that its punishment be proportionately severe, (namely, *death*,) so the apostasy of a woman being likewise (like that of a man) a crime of great magnitude, it follows that *her* punishment should be the same as that of a *man*.<sup>8</sup>

“If a husband and wife both apostatize, and desert to a foreign country, and the woman become pregnant there, and bring forth a child, and to this child another child be afterwards born, and the Mussulman troops then subdue the territory, the child and the *child's* child both are plunder, and the property of the state:—the *child* is so, because as the apostate mother is made a slave, her child is so likewise, as a dependent on her; and the *child's* child is so because he is an original infidel and an enemy; and

<sup>7</sup> Hamilton's Hedaya, vol. ii. London: Bensley. 1791.

<sup>8</sup> Hamilton's Hedaya, or Guide; A Commentary on the Mussulman Laws, vol. ii. p. 227. The same laws are given in all books on *Fiqh* (jurisprudence). E. g., the celebrated manual, *Badayet-ul-Mujtahid* by Ibn Rushdi Al-Qartabi, vol. II, p. 383—(Cairo Edition).

as an original infidel is *fee*, or the property of the state, so is *he*: the *woman's* child may moreover be *compelled* to become a Mussulman, but not the *child's* child. *Has-san* records from *Hanifa* that compulsion may be used upon the child's child also, to make him embrace the faith, as a dependent of the *grandfather*.<sup>9</sup>

In an article by Johann Kresmarik on criminal law in Turkey (*Zeitschrift der Deutschen Morgenlandischen Gesellschaft*. Vol. LVIII. pp. 69-113, there is one section on *Irtidad*. He quotes from a number of Turkish law books, showing that their interpretation of the law for apostasy is no less severe than that above indicated.

An excellent summary of the Moslem law of apostasy is given by Juynboll in the "Encyclopedia of Religion and Ethics," Vol. I, page 625. He refers to other authorities, especially: Matthews, *Mishcat*, Vol. II, 177f; C. Snouck Hurgronje, *Indische Gids*. 1884, Vol. I, page 794; and El-Dimishqi-Targamet ul-Umma fi Ikhtilaf al-A'imat. (See page 138, Bulaq edition 1300.)

In Turkey the Law of Apostasy was naturally the law of the courts for many centuries, until, on November 3, 1839, Sultan Abdul Medjid issued an imperial rescript named the *Hatti Sherif*, promising to protect the life, honour, and property of all Ottoman subjects irrespective of religion. This was a great step forward. In August, 1843, however, an Armenian youth some twenty years of age was beheaded in Constantinople for apostasy. He had once accepted Islam, then left the country; later on he returned to the practices of Christianity. "In spite of threats and promises he adhered to his ancestral faith, with the above results. Sir Stratford de Redcliffe did all in his power to save his life, but without success. This execution aroused the ambassadors of England, France, Russia, and Prussia, who united in a formal demand upon the Sultan to abolish the death penalty for a change of religion. Hitherto there had been full liberty to change any and all non-Moslem religions, and for anyone to

<sup>9</sup> Hamilton's *Hedaya*. A Commentary of the Mussulman Laws. Vol. II. Page 244.

abandon the faith of his fathers and to embrace Islam, but the right had been denied to a Mohammedan to depart from that faith."

Under pressure brought to bear by the before-named ambassadors, led by the British, the Sultan on March 21, 1844, gave a written pledge as follows: "The Sublime Porte engages to take effectual measures to prevent, henceforward, the persecution and putting to death of the Christian who is an apostate." Two days later Abdul Medjid, in a conference with Sir Stratford, gave assurance "That henceforward neither shall Christianity be insulted in my dominions, nor shall Christians be in any way persecuted for their religion."<sup>10</sup>

Later history has shown how futile were all these promises, and how the spirit of the law is interpreted by Islam triumphing again and again in spite of all treaties and regulations. The recent Armenian massacres were not the killing of apostates, but surely emphasize the fact that religious liberty does *not* exist under Turkish rule.

The Treaty of Berlin (1878, Art. 2) states that absolute religious liberty is to exist in all the various territories mentioned in the preceding articles, including the "whole Turkish Empire." The Sixty-second Article begins, "The Sublime Porte, having expressed willingness to maintain the principle of religious liberty and to give it the widest sphere the contracting parties take cognizance of this spontaneous declaration."

"A high official once told me," writes Dr. Barton, "that Turkey gives to all her subjects the widest religious liberty. He said, 'There is the fullest liberty for the Armenian to become a Catholic, for the Greek to become an Armenian, for the Catholic and the Armenian to become Greeks, for any one of them to become Protestant, or for all to become Mohammedans. There is the fullest and completest religious liberty for all the subjects of this empire.'

"In response to the question, 'How about liberty for

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<sup>10</sup> Daybreak in Turkey, by James L. Barton, (Boston: The Pilgrim Press), p. 250.

the Mohammedan to become a Christian?' he replied, 'That is an impossibility in the nature of the case. When one has once accepted Islam and become a follower of the Prophet, he cannot change. There is no power on earth that can change him. Whatever he may say or claim cannot alter the fact that he is a Moslem still and must always be such. It is, therefore, an absurdity to say that a Moslem has the privilege of changing his religion, for to do so is beyond his power.' For the last forty years the actions of the official and influential Turks have borne out this theory of religious liberty in the Ottoman empire. Every Moslem showing interest in Christian things takes his life in his hands. No protection can be afforded him against the false charges that begin at once to multiply. His only safety lies in flight."<sup>11</sup>

The punishment of death is sometimes decreed for lesser offences. In the latter part of the year 1879 one of the Turkish 'Ulama, named Ahmad, was condemned to death for having assisted Dr. Koelle, an English clergyman residing in Constantinople, in the translation of the Book of Common Prayer and a tract on "Christ the Word of God." Owing to the urgent representations of the British Ambassador the man's life was spared, but he was banished to the island of Chio. Canon Sell ("Faith of Islam," p. 278) writes:

"On January 16, 1844, the Earl of Aberdeen wrote to Sir Stratford Canning thus: 'The Christian Powers will not endure that the Porte should insult and trample on their faith, by treating as a criminal any person who embraces it.' All that was gained by this was the publication by the Porte of a Memorandum in the year 1856 containing these words: 'As all forms of religion are and shall be freely professed in the Ottoman dominions, no subject of His Majesty the Sultan shall be hindered in the exercise of the religion that he professes, nor shall he be in any way annoyed on this account. None shall be compelled to change his religion.' It will be seen that this

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<sup>11</sup> Daybreak in Turkey, by James L. Barton, pp. 256-7.

does not meet the case of a convert from Islam, but the British Ambassador advised the British Government to be content with this statement. In a despatch dated February 12, 1856, he says: "The law of the Koran is not abolished, it is true, respecting renegades, and the Sultan's Ministers affirm that such a stretch of authority would exceed even His Majesty's legal powers." The Ambassador went on to say that though this is the case, the British Government could remonstrate were the Koranic law applied."

There are references to the bearing of the law of apostasy in all modern Mohammedan works on jurisprudence. For example, we find the following regulations in a manual of the law of marriage from the Mukhtasar of Sidi Khalil, translated by A. D. Russell, a judge and magistrate in the Mohammedan colony of Trinidad, South America. The book is, therefore, intended for use as a present-day manual, and does not deal with conditions in past centuries.

Section 107. (Where separation is imperative) in consequence of the conversion of one (of two spouses), the annulment of the marriage will be without repudiation.

Section 108. Contrary to the principle indicated in the last section, an irrevocable repudiation is involved where separation becomes necessary owing to the apostasy of one of the spouses. This will be so even where the husband apostatizes in order to embrace his wife's faith.<sup>12</sup>

We read also in "Mohammedan Jurisprudence" by 'Abd-ur-Rahim that: "Apostasy or change of faith from Islam to infidelity places the apostate outside the protection of law. The law, however, by way of indulgence gives the apostate a certain *locus poenitentiae*."<sup>13</sup> For instance, he will first be asked to conform to the Faith, and if he entertains any doubt, efforts must be made to remove it by argument. He will be given an option of three days to re-embrace the Faith before sentence is

<sup>12</sup> A Manual of the Law of Marriage from the Mukhtasar of Sidi Khalil. Translated by A. D. Russell. London. pp. 39-40.

<sup>13</sup> Mohammedan Jurisprudence by Abd-ur-Rahim. Thacker & Co., Calcutta. 1911. p. 253.

passed on him. But since a man loses the protection of law by the very act of apostasy, if a Moslem kills an apostate before the chance of re-embracing the Faith has been given, no penalty of the law will be incurred, although it will be considered as an improper act. According to the two disciples, so long as the sentence has not been passed on an apostate he will be allowed to retain possession of his property; but according to Abu Hanifa, it passes to his heirs at the instant of apostasy.

Perhaps the most succinct account of apostasy is that given in the celebrated book *Minhaj-at-Talibin* by Nawawi. The adherents of this school of Shafi'i number some sixty million persons, of whom about half are in the Netherlands Indies, and the rest in Egypt and Syria, the Hadramaut, Southern India and Malaya. The manual from which this account is taken is a standard work in all of these countries and especially in Egypt.<sup>14</sup>

“Apostasy consists in the abjuration of Islam, either mentally, or by words, or by acts incompatible with faith. As to oral abjuration, it matters little whether the words are said in joke, or through a spirit of contradiction, or in good faith. But before such words can be considered as a sign of apostasy they must contain a precise declaration:

- (1) That one does not believe in the existence of the Creator, or of His apostles; or
- (2) That Mohammed, or one of the other apostles, is an impostor; or
- (3) That one considers lawful what is strictly forbidden by the *ijma'*, *e. g.*, the crime of fornication; or
- (4) That one considers to be forbidden what is lawful according to the *ijma'*.
- (5) That one is not obliged to follow the precepts of the *ijma'*, as well positive as negative; or
- (6) That one intends shortly to change one's religion;

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<sup>14</sup> *Minhaj-at-Talibin*, a Manual of Mohammedan Law according to the School of Shafi'i by Nawawi, from the French Edition of A. W. C. van den Berg, by E. C. Howard, District Judge, Singapore. London. Thacker. 1914.

or that one has doubts upon the subject of the truth of Islam, etc.

As to acts, these are not considered to be incompatible with faith, unless they show a clear indication of a mockery or denial of religion, as, e. g., throwing the Koran upon a muck heap or prostrating oneself before an idol, or worshipping the sun. No account is taken of the apostasy of a minor or a lunatic, nor of acts committed under violent compulsion. Even where the guilty person, after pronouncing the words or committing the acts, becomes mad, he may not be put to death until he has recovered his sanity. This favour, however, does not, according to our school, extend to the case of drunkenness. Apostasy, and a declaration of having returned from one's errors, pronounced by a drunken person, have the ordinary legal consequences.

Witnesses need not recount in all their details the facts that constitute apostasy; they may confine themselves to affirming that the guilty person is an apostate. Other authorities are of the contrary opinion; but the majority go so far as to make no account of the mere denial of the accused, even where the assertions of the witnesses are made in general terms. But where, on the other hand, the accused declares that he acted under compulsion, and the circumstances render this assertion plausible, *e. g.*, if he has been kept a prisoner by infidels, he has a presumption in his favour, provided he takes an oath; but this presumption does not arise in the absence of such circumstances. Only where the two witnesses required by law do not declare that "the accused is apostate," but that "the words pronounced by him are words implying apostasy," and the accused then maintains that he only pronounced them under compulsion, the presumption is in his favor, and it is not necessary for him to give more detailed explanations. Where, after the death of an individual whose faith has never been suspected, one of his sons who are both Moslems declares that his father abjured Islam and died impenitent, and adds the cause

of the apostasy, this son alone is excluded from the succession, and his portion escheats to the State as a tax; but his deposition has no effect upon the rights of his co-inheritors. The same rule applies also where the cause of the crime is not mentioned and the son limits himself to saying that his father died apostate.

An attempt should be made to induce the apostate to return from his or her errors, though according to one authority this is only a commendable proceeding. The exhortation should take place immediately, or, according to one jurist, in the first three days; and if it is of no effect, the guilty man or woman should be put to death. Where, on the contrary, the guilty party returns from his or her errors, this conversion must be accepted as sincere, and the converted person left alone; unless, according to some authorities, he has embraced an occult religion such as the Zend, whose adherents, while professing Islam, are none the less infidels in their heart, or some doctrine admitting of a mystic or allegorical interpretation of the Koran.

The child of an apostate remains a Moslem, without regard to the time of its conception, or to one of its parents remaining a Moslem or not. One authority, however, considers the child whose father and mother have abjured the faith to be an apostate, while another considers such a child to be by origin an infidel. (The child should be considered as an apostate. This is what the jurists of Irak have handed down to us as the universally accepted theory.)

As to the ownership of the property of an apostate dead in impenitence, it remains in suspense, *i. e.* the law considers it as lost from the moment of abjuration of the faith; but in case of repentance it is considered never to have been lost. However, there are several other theories upon the subject, though all authorities agree that debts contracted before apostasy, as well as the personal maintenance of the apostate during the period of

exhortation, are charges upon the estate. It is the same with any damages due in consequence of pecuniary prejudice caused to other persons, the maintenance of his wives, whose marriage remains in suspense, and the maintenance of his descendant or descendants. Where it is admitted that ownership remains in suspense, the same principle must be applied to dispositions subsequent to apostasy, in so far as they are capable of being suspended, such an enfranchisement by will, and legacies, which all remain intact where the exhortation is successful, though not otherwise. On the other hand, dispositions which by their very nature, do not admit of such suspension, such as sale, pledging, gift, and enfranchisement by contract, are null and void *ab initio*, though Shafi'i, in his first period, wished to leave them in suspense. All authorities, moreover, are agreed that an apostate's property may in no case be left at his disposition but must be deposited in charge of some person of irreproachable character. But a female slave may not be so entrusted to a man; she must be entrusted to some trustworthy woman. An apostate's property must be leased out, and it is to the court that his slave undergoing enfranchisement by contract should make his periodical payments."

So far the legal textbook of Islam. Observe, however, that all the above laws regarding apostasy are based in the first instance as we have seen, on the Koran itself, which to all Mohammedans is the unalterable, eternal Word of God. The matter is summed up very briefly in the famous book *Al-Madkhal* of Mohammed Al-Abdari Ibn Hadj, volume II., p. 181, Cairo edition, where we read:

"As for apostates, it is permitted to kill them by facing them or coming upon them from behind, just as in the case of polytheists. Secondly, their blood if shed brings no vengeance. Thirdly their property is the spoil of true believers. Fourthly, their marriage ties became null and void."

Thus far we have given the opinion of orthodox jurist cults, all of them belonging to the Sunni sect. This sect embraces the vast majority of Moslems everywhere. In Persia, North India and Mesopotamia, however, the Shi'ah sect are in the majority, and number altogether about fifteen millions. In their law books the law of apostasy is no less severe. We read: "Every individual of the male sex who, born in the religion of Islam, apostatizes, no longer enjoys the protection of Islam, but is *ipso facto* condemned to death. His wife should be separated from him; and his property is confiscate . . . . .

"The woman guilty of apostasy is not punished with death, even if she was born in the Moslem faith, but she is condemned to perpetual imprisonment, and is to be beaten with rods at the hours of prayer . . . .

"A child born of a heretic after the apostasy of the father, and of a Mohammedan mother, shares equally with those whose birth preceded the apostasy of the father. The child descended from a heretic father and mother, and conceived after the apostasy, is subject to the same conditions as his parents; and if he is assassinated, the murder cannot be punished by the law of retaliation."<sup>15</sup>

Cairo.

SAMUEL M. ZWEMER.

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<sup>15</sup> Droit Musulman. Recueil de Lois concernant LES MUSULMANS SCHYITES, par A. Querry. Vol. II. Pp. 528-533. Paris. 1872.

## A NEW DAY IN PERSIA

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Islam has been the seeming insurmountable obstacle in the way of Christianity and its greatest enemy to be conquered, for the reason that Islam has the appearance of the knowledge of God without the power and Spirit thereof. From my experience of nearly half a century as a preacher in Persia and from personal knowledge of this religion and nation, I can see that the walls of Islam are tottering to their fall. The great changes could be arranged under three heads: personal, social, and religious.

There have been great changes in relation to the home and personal life in Islam. Not many years ago the home life and the way of living and dressing among Europeans was not only despised by Islam, but looked upon as "makrūh" (religiously unclean). A real Moslem was forbidden to dress and eat and live like a non-Moslem. I have heard Islam's "ulema" (doctors of the religious law) speak of Christian dress as "makrūh," and so also Christian food; but now you will see the streets full of Moslems dressed like Europeans with neck-tie, collar, etc., and among the higher classes of people the women dressed entirely like Western ladies, although they do not go out of doors without being veiled. The use of forks and knives, tables and chairs and ornaments in the house like Europeans, and the idea of educating their women is growing.

In these days there is a paper being published in Tabriz named "*Azad*" (Free). In one of its numbers, the editor although speaking with "*taqqiyah*" stresses very freely and boldly the cause of the decline of Islam "as Islam itself." The writer started some meetings in Teheran,

now continued in Tabriz, in which the men and women sit, talk and eat together without the latter being covered or veiled. Although these meetings are secret, they are continuing.

Social changes, have also taken place in relation to non-Moslems. I remember well when it was impossible for a Christian to use the sacred greeting "*salam alaikum*" (Peace be to you) to a Moslem. If by a mistake a Moslem should give the same *salam* to a Christian, the Christian had to suffer for it. But today the use of this *salam* is common between Moslem and Christian. Twenty years ago it was impossible for a Moslem to shake hands with a Christian, but now, not only do they shake hands, but like Orientals, they quite often kiss each other. Then it was death penalty for a Christian to speak before Moslem fanatics about the divinity of Christ, but now if a Christian is well informed in language and intelligent in speech he can say openly that Christ is God-Man, the only Mediator, outside of whom all else are sinners incapable of mediatorship. Then it was impossible to sit with Moslems at one table, but today among the higher classes it is very common and free. Twenty years ago it was dangerous to speak in one of the Moslem languages in the presence of Moslems, but today any intelligent man who knows these languages can speak about the Trinity, the Atonement, the New Birth and even openly condemn Islam as a religion of pure formalism.

The religious changes are no less startling. To any one who is acquainted with the foundations of Islam, it is clear that Islam is opposed to progress, civilization, equality and freedom, and will therefore never accept the advances made by the intellect and civilization. Thus a Moslem said to me "*Adami ki yek misgal agl darad, Mussalman bashad?*" ("Can a man who has an ounce of sense be a Moslem?") In Caucasia Moslems have translated the Koran into the common speech although this is contrary to their faith. There is a great awakening going on showing general dissatisfaction with Islam. Many are

looking back toward Zoroastrianism; many have gone astray to Bahatism. Hundreds and thousands have gone toward rationalism; many are awakening to see the folly of the Muharram and of pilgrimages to sacred shrines. There is talk among the intellectual party of starting a Protestant movement in Islam which looks toward a revision of Islam in order to reach the real Islam. My hope is that they will continue in their search for they will reach nothing sure till they find Christ. Oh, how many of their learned 'Ulema have spoken to me with contempt of the book *Zad-al-Ma'ad* (Provision for Eternity).

I am sure that Islam has reached the days when it will fail and fall. We need workers—intelligent, acquainted with Islam, and self-sacrificial in spirit.

When we ask what is the cause of these changes the various causes may be noted as follows:—

(1). Intermingling with foreign nations. In the last few years many Persians have gone west for merchandising, education and travel, and many Western people have come to Persia for different purposes. Many native Christians who have been educated abroad to teach in mission schools have been having dealings with the Moslems. In seeing these things any intelligent Moslem must discover that there must be something behind Christianity that cannot be found in Islam.

(2) The wide work of Christian missions. From these missions many influences have scattered through preaching, education, medicine and social life. When an intelligent nation like Persia sees such things, they cannot help saying there must be some mystery in Christianity undiscoverable in Islam.

(3) The distribution of so many thousands of copies of the Bible and religious tracts, which give to mankind the highest ideal of life not to be found in Islam.

(4) The work of traveling evangelists, who have preached the Gospel to thousands, and have shown by their lives the power that lies in Christianity and not in Islam.

(5) Relief work. Although some foolish Moslems have a superstitious idea that Mohammed compelled Christians to help the Moslem, the best and intelligent part of them have come to this thought: Really there must be something in Christianity not to be found in Islam.

(6) The spirit of the Constitution (*mashruta*). This spirit is the greatest blow to the tottering walls of Islam. The Constitution means freedom, equality, brotherhood, these smite the foundations of this false religion. I say freely that Islam and the spirit of constitutional government are incompatible forever.

(7) The increase of education in Islam itself. Either this was borrowed from the West or from the American Mission schools, with the result that a great many schools have been started for boys and girls on modern principles. I am sure that schools, if they do not make Christians, will surely make the children non-Moslem.

The future calls for one plan, the only one, started by Christ and followed by Paul and his companions, viz., to preach Christ and Him crucified, and one object, to build up men in the stature of Christ. Suggestions (1) all the mission institutions, such as schools, orphanages, hospitals, relief work, etc., find their proper place. Let it be known that these are not secular institutions but Christian. The object of missionary work is not the education of the world, but to lead the world to Christ.

It seems to me that the time has arrived when instead of dissipating our efforts in unrelated tours, in which the one touring spends only a few days in a place and passes on to forget it for years to come, we should concentrate our efforts and systematize them by placing a missionary and a native helper in centers which can be used as a base of operations for the methodical touring of a whole district.

We should use as workers those who are orthodox in faith, zealous in the work, loving in their social life, skilled in preaching, acquainted with Islam, filled with the Spirit and self-sacrificing.

Finally great caution should be taken in laying the foundations of the new Church, because this nation believes and works by *Taqqiya* (which permits freedom to lie if we gain a personal end favorable to one's self). Under this wolves may creep in under the guise of sheep. Therefore there must be the more care and patience and examinations into the real character and motive of those accepted into the Church as proselytes from Islam lest later we be shamed before God and men by too hasty admission of unworthy members. I cannot stress this point too strongly. For I am sure that undue haste will bring us to unpardonable mistakes.

*Tabriz, Persia.*

ABRAHAM MOORHATCH.

## THE NEW MESOPOTAMIA

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Mesopotamia is a Rip VanWinkle among the nations. Her long sleep began with the razing of Bagdad in 1258. From that time until 1914 she slept on undisturbed. If occasionally she turned over in her slumbers it was always to dream of the Golden Age of Arab supremacy when Harun ar-Rashid reigned so magnificently and Bagdad was the center of learning. The Arabs were inclined to think that that day was still present, and to look with mild contempt on the nations of the West. Then came the War. Mesopotamia was rudely awakened. She rubbed her eyes in the unaccustomed brightness of the Twentieth Century and looked about her. It was all very strange. But the Arab ever bows before the *fait accompli* and so he looked to see what the situation might do for him. Anything that suited his convenience or appealed to his fancy he quickly assimilated. So he has taken in some things that are good and others that are not so good. Firecrackers and motor boats, moving picture shows and automobiles, hospitals and wine, dark glasses and aeroplanes. All these and many more have now become a part of the daily life of the Arab, sometimes with ludicrous results.

But the changes and acquisitions have not all been along material lines. The political changes have been exceedingly important. The spirit of nationalism has swept over the country and is one of the most prominent features of the new Mesopotamia. It is not universal, of course. The tribesmen know little about it and care less. Their position will remain pretty much the same no matter who is king, or if there be no king at all. The tribal shiekh will be his lord and master. But in the cities and

many of the villages Arab independence is the subject nearest the hearts of the people. Shortly before leaving Bagdad an ardent young patriot invited me to a tea. Another of his guests was a *Sayyed* from the sacred city of Najaf. He was a teacher of theology in one of the many schools of that city and a man of great influence. His very presence there that day was remarkable since the *Shiites*, under instructions from their *Mujtahids*, have held aloof from all participation in the political maneuvers of the country. The other two guests were a merchant from the younger class of business men of the city and a newspaper editor. The latter had been so zealous in preaching nationalism that the Government had found it necessary to deport him for a while and he had returned but a day or two before meeting. The burning theme of all their conversation was "Arabia for the Arabs." The particular slant of their nationalism was to solicit American aid. That was the reason for my having been invited. Knowing that I was soon to return to America they had a plan to propose. They wished to circulate among the members of the political clubs to which they belonged, petitions to the American Government to assume the mandate for Mesopotamia. These petitions were to be delivered to me and I, on arrival in this country, was to lay them before Congress! They felt they were not receiving justice at the hand of the British and were sure that their nationalistic aspirations would see a speedier fruition under benevolent American oversight. As the matter stands, the British Government is doing an excellent and unappreciated work under conditions that are most difficult. The Arabs little realize all that is being done for them nor how much still needs to be done for them; much that they will be incapable of doing for themselves for generations to come. And were America to take over the mandate, it would be only a matter of a few months and the Arabs would be even more eager for America's departure than they are for that of the British

in some quarters today. Naturally, I explained to my host that what he proposed was utterly out of the questions, both from its impracticability and more especially from the fact that I, as a missionary, had nothing to do with the affairs of government and could give them no aid in such matters.

Such a proposal, however, does not seem quite as absurd when one remembers that the man who was in a large way responsible for these new political aspirations of the Arab was none other than the late President Wilson. When he gave utterance to those high principles of "self determination" and "the rights of small nations," he may not have had in mind any other than some of the smaller peoples of Central Europe. But the sound of his voice, so to speak, carried far out over the Mesopotamian desert and there found receptive listeners. To this day his name is held in honor and esteem among the natives of Arabia and Mesopotamia. He is a sort of latter day prophet speaking to them a new gospel. His words have fired them with a new vision of the golden age of the Arab, this time in the future rather than in the past. I have gone into little villages that were little more than the backwaters of life, even in Mesopotamia, and the village patriarchs have inquired with great solicitude after the health of "Dr. Weelson," as they call him. And in the cities fiery young nationalists have shaken vindictive fingers in my face and demanded, "Why did not the Allies stick to Wilson's Fourteen Points at the Peace Conference?"

Another feature of the new Mesopotamia is the intellectual awakening. On every hand there has sprung up a thirst for education, especially Western education. Old and young want to learn English. Boys and young men carry English primers in their pockets and whenever they find a friendly foreigner they ply him with questions as to the pronunciation and meaning of the words in their book. Enterprising Jews, who have acquired a smatter-

ing of English in their own schools, undertake to teach English to their Arab friends, being paid so much per book read. The British Government has instituted an extensive system of education from the primary through the secondary grades. They are greatly handicapped for lack of trained teachers, but even so, their schools are crowded and there is a demand for more.

One of the most encouraging features of this thirst for education is that it extends also to education for girls. A member of the family of the *Naqib* of Baghdad approached one of the missionaries of that city saying, "If you will establish a school for girls in Baghdad I will guarantee to you sixty girls from the *Naqib's* family." Such a promise, coming from such a source, is highly significant in a land where education for women has been looked upon as more of a vice than a virtue. That same spirit permeates the people of all classes. The Oriental Christians, even with their own religious schools, are still eager for better facilities. One of the leaders of the Chaldean community approached the Protestant missionary begging that a school for girls be opened and promising three hundred girls from his own communion were such a school available.

It was the writer's privilege to have an interview with King Faisul, a man of very attractive manners and personality. He spoke with great feeling of the encouragement that had been given to him at the Paris Peace conference by the American delegation. He said that had it not been for that encouragement and the promise of assistance, he would never have dared to press the claims of the Arabic speaking peoples as he had. He added, a bit ruefully, that he had hoped American assistance would have been a little more material than it had been, and wished that America might still render some aid to the new Kingdom of Iraq. When asked what form that aid might take from the missionary viewpoint he went on to state that the greatest constructive assistance America

could render Mesopotamia today would be to duplicate in Baghdad, or some other fitting center, the work of the American University at Beirut. He went on to speak of the excellent work of that school, and of the splendid name it has achieved throughout the entire Arabic speaking East. "To build a university like that in one of the centers of Mesopotamia," he said, "would be the greatest help America could render Iraq at this time."

This new intellectual life manifests itself also in an almost universal thirst for reading. Newspapers are now published in the three larger centers and have a circulation everywhere in the country. There are two or three dailies in each of these larger cities. Besides these there is a perpetual crop of other dailies and weeklies that have a sporadic existence. They are generally rabid in their outlook and after a few issues are suppressed by the Government. They change their names and locations and in a few months appear again for another brief fling. Baghdad has been over-run with magazines and periodicals. These too have but a brief period of glory and then fade away into obscurity. Nevertheless, they are straws which show the direction of the wind. These papers are eagerly bought and read. The American Mission opened a book shop in Baghdad in the summer of 1922. The shop was plentifully stocked with the literature of the Nile Mission Press. It was begun as an experiment but soon made a large place for itself. The books and pamphlets were purchased so eagerly that it was difficult to keep a respectable stock on hand. The Government Book Shop in Baghdad has had a phenomenal growth and the bulk of its varied business is with the natives of the country. Literature occupies an exceedingly important place in the life of Mesopotamia today.

There is one other feature of the new Mesopotamia which has a very vital bearing on the missionary outlook. It can best be reported in the words of a young Iraqi, a *mulla* and student in the Law School in Baghdad. He

was deploring the fact that the young men of his class were so lax in their religious observance. None of them fasted, very few of them prayed, in fact, many of them did not know how to pray, he said. Worse than that, the old sanctions of the faith no longer had any hold on them and they were indulging in all manner of immorality. Excessive drinking was becoming increasingly common amongst them, and the social evil was more pronounced than it ever had been. Asked for the reason he went on to quote an Arabic proverb to the effect that "the conquered follows the conqueror in all his ways." He explained that the young Mesopotamian of the *effendi* class had seen the changes wrought by the war and had watched those who were responsible. What he saw he copied. Hence the indulgence in liquor. Hospitals had been established where he could get free treatment for all his ills and apparent cure for all his diseases. "We come out as good as new," was the way they put it, and so they had every encouragement for further indulgence. But that was not what troubled most deeply this young man of earnest religious feelings. What bothered him was the fact that in all this outward change these young men had come to look upon all religion, Mohammedanism, Judaism and Christianity, as mere fables with which they would have nothing to do. And so they were drifting into agnosticism and atheism. Such is the new Mesopotamia as viewed by the Moslem himself.

The missionary opportunity offered by this new situation in this ancient land would seem to be apparent to all. The first item called for on any program of missionary advance in the future is a broad educational policy. It is a strange thing for a missionary in Mesopotamia to be implored to open a school for girls. In the old days it was difficult to maintain even a school for boys. Its existence was always liable to be precarious and fluctuating. The value of an education had to be demonstrated to the Arab, even for an Arab boy. Education for girls was not

only looked upon as of no value, it was considered a positive evil. To have the Arabs so eager for education and to have them realize the value of an education for their daughters, fills the missionary with a real thrill. A comprehensive plan should be devised which would take care of such primary education as is not available in the Government schools. The major missionary effort, however, should be put into secondary schools. These secondary schools would become the feeders of a school for higher education, expanding and developing with the needs of the country. Special emphasis would be laid on education for girls from the primary grades upward.

The wide use of literature is also apparent. A large number of the recommendations and suggestions embodied in the Survey of Literature in Moslem Lands are applicable to Mesopotamia. Some experiments were made in mailing Christian literature to a selected list of men. The effort was little more than an experiment but it was enough to disclose the possibilities of such a method. It is likely that the field of newspaper evangelism will be open before very long and an increasing number of readers can be reached through that channel. Public meetings for men in which the dangers of intemperance and the social evil are presented would undoubtedly wield a very great influence. Nationalism has engendered a civic and national pride which is very open to general uplift appeals. Such an approach would lead naturally to meetings in which the evangelistic appeal would be most prominent.

In spite of the medical work carried on by the Government, a great deal still remains to be done in that field. The medical worker has always been an effective instrument in opening new doors in the Moslem world. As the Government, through the lack of an adequate budget, is forced to curtail its medical activities, the missionary enterprise should be ready to enter the vacated fields. The work of medical missionaries in Busrah and Baghdad is

still gratefully remembered not only by the natives of those cities, but by the large numbers in the outlying districts and villages who benefited by that gracious ministration. And while a great deal is being done through the Government hospitals and dispensaries, large masses of the population, especially the women, are still untouched. Every city of Mesopotamia presents a special appeal to those who are equipped for community nursing. Nurses who are qualified for medical work of not too highly a technical nature and for obstetrical work would be veritable angels of mercy in any of the towns of Mesopotamia, besides constituting a very vital element in the missionary occupation of the country.

And, primarily, there is the need for more missionaries. Mesopotamia is today new and in flux. Present conditions will pass and society again become fixed. The Arab is in the mood for change today, but that is an unusual mood for him and will not last. Therefore there is need for more urgency in taking advantage of the situation immediately. The presence of less than a score of missionaries in four centers of Mesopotamia can hardly be considered an adequate occupation of the country. Mesopotamia, the land of Abraham, the land of Babylon and Nineveh, calls to the Church today. But the new Mesopotamia, awakened after a thousand years of sleep and groping in the brightness of the new day, is a challenge to the Church. Mesopotamia, looking toward the future; Mesopotamia, the keystone of the arch of Islam in the Arabic East is a mandate to the Church today.

*Kalamazoo, U. S. A.*

H. A. BILKERT.

## CURRENT TOPICS

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### Is the Turkish Harem Dying Out?

A London paper commenting on the recent news that the Turkish Parliamentary Commission has recommended prohibition of polygamy, and has granted Turkish women the right of divorce, says:

"It is not, apparently, realised that legal abolition of the harem would make no very enormous practical change. The popular notion of the Turk as an excessively married man is, like most popular notions, right in essence, wrong in detail. The average man has justly fixed on polygamy as one of the great distinguishing marks of a non-Christian culture; he has been quite mistaken in supposing that the average Moslem takes advantage of the permission of the Koran to possess four wives. Economics and physical law assert themselves in Turkey today, as they did even in Palestine thousands of years ago. The rule is monogamy, and polygamy the exception.

"It is a curious fact that social arrangements which superficially appear the most practical and common sense have a habit of failing in practice even when not assailed in theory. From time to time 'advanced' thinkers here and on the Continent gave utterance, more or less seriously, to pleas for polygamy. It is recommended as an aid to population, as a cure for certain social evils, as a remedy for all the disadvantages arising from the artificial conditions of civilized life. Yet we have the plain facts that polygamy is always breaking down, as a practical system, among the races which have accepted it in theory. Polygamous countries are not, as a rule fruitful countries; they are certainly not immune from the moral evils which co-exist with a monogamous system, and they are invariably backward and unprogressive.

"The harem, indeed, can only endure in conditions which forbid advance. It belongs to a set of ideas incompatible with the high nervous and intellectual development which is the necessary basis of a rich, varied, and enterprising civilization. The character of a race is chiefly determined by the character of its women. The child gains its earliest and most abiding impressions from its mother, or from the woman who stands to it in a quasi-maternal relation, and the harem mother is, by the nature of things, little fitted to give her offspring the early training which disposes it to vigour of mind and character. The proverbial stagnation of great polygamous communities is the natural result of a system which sets the strictest limits to the intellectual and moral development of its females."

### Reforms in Afghanistan

A new day has come to this long-closed land. Some of the leading officials of state are leaders in reforms that are far-reaching. We

learn from the daily press in India that the Amir in his earnestness to spread education has actually instituted travelling schools for travelling tribes. There has been established in Kabul a French high school and it has over three hundred girl students. Primary girls' schools have been opened in various cities. The capital has new hospitals for women as well as men. French, Italian and German professors and doctors have been imported to conduct the more important of these institutions. By the Kabul river in Kabul a public garden has been laid out on European lines and a State band plays there during the hours of public resort in the evenings. In Herat they are proposing to open almshouses for the deserving poor and then to prohibit begging in public. These are typical of the reforms being developed in numerous directions, and should be enough to open the eyes of any who still think of Afghanistan and the Indian northwest frontier problems in the terms of even a few years ago.

The former Amir Abdur Rahman, the maker of modern Afghanistan and a great exemplar for his successors, went to school with the Russians and created by the use of an iron despotism which he learned among them the order that he first made known among his headstrong subjects. Russia today is the apostle of disorder, revolution and ruin—a no guide for those who seek orderly progress.

The inherent difficulties of the problems of statecraft with which the present Amir is faced are immense and his subjects are not so homogenous as seem generally taken for granted. A mountain region invariably holds diverse elements within its population, but Afghanistan, set as a transit region between the plains of Mesopotamia, the Oxus and the Indus, has an unusually confused ethnology in keeping with the tangle of dissected plateaux and mountain systems which constitutes its surface. To command the adhesion of them all now that the methods found successful by Abdur Rahman cannot similarly be employed would be no easy task, even without the ferment of reform acting differently upon different sections of the people according to their variations in temperament and custom. Abdur Rahman amid all the cares connected with the establishment of his throne found time to prepare a catechism for the instruction of all "true believers," largely in order to clear himself in the eyes of his devout subjects from all blame in introducing the worthless innovations of the hated foreigner.

### Into Afghanistan at Last

The long-looked-for day has come, when we can start out on our journey to Afghanistan. Every missionary who has ever been in Meshed has been eager to cross over the border into the forbidden land, as have missionaries on the Indian and Russian borders. For a long time we have been negotiating for this privilege, with Afghan patients who came to the hospital, with merchants in Meshed, with the Afghan consul, and finally, through our very helpful American minister in Teheran, directly with the central government of Afghanistan in Kabul. A few weeks ago the desired permit came; the Afghan consul here has viséd our passports, carriages have been hired and we are off today (May 10th)—off to Herat!!!

## HERAT, AFGHANISTAN,

*June 1, 1924.*

We will have been here two weeks tomorrow and hope to stay about a week longer. This trip has been in the nature of a visit, immediately after getting permission to enter the long forbidden country. And it is hard to imagine a more favorable or more interesting experience than we have had. The medical work has been nothing short of wonderful which means, of course, that the need for this sort of work is pathetic. The doctor, Dr. Rolla E. Hoffman, has been seeing over a hundred patients almost every morning and operating each afternoon. The number of operations this week was 69, including two stones in the bladder, 6 or 7 cataracts, and dozens of entropions. There has been much other work of a nature not to be accepted in the short time we can remain here. Some of these people will come to Meshed.

The officials of the city and of the province have shown us every kindness and we have had opportunity to get some conception of the "young Afghan" movement, its purposes, successes, and hopes. The policy of maintaining Afghanistan as a buffer state between India and Russia is appreciated as a distinct injustice to the Afghan people and there is a general eagerness for helpful relations with progressive and well-wishing peoples elsewhere. We Americans enjoy their confidence and appreciate their respect and I hope that the future relations between Afghanistan and the far-away United States may be wholesome and just and helpful.

There are places here of historical interest, going back to the time of Timur; one sees the eight camels mentioned by the ancient Arabian geographers; one can visit the tomb of Maulvi Jamie or go to the shrine of Abdullah Ansari; one can walk comfortably in the covered bazaars built by the ancient Persian kings; and one can ride out to the site of the old bridge at Milan, built originally in the times of the Magians; and repaired recently by the ruling Vizier. But that which is most impressive to me is the vigor of the people. In spite of the prevalence of terrible diseases there is a racial virility that is felt in the spirit of the country. There is also a frankness of speech, a direct way of agreeing to or of refusing transactions that pleases the American taste after experience with other Oriental peoples. The Afghans are a people who are still free in spirit, who still have their morale, of whom we can have high hopes in the future.

Here in Herat there are Sunnis and Shiahs and Jews. Religious toleration is to a certain extent a recognized fact. When Christian countries do their duty in helping this remote little kingdom as opportunity may be afforded, medically, educationally, and industrially, there will be a direct and honest inquiry into the ethical and religious beliefs of those who prove themselves to be true friends.

*Meshed, Persia.*

DWIGHT M. DONALDSON.

**The Ahmadiyya Movement**

On the inside cover page of the last number of the *Review of Religions* we find the following paragraph. The list of addresses given indicates the active character of their propaganda. "The Ahmadiyya Movement which was founded by Ahmad (1836-1908), the Promised Messiah and the Prophet of the latter days, and which has its Headquarters at Qadian, Punjab, India, stands in the same

relation to Islam as original Christianity stood to Judaism. It claims to be the only true representation of Islam in these days. The present leader of the movement is His Holiness Hazrat Mirza Bashir-ud-Din Mahmud Ahmad of Qadian. The movement has established missions in many parts of the world. The following are the addresses of some of our foreign missions:—(1) The Ahmadiyya Mosque, London; (2) Almasjid, Chicago; (3) The Ahmadiyya Movement, Berlin; (4) The Ahmadiyya Movement, Gold Coast, West Africa; (5) The Ahmadiyya Movement, Mauritius; (6) The Ahmadiyya Movement, Cairo, Egypt."

### Islam and the Student Volunteer Movement

Under the caption "Here am I," the Moslem semi-monthly paper *The Light* (Lahore) compares the movement among Christian students for missionary service with Moslem apathy as follows:

"Is not Islam involved today in a life-and-death struggle? Is there one nook of the globe or one corner where hostile forces in all their might, are not up against Islam? Can you point to one Muslim land from Morocco to the Malay, from the inaccessible heart of Africa to the forbidding confines of Central Asia, where the heel or, to say the least, the thumb of one usurper or another is not enslaving the Mussalman in body and corrupting him in soul? Yet how many of the so-called sons of Islam are there to say "Here I am, ready to change my low, mean, sordid, selfish way of life for the service, glory and honour of Islam"!

"More than 10,000 graduates of the American colleges," we are told, "have taken up work in foreign mission fields through the Student Volunteer Movement . . . Until now its influence has been felt in China (which has drawn over 3,000 of the student workers), Japan, Korea, India, Africa, South America, Mexico, Persia, Siam, the Straits Settlements, Central America and Arabia. This is the work of one Christian country and at that of one organization of that country. Every Christian land has extensive foreign missions, even lands so small as Holland, Belgium and Switzerland. The total strength of this missionary force undermining mostly the faith of Islam, is not difficult to imagine.

"How many graduates, we asked the student world of Islam, have come forward from amongst you for the service of Islam? If not graduates, never mind. How many undergraduates? Not even 10 as compared to 10,000 of your fellow students of America! The ignorant masses may be excused for their apathy and inertia. But your callousness is surely criminal."

### Ameer Ali on the Abolition of the Caliphate

In the *Times of India*, Seyyid Ameer Ali writes on the grave tragedy of the abolition of the Caliphate and its effect on Moslem unity. We quote two of the most striking paragraphs:

"The arrogation by a Moslem State to 'abolish' any of the fundamental institutions of Islam is a grave tragedy—the gravest within the last seven centuries. It means the disruption of Islamic unity and the disintegration of the Faith as a moral force. It also means that the particular State, in its desire to bring itself into

line with the new republics of Europe, forfeits its primacy among Moslem nations and places itself on the same level as the Balkan States.

"The Caliphate is not a national institution, the property of any single State, to be 'abolished' at its free will. It is an integral part of the Sunni system. Any nation is free to abandon Islam but no nation or State can arrogate to itself the power to alter or abolish its institutions so as to affect other Moslem communities. . . . .

"The Caliph Abdul Mejid was duly elected to the office on the flight from Constantinople of the ex-Sultan Wahid-ud-din. The sacramental oath of fealty (the *ba'at*) was solemnly taken to him by the deputies who were sent from Angora to attend his installation; the '*Khutba*' was read in his name in all the mosques in India and elsewhere. It is difficult to see how this oath can be forsworn. Anyhow until any breach of the religious law can be proved against him and he is deposed by the general consensus of the Sunni congregation expressed by their divines assembled in a formal synod, he is still the lawful Caliph. Under the Sunni law if the Imam voluntarily abandons his capital, or betakes himself for safety to an enemy country, he is regarded as having forfeited his trust. This happened once before to an Abbaside Caliph, and again recently. But this rule does not apply to the Caliph Abdul Medjid, who has been expelled with circumstances of ignominy from the seat of the Caliphate. It, therefore, seems somewhat premature on the part of the King of Hejaz to accept the invitation of the people alone to assume the high office and dignity of Caliph. Hejaz is subject to him; Transjordan is under the rule of one of his sons; and King Feisal—another son—is the ruler of Mesopotamia. Whilst the Caliph Abdul Medjid holds the office it seems to me no Sunni Caliph can be elected; the *ba'at* alone of the Arabs of these countries can hardly create any title to the Imamate of the Sunni congregation. . . . .

"The so-called 'abolition' of the Caliphate will, I fear, give rise to grave unrest among the unadvanced communities and at the same time will create discord among all Moslem nations, and lead, as already observed, to the disintegration of Islam as a moral force united hitherto by one common ideal. The semi-civilized may eventually be drawn into the meshes of revolution and disorder.

"Islam by its discipline and rules of conduct maintains social order and sobriety and consecrates family life and private ownership of property. For it to lose its force, especially among these communities, will have a disastrous effect on civilization and progress."

### How the Swahili Koran Was Received

Our readers will remember this new translation. We learn from the organ of the Universities Mission *Central Africa* that "Padre Broomfield, in a letter just to hand, has sent some information about the reception which the book has received from various classes of the Zanzibar population. We gather that anyone who desires a copy has to make an application to him: that means that the circulation is under control. Over a hundred copies were sold in

the first seven weeks in Zanzibar alone, and the sale continues. Our readers must remember that the work was undertaken principally to give much-needed help and information to the African clergy and teachers, working in districts in which Islam was strong and aggressive, and for such of our African Christians who are sufficiently educated to make a profitable use of it. That was the main object. The introduction and notes were also of the nature of an "Apologia," if the book should fall into the hands of Mohammedans, and were designed to meet the common objections to the Christian Faith, which are heard in the streets of Zanzibar. It must never be forgotten that the Koran attacks the Christian Faith, and that for this reason controversial work was forced upon workers in the mission field. We have to carry our weapons while we are engaged in the building the City of God.

Padre Broomfield says that in the first moments of excitement at the news of the arrival of a Swahili Koran, a proposal was made by some Moslems in their zeal to buy up as many copies as possible and make a public holocaust of them. Apparently this was vetoed by some of the Arabs, whose attitude was similar to that of Gamaliel! It is the preface, written by the advice of the Bishop, that has angered them most. The object of the preface was to explain that as in some fundamental points the teaching of the Koran contradicts flatly the teaching the Gospel, it is impossible to accept both."

### The New Government of Iraq

An acute observer writes to *World Dominion* (London):

"The state of affairs in Iraq . . . is far from satisfactory. There is a large and strong anti-British party made up of the ultra-fanatical Moslems of the Shiah sect, who have put cogs in all the wheels they see moving. Because of the hold of this religious ignorance upon the populace, less than one per cent of the people have voted at the polls, though they been open four months. Thus the English are forced to find their material amongst those who do not fear the mollahs. The Minister of Justice can neither read nor write his name. The Minister of Education, in addition to the same qualifications, had never seen an electric light till he entered his office, and upon being informed that the electric fan in the ceiling was not turned by a man on top of the roof, he suggested that a gigantic rotating fan be purchased and placed upon the highest minaret in the city, thus to serve the city all at once and do away with the hot weather of summer."

### The Spread of Islam in England

"Without for a moment entering on the thorny path of religious controversy," says the *Yorkshire Observer*, "one might suggest that the heads of the Christian Church in England would be well advised not to ignore the challenge of Woking." The editor then gives the history of the movement to islamize the world from Woking as follows:

"The history of the Woking Mosque is interesting. It was built about thirty years ago as part of an Oriental institution. . . . and the mosque and its adjoining premises were unused until the year 1911, when his Holiness, Khwaja Kamal-ud-Din, a prominent member of the

Indian Bar, came to this country and reopened the mosque, at the same time starting the *Islamic Review*, a monthly paper which at first was semi-political and religious in tone, but which subsequently became a purely religious organ. The *Islamic Review* still exists, and it is sent every month to *every country in the world*. It is printed in English for home consumption and for the use of residents in certain English-speaking settlements abroad; in Hindustani for Indian reading, in Malay for Java, in Arabic, and so forth. It is sent to all public libraries in this country and America, while under the direction of Khwaja Kamal-ud-Din bodies have been organized in India, called the Working Moslem Mission Trust and the Basheer Moslem Library, the latter existing for the free circulation of literature among non-Moslems.

### The Aeroplane as Medical Missionary

The fortnightly air service, established by the British Government between Egypt, Palestine, and Baghdad, is proving not only of great interest, but also of great benefit to the tribesmen of the interior. The air force, according to an article in the *Round Table*, has known how to practice the arts of peace as well as those of war or retribution. On one occasion a Bedouin chief was found wounded in the depths of the wilderness, and was spirited away through the air to the hospital in Baghdad, where, by a stroke of good luck, plus medical science, he made a quick recovery, and returned to spread the tale of his adventures through the black tents far and wide. Since that time, if a 'plane is forced to land in the neighborhood of a Bedouin encampment, it is a guest entitled to all the rights of hospitality, and at night the Arabs will set a guard around it, asking no reward for their attention.

### The Moslem Population of India (according to the census of 1921)

Total Population of India	316,128,721	Coorg	163,838
Moslem population	68,735,233	Gwalior	176,883
By provinces as follows:—		Hyderabad	1,298,277
Ajmer	101,776	Kashmir	2,548,514
Andamans	4,104	Madras	2,840,488
Assam	202,460	Mysore	340,461
Baluchistan	367,282	North West Frontiers	2,062,786
Baroda	162,328	Punjab	11,444,321
Bengal	25,210,802	Rajputana	900,341
Bihar & Orissa	3,690,182	Sikim	20
Bombay	3,820,153	United Provinces	6,481,032
Burma	500,592	Ceylon	308,694
Central India	331,520	French & Portuguese India	75,000
Central Provinces	563,574		

### Mosques in Australia

The following list of mosques in Australia appeared in the *Moslem Sunrise*, of Chicago:—

The first was built in 1888 or thereabout in the vicinity of Adelaide, by Hajee Mulla Mehrban. Other mosques were built at the following places: Two mosques at Hergott Spring (Maree) in Australia. Two mosques at Coolgardie, one at Menzies, one at Zeonora, one at Mt. Malcolm, two at Bummers Creek, one at Magnet, one at Port Hedland, and one at Perth; one at West Broken Hill, one at North Broken Hill, two

at Bourkein, New South Wales, one at Cloncurry, and one at Mt. Gravalt in Queensland.

After correspondence with the Editor of the *Australian Christian World*, Sydney, we learn that "the list of Mosques is very misleading. The mosques at Coolgardie and Menzies must be regarded as in the past, as both these townships have collapsed on account of the mining giving out. I should think that the same could be said of Leonora (not Zeonora) and Mt. Morgan.

"Looking at the list as a whole the Mohammedans may have had a meeting place at these points at one time or other, but I have never seen any of them, and I have been over most of the ground referred to in the extract you sent on. It is quite safe to say that the paragraph as a whole is misleading, and that if mosques were there they are not there today in the great majority of cases."

### The Pilgrim-Traffic at Karachi

The Collector of Karachi in forwarding to the Commissioner in Sind the report of the protector of Haj Pilgrims, Karachi for the year 1923-24 says:—

The rapidly increasing volume of the pilgrim traffic through Karachi is evidenced by the figures for the last three years, shown below, and indicates that the advantages of Karachi as a pilgrim port are gaining recognition among the Mohammedans of Upper India.

<i>Year</i>	<i>Outgoing pilgrims</i>	<i>Returning pilgrims</i>
1921-22	3,477	4,553
1922-23	3,975	5,877
1923-24	7,133	10,675

During the year the Collector appointed a committee to formulate proposals for effecting improvements in the pilgrims' camp at Lyari: the committee have recommended the construction of additional sheds, improvements in the water-supply, barbed wire fencing and reflooring of the existing sheds in the camp at Lyari and also additional sheds in the disinfection station at Keamari, at a total estimated cost of Rs. 56,000.

### Is There a New Islam?

Under this caption Mr. Thomas Lyell writes in the *Near East* (April 10, 1924), and concludes that in Turkey we face utterly new conditions.

The attack on religion is only comparable with that which took place at the commencement of the Soviet régime in Russia. The Caliph was only a figure-head. But his very presence was an embarrassment to a country that meant to eliminate religion from its life. He was indeed a pathetic figure, deprived of every particle of power. How curious that this deprivation raised no kind of protest in Islamic circles! Where is the outburst we might naturally expect when the successor of Abu Bekr, Othman, and Ali is contemptuously dismissed from his office and exiled from his country at twenty-four hours' notice?

"One of the reasons is perhaps that the very large majority of Islamic peoples are illiterate and cannot make themselves heard, but another more

important reason is that the intelligentsia were for the most part *Moslems only in name, while they were agnostics* in fact. The leaders of the Turkish republic have translated this changing spirit into practice and in no uncertain way. When the directions of the Koran are seen to interfere with the progress of the nation they are ruthlessly put on one side.

"The voice of the nation, under the guidance of Mustapha Kemal, has decided that the Koran is not composed of the words of Allah. The orthodox have destroyed the foundation of orthodoxy, the Prophet has been dethroned.

"This is the real significant factor underlying the deportation of the Khalif, which in itself is a comparatively insignificant incident in world politics. A new outlook has been born among the Islamic peoples. As they cast from them the shackles with which they have been burdened for years we shall find a new people with whom we have to deal, and a people on whom we must look from an entirely new angle of vision."

### Religious Revolution in Turkey

The banishment of the Caliph is a bold and unprecedented step in the history of a Moslem religious state. By this act Turkey ceases to be a Moslem state, although its Grand General Assembly and its entire official body may be Moslems. The majority of the people in Turkey are Mohammedans, but by this *coup* of Mustapha's the state becomes free to make its laws harmonize with the law of nations.

Mustapha and his party in power have been under criticism in Turkey from the religious or clerical element because of their lack of religious zeal. The imperialists sided naturally with the opposition as the Caliphate lay in the royal line. The two could not be reconciled. The new state in Turkey could not maintain its position in the sisterhood of nations shackled by the customs and traditions of Islam, where the Koran must be consulted before an act of parliament could become law, and before a judge could render a decision.

By this act the way is cleared for Turkey to become a progressive state unhampered by religious traditions. For the first time in history a Mohammedan state has voluntarily abdicated her religious authority. Turkey loses her former place as the dominant Islamic state. Pan-Islamism, so far as national leadership in Turkey is concerned, is dead. If the Moslem world wishes a Caliph, a residence must be sought in some other state, a new religious center established and a Caliph installed.

So far as one can see, this radical change will have no discouraging effect upon American educational, religious, philanthropic, or any other interests in the country. Some of the greatest obstacles hitherto encountered have arisen from the restrictions of Islam applied through the officers of the state.

This latest act by Turkey seems to present possibilities of changes which will demonstrate to the world the sincere desire of the party in power to meet fairly the expectations of those who trusted her sufficiently to sign treaties with her at Lausanne.—*James L. Barton in The Missionary Herald.*

### Stretching Forth the Hands in Prayer

In Solomon's wonderful prayer at the dedication of the temple are these words,—

Then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in (or towards) this house; Then hear thou from heaven, thy dwelling place. (2 Chron. 6:29).

The picture is of a man kneeling, both arms stretched out, but not full length, hands touching, palms up, fingers bent to form a hollow receptacle for gifts.

The man not only prays; he takes an attitude of expectancy and puts himself into a position to receive.

The Moslems today assume several postures in their public and private prayers—standing, kneeling, prostrating themselves to the ground—all in due order and with certain ejaculations and verses from the Koran, according to prescribed rule and custom common to all their fellow worshippers.

It is only at the end of this ordinary ritual that a man is occasionally seen to remain kneeling and to stretch forth his hands. It is now, and in this attitude, that he presents his own personal petitions; that he pours out all the needs and desires of his own heart; that he tells "his own sore and his own grief."—*J. D. B.*

### Islam and Christianity in Zanzibar

The struggle between Islam and Christianity in the territory around Zanzibar is vividly described by the Rev. Fr. Cyril Whitworth, S. S. M., in a recent number of *Central Africa*. The Universities Mission, to which he belongs, has a strong station at Mkuzi.

"The Mohammedan religion has been established here for many years, as one would expect in a district which lies nearest to the coast, and, in fact, in some places runs down to the coast itself, and for this reason our Christians of Mkuzi have had to bear the brunt of the attack of Islam in this part of the diocese, and though they have been unable to prevent the invasion, they have doubtless held up the advance and enabled other districts to make good progress before the arrival of the Mohammedan teachers.

"How far is our work retarded by the presence of Islam? First we have around us all the visible signs of Mohammedanism. Within a stone's throw of our Priory, though hidden from view, there is a small brick mosque and a resident teacher, always friendly when one meets him; and though, doubtless, he is taking from our reach a certain number of boys and girls, the general impression that one gets is that his influence is not really great, or at any rate one that ought not to be feared by a strong community of Christian people. As one passes through the villages one sees on all sides the little mud-and-stick mosques, easily recognized by their curious little appendix pointing in what is presumed to be the direction of Mecca. One is very conscious of the fact that these little temples of prayer outnumber the Christian houses of prayer, but it must be remembered that whereas two or three Mohammedans will build such a place it requires a small community of Christians to put up a special house of prayer, as they naturally look to the central Church as their place of worship.

"What is the real influence of this religion? In speaking to my Christian teachers I meet with nothing except contempt for the Mohammedans; they declare that it means less and less to the people and that

their observance is confined to the very minimum; this is certainly true as regards the fast of Ramadhan, which is very badly observed, and alas they have no idea of observing Mohammedan law as regards temperance; for all peoples at times drink the native beer, often with disastrous results. It is certainly true to say that we never need fear any genuine apostasy to Islam; in the very few cases that I have had to deal with of Christians submitting to Islam, they have always told me perfectly clearly that the Christian religion is the true religion, but it has been too hard for them. In fact, this means that a man has taken a second wife and, finding himself cut off from Christian fellowship, and the difficulties before him of returning seeming too great, he has accepted the easy line and accepted a religious code which allows such things. But, thank God, such a thing is very rare."

### The Mystic Poets of Sind

The spread of mysticism and its power among Mohammedans in India is indicated in an article by T. L. Vaswani, M. A., in *Peace*, a Moslem magazine in the English language, which has a large circulation outside of India. "The Sindhi language," he says "has no dramas; its strength is in lyric song. It is the song, mainly, of Moslem poets. The language of these Songs is simple, emotional, rhythmical. Life's beauty peeps through the pages of these Poets. And the truth is sung again and again that Beauty blossoms into Tragedy. Who that gazed at the Beautiful One was happy? The Songs are sung in villages and towns by wandering bards moving from place to place and singing to crowds of men and women who listen and are moved to tears. Here is one such song,

Listen Lord! to thy Servant,  
What am I? A sorrow-smitten fool,  
But Thou wilt hearken to a contrite heart.

"Of this Vision of the One-in-all, the One in whom the Hindu and the Musulman may greet each other, the Moslem poets of Sind sing in rapturous strains.

"The greatest of these Poets,—Shah Latif was 'mediæval'; but we must not link 'mediævalism' with Protestant associations of a 'Dark age.' Our 'mediæval' Poet was rich in wisdom of the Heart. The other great poet Bekas, was 'modern'; he died only a few years ago. But there was in him a wonderful detachment from 'modernism.' In the Songs of these great Poets of Sind—'mediæval,' or 'modern'—there is the music of a primitive, child-people. In them Poetry chants a child-song,— of a vision of Wonder and Beauty,—which is, I am convinced, the piteous need of this restless, industrial, 'imperial' age.

"I have seen in villages of Hindus and Moslems sitting together after the day's work is over, to listen to these Songs. And as they listen, some shed tears, some exclaim:—"May I be a sacrifice to thee, Poet!" The 'politician' may be the idol of the mobs in Europe. In India the power to shape the people's destiny is not with the 'politician' but the Patriot, the Poet, the Sage, the Sadhu, the Spiritual Teacher, the Singer of the Mystery that is Love. Such is the law of India's history—from century to century. It is my hope that the New Renaissance in India may be helped by a study of the mystic poets of Sind."

### The Moslem Population in France

We are indebted to *La Revue Indigène*, (Paris), for some recent statistics regarding the number of Moslems in France and their distribution. Paul Boudarie, the editor of this important Review, makes a strong plea for the just treatment of immigrants from Algiers and other parts of North Africa, and then gives statistics of the numbers at present employed in different industries and centers. At Marseilles 650 work in the sugar refineries and soap factories, where they give great satisfaction, and appear superior to other laborers. In Paris they number 2,500; in the Province of Pas-de Calais their number is over 8,000; here they work in mines and iron mills. In the Province of Hérault over 1,300 Algerians, 500 Tunisians and 200 Moroccans are engaged in agricultural pursuits. Many hundreds are found also in Ardennes, and along the Marne. In northern and eastern France their numbers are negligible, as the North African fears the severity of winter. M. Paul Boudarie gives an interesting account of efforts being made by the French Government for the uplift of these immigrant classes through Foyer-Restaurants, Loan Banks etc. This work at present is conducted by *le Comité d'assistance aux indigènes algériens*.

### The Hejaz Railway

One of our exchanges says: "If King Hussein's visit to Transjordinia achieves no other results, it may yet mark a notable epoch in the history of the Hejaz Railway. This line which was completed as far as Medina on August 31, 1908, was the hall-mark of national feeling and Moslem solidarity in Turkey under Abdul Hamid. The Sultan himself was in all probability mainly concerned to add prestige to his Khalifate, and to strengthen his position in the Hejaz by means of a railway built by funds to which Moslems all over the world contributed. During the War the line was badly damaged, and until recently only the northern section, between Damascus and Ma'an was in operation. The southern part has now been put in working order, and trains are again running to Medina. A serious difficulty has been the dearth of rolling-stock. King Hussein, it is reported from Amman, has not only ordered fifteen locomotives and a hundred cars, but has also concluded an agreement with the Sheikhs through whose territory the line passes, whereby each assumes responsibility for the safety of the line in his section. When Jeddah and Medina are connected by a railway line—which need not enter the city of Mecca—the Hejaz will have taken a considerable step forward towards the position to which its ruler is supposed to aspire in the Arab world."

### How to Spell Mohammed

The S. P. G. magazine, Central Africa, says: "Some of our readers may like to know the original forms of the name we write as Mohammed. There are three variations. Mahmūd means 'praised'; Ahmad means 'more praised'; Muhammad means 'most praised.' The Latin equivalents would be *laudatus*, *laudiator*, *laudatissimus*. Note that there ought to be a dot under the h, and that the u of the Mahmūd is long. The Turks write it Mehmet. Mahmūd is found in the Traditions and the other two forms in the Qur'an (Koran)."

### The Unity of the Arabic-Speaking World

In the "Survey of Christian Literature in Moslem Lands" the importance of the Arabic language is shown by a mass of evidence from every part of the Moslem world. Not only was this language the chief vehicle of the Moslem religion, but the Arabic newspaper press continues to exert an enormous influence in unifying thought. A striking illustration is furnished every month in the magazine called "*Al-Hilal*." This is one of the popular illustrated monthlies dealing with current events, science, art and literature. Each number contains a department of questions and answers. In the current number those who use this open forum represent the following lands and cities: Katif, East Arabia; Nablous, Palestine; Utica, New York; Tanta, Egypt; Baghdad; Waterbury, Connecticut; Montreal; Partos, Brazil; Syria; Mexico and Java. The same magazine gives a list of a dozen foreign agencies, including Brazil and Persia. Among those who advertise in its columns are Syrians and Egyptians in Manchester, England, Berlin and Rio de Janeiro.

### The Dower System of Moslem Marriage in India

A Moslem correspondent of *The Epiphany*, Calcutta, writes as follows:

#### TO THE EDITOR OF THE EPIPHANY.

DEAR SIR,—Series of articles have from time to time been written on the Dowry System, but not one has been on the pernicious Dower Custom among the Moslems. I find that the marriages of the Mohammedans, in almost every part of the country, are contracted on an excessive amount of dower, usually Rs. forty thousand, which the husband promises to pay his wife. No doubt, this promise is a mere farce in general, and the husband never intends to pay it, but why should this farce be played at all? So far as religion is concerned, a man who contracts marriage without intention of paying the dower, does not contract the marriage at all. Moreover to my greatest knowledge and belief, Mohammedan religion too, like Christianity, requires marriage to be for love's sake and not for any economic or worldly consideration. If a woman gives herself to a man for the sake of money, surely she does not contract marriage, and does not deserve the title of wife, but something else. The difference between a wife and a concubine is simply this, that while the former has regard for love, the latter has consideration for money. There are so many cases of dower among Musalmans that one cannot hesitate thinking that the marriage of the Musalmans is for worldly consideration. Perhaps this is the reason why we find a poor, decent Christian, getting a suitable wife, while a decent Moslem youth, who does not want to pay a dower, or even to make a false promise of paying, does not get a wife at all, while an ozagenarian wealthy man can get a girl of 15 or 16 for his wife.

## BOOK REVIEWS

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**All About the Khilafat**, with the views of Mahatma Gandhi and others together with full details of the Indian Khilafat Delegation in Europe headed by Mawlana Mohammed Ali. By M. H. Abbas. 368 pages. Ray & Ray Choudhury, College St. Market, Calcutta.

This interesting volume gives a résumé of the whole question of the Caliphate (Khilafat) as understood by the nationalist Moslems of India. It consists of four parts: a history of the conception of the Khilafat in Islam, an account of the Indian Khilafat Delegation in Europe, a criticism of the Turkish treaty, and, finally, views of leading non-Moslems in India on the subject, including those of Mahatma Gandhi, with a map of Turkey, showing its boundaries both before and after the signing of the Treaty of Sèvres. The whole question discussed in this volume has long since been unsettled by the action of the nationalist Government in Turkey and their abolition of the Caliphate. This volume, however, is of historical interest as expressing the views of those who were using the Caliphate for nationalistic ends in India. For example we read on page seven: "In fact Khilafat consists in earthly power, and consequently nobody can claim to be Khalifa of the Muslims unless he is possessed of full temporal powers. The view generally accepted by Europeans seems to be that the Khalifa in Islam occupies the same position as the Pope among the Christians. This is essentially incorrect and seriously misleading" and again the author comes to this conclusion: "It is absolutely necessary for the Moslems to have a Khalifa with temporal power and authority. If he is elected by the community he must satisfy certain conditions. But if a Moslem Government is established and somebody acquires power and authority in it, he must be acknowledged as a rightful Khalifa, whether he satisfies the conditions or not. To him every Musalman is bound to listen and obey."

In the discussion special emphasis is placed upon the absolute sacredness of Arabia as Moslem territory, and traditions are quoted to show that no Christian or Jew should be allowed to settle in the Peninsula. "There is a series of religious injunctions with regard to the Holy Places. The three sacred Harams of Mecca, Medina, and Jerusalem must always be in the custody and under the wardenship of the Khalifa, and the wardenship of no one else could satisfy the conscience of Mussalmans. Mussalmans also claim that the Shrines of Najaf, Karbala, Kazimain, Samarra, and Baghdad should remain under his wardenship. Non-Moslem control over the territory in which they are situated is not at all permissible."

At the end of the book we have a complete list of the Caliphs from Hazrat Abu Bakr As-Siddiq to the ninety-seventh and the ninety-eighth, who are thus designated: "Muhammad VI, Wahiduddin (1916) who betrayed his country and his faith and violated his oath of constitution by placing the sacred Khilafat of Islam under the protection of the Allies,

and escaped on board the "Malaya" with his son, some attendants, two tin trunks, and a leather suit-case.

Abdul Majid II, elected by the Grand National Assembly of Turkey, and saluted as the Khalifa of Islam in the Khutba on Friday, November 14, 1922, in the mosque of Sultan Muhammad, the Conqueror.

**Du Genre Grammatical en Sémitique.** By Michel Feghali et Albert-Cuny. 1923. Paris, P. Geuthner.

This special work on the subject of gender in the Semitic languages will interest grammarians and teachers of Arabic. It is highly spoken of in a review by P. Louis Cheikho, S. J., as supplementing the work of earlier writers.

**Studien z. Entwicklungsgeschichte d. Orient.—Kostums.** By Max Tilke, 70 pp., 126 dessins, f°, Berlin, E. Wasmuth A. G., 1923, 6 Goldmarks.

**Le Vêtement en Asie Antérieure,** Louis Speleers in-8°, p. 60 illustré. Extr. des Annales de la Société royale d'Archéologie de Bruxelles, t. XXXI, 1923.

These two works treat the subject of costume and dress in the Orient, especially Asia Minor, tracing the historic development of each article of dress. The text is accompanied by many illustrations.

**The Apocryphal New Testament.** By Montague Rhodes James. Being the Apocryphal Gospels, Acts, Epistles and Apocalypses with other narratives and fragments newly translated. Oxford University Press, 1924. pp. xxxi. 584. Price 10s. net.

Few, except scholars, know much if anything of the apocryphal literature which is so closely related to the history of the Christian Church. That Apocryphal Gospels, Acts, Epistles and Revelations do exist is, however, a matter quite commonly known. This literature has been scattered in such a wide variety of languages that it has been impossible for a reader in any one language, Latin, Greek or Oriental to get a comprehensive view of all that is meant by the phrase, "the apocryphal literature of the New Testament." All whose appetites may have been whetted in the past with a desire to study such writings as the Gospel of the Infancy, the Acts of Peter, or the Revelation of Paul, have now been placed under a deep obligation to Mr. James for the translation that is here given us in this "the first book to supply the English reader with a comprehensive view" of this mass of interesting and curious material.

While it may be said of such spurious writings that they are "good neither as books of history, nor of religion, nor even as literature," yet they have a unique value in that "they record the imaginations, hopes and fears of the men who wrote them; they show what was acceptable to the unlearned Christians of the first ages, what interested them, what they admired, what ideals of conduct they cherished for this life, what they thought they would find in the next." From the miracles ascribed to the infant Jesus in the various Infancy Gospels, and from the account given in the Gospel of Bartholomew of the expulsion of Satan from heaven, the student of the sources of Islam will find many points that arouse interest. In fact much of the material herewith produced provides a valuable commentary to the Koran.

Each book is prefaced with important critical and historical notes by the translator, which adds materially to the worth of the volume.

M. T. TITUS.

**Ion Keith-Falconer of Arabia**, by James Robson, M.A., in the Master Missionary Series; viii and 178 pp. with frontispiece and four illustrations. Published in America by the George H. Doran Co. of New York and in Great Britain by T. and A. Constable Ltd. of Edinburgh. Price 3s. 6d.

Readers of *The Moslem World* will be glad to see this biography included in the Master Missionary Series and will agree that there was no error of judgment in setting it alongside those of Duff, Livingstone and Mackay. It was Keith-Falconer's life and death that did more than anything else at the time to call the Christian church to the recognition of its duty to Moslem lands in general and Arabia in particular. Much has been done since his death in the way of Moslem evangelization. "He being dead yet speaketh" in the Keith-Falconer Mission at Aden, as the last chapter of the biography sets forth. But his work in the larger church is not done yet, so to say. His challenge to consecrated men and women must still go forth, and it is hoped that this book may enable him to speak to many of the present generation. If any would question Keith-Falconer's right to be classed among master missionaries, it is enough to say that he was great in vision and consecration. The story of his life, simply and yet quite fully told in the present volume, will confirm this opinion. The purpose of the general editor "to provide Missionary Biographies which will not only appeal to adults. . . . , but will prove suitable as gift books for younger readers, and as text-books for study circles, Bible classes, etc." is met in this one. There is but one lack the reviewer felt on laying the book down. The biographer tells us so much about the man, and tells it so effectively, that one would like to know him himself. If some of his addresses or his letters could have been included, instead of the scant extracts given, some of this want would have been met and the record enriched. F. J. BARNY.

**Islamic Culture and National Education**, a reprint of the Convocation Address delivered on Wednesday the 7th February, 1923, on the occasion of the second Annual Convocation of the Jamia Millia Islamia, (National Moslem University,) Aligarh, by Dr. Sir P. C. Ray, Kt., C. I. E., published by Aligarh Jamia Millia Press. 60 pages.

**Presidential Address**, by Maulana Mohamed Ali, B.A., read before the Indian National Congress held at Cocanada, December 26, 1923, printed at the Jamia Millia Press, Aligarh. 134 pages.

These are among the more recent publications of the press of the new Moslem University at Aligarh. This university was established as a protest against the Aligarh Moslem University, a government institution. The address by Dr. Ray, a Hindu, is a tribute to Mohammedan nationalism, and a plea for Moslem-Hindu coöperation. Its character may be judged from the conclusion reached by the orator: "When the call of the Muezzin sounds from the top of the minaret, summoning the faithful to prayer, the Amir and the Fakir, the Badshah and the Bhistiwalla, flock together and squat together shoulder to shoulder in the adoration of the Almighty. Islam knows no soul-killing distinctions between man and man; recognizes but one superior, God Himself; and allows man to reach his fullest stature. This message of equality and of fraternity, of democracy and of love is Islam's message. May this democratic spirit filter through all the diverse sects, and communities, and races and colours of India and fuse her into a united, compact nationality, strong and virile and independent—at once the glory of Asia and the wonder of the world."

The "Presidential Address," by Maulana Mohamed Ali, is of great length and deals with every aspect of the nationalist movement. It affords, therefore, a compendium of the extreme views that obtained *before the abolition of the Caliphate*. One may read between the lines how unreal and artificial was this attempt at uniting the two great religions of India. The sacredness of the cow and the sacredness of the Caliphate are the two foci around which the address revolves. "I know how sacred a cow is in the eyes of my Hindu brothers, and who knows better than my brother and myself how anxious our absent Chief was to secure its preservation? His action in so selflessly leading the Caliphate movement was no doubt characteristically generous and altruistic; but he himself used to say that he was trying to protect the cow of the Musalmans, which was their Khilafat, so that this grateful community which had learnt from its Scriptures that there could be no return for kindness save kindness, would be induced to protect his own cow in return. This was, however, only Mahatma Gandhi's way of emphasizing his love for the cow. And even before he so picturesquely called the Caliphate our cow, my brother and I had decided not to be any party to cow-killing ourselves."

Naturally the address idealizes the great leader Mahatma Gandhi, concerning whom we read that "it was reserved for a Christian government to treat as a felon the most Christ-like man of our times, and to penalize as a disturber of the public peace the one man engaged in public affairs who comes nearest to the Prince of Peace."

**By Tigris and Euphrates.** By E. S. Stevens. (With 71 illustrations). 349 pp. 18s. net. Hurst and Blackett, London, 1923.

We gather that the writer is the wife of a British official, who has had good opportunities of observing the life of 'Iraq, and of penetrating into the byways which have been little visited. She has used these occasions in a healthy spirit of adventure, and cultivated an essential accomplishment of a true observer of foreign nations, the appreciation of their delicacies, as when she did her best with the eye of a freshly roasted lamb scooped out for her by the sheikh's own finger. She evidently likes the people, and her descriptions ring true to life without patronage and sentimentality. The writing is occasionally slipshod, but always picturesque and vigorous. Descriptions are popular, but account is taken of recent scholarship.

The matter of the book is arranged under the headings of sacred shrines, ancient cities, modern cities, peculiar cults and popular life. The most striking chapters are those on the ancient sects of the Yezidis and the Subbis, offshoots of Islam and Christianity respectively, built up on a nucleus of older cults. The Yezidis are estimated at some 50,000 and live in the Kurdish hills north of Mosul, where the inhabitants believe that "Nahum the Elkoshite" was born at Al Kosh. Their chief sanctuary is further into the hills at Sheikh Adi, where the saint of this name, going back to the early days of the Moslem era, lies buried. Whoever he was, he introduced a form of dualism into such Islam as existed there, with the result that Satan is not regarded as the enemy of God, but as a world governor under Him. He is worshipped under the name of Melek Ta-us, i. e., the Peacock Angel; angel connects him with Islam, the peacock symbol with an earlier pagan cult. The name Yezidi was taken from Yezid a

deity of the pagan Kurds. There is a highly developed hierarchy—Mir, Grand Sheikh, Pir, Kawwal, Faqir and Kochak. The last named are mediums. Implicit obedience is paid to these spiritual directors and the contributions paid by the average Yezidi for religious purposes are estimated at one fourth of his income. They are a quiet and industrious people. The Subbi of Amara and the surrounding country call themselves Mandai or Gnostics. Among them are very expert gold and silversmiths. They honour Jesus as a saint, but give allegiance to John the Baptist (Yahya), whose baptism by immersion they hold to be superior. They too have a strict hierarchy, the admission to which is fenced in with very severe rites. The bishop is known as Ganzrowo. Their religious observances consist largely of frequent lustrations, or baptisms, on every occasion of moment. Their religious books are written in Syriac. The Subbis are said to contribute a fifth of their income for the support of the priesthood, besides fees on special occasions.

The descriptions of the reed-cities of Lower Mesopotamia are vivid, and the light thrown on women's life in various classes is noteworthy. A useful and interesting book.

H. U. WEITBRECHT STANTON.

**The Struggle for Power in Moslem Asia**, by E. Alexander Powell. The Century Company, New York, 1923. Pp. 389. Price, \$2.50.

Major E. Alexander Powell, the author of "The Struggle for Power in Moslem Asia," is a traveler and writer of wide repute. His writings cover not only works of travel and world politics, but also history. He was a well-known war correspondent during the entire campaign of 1914. He has given much time and attention to the Near East. In his book now under review he covers the whole Near Eastern situation, political, social, governmental and international, dwelling upon the comeback of the Turks, the lost cause of the Armenians, and the critical political situation that now confronts the entire area of the Near East, including Persia.

Major Powell writes from the standpoint of a settled conviction that the Near East has been the battle ground of intrigue, corruption, deceit and bad faith upon the part of certain European governments, and one of the chief aims of the book seems to be to uncover the situation to the entire world. The forceful language he uses is not the language of a diplomat, but of an itinerant journalist of unusually wide experience, a keen observer who aims at commanding the attention of his readers. He has produced a book of absorbing interest, but of temporary value. Throughout he uses the names of actors in the international tragedy of the Near East with abandon.

This book is not a dissertation on Mohammedanism as a religion; neither does it claim to present a solution of the grave questions that gathered about the Near East at the time the book was written and which remain to the present hour. It is a discussion, however, of the religious and political questions that have tended to the disruption of the Near East, manifested in religious divisions through the different races that make up the mixed population of the entire area covered. The writer recalls no book or even article that so clearly sets forth the racial animosities, and even hatreds, that have

dominated the relationship of the Near East for a generation or more as does this book. He shows, as has never been shown before, how the unwise and misguided sympathy for the Armenians of the missionaries and philanthropic workers in the Near East, and the appeal of the Armenians to the Christian nations of the West to give them national protection, have intensified this hatred and led to final disruption. He shows that it is not because the Turk and the Armenian have different religions, but because the Armenian did not recognize himself as a citizen of Turkey with obligations of loyalty to the existing government, but put his confidence in the intervention of Western nations, as well as because of his superior business capacity, industry and eagerness for modern education for himself and for his children, that led to the final break between the Turkish Government and the Armenians.

The scramble of European nations to make national and commercial capital out of the disrupted condition of Turkey is thoroughly treated. In multitudes of cases quotations from official documents are made, and chapters and verses are quoted in considerable detail. The survey taken is comprehensive, covering not only all of the present Turkish Empire, but extending south through Syria, Palestine, Arabia, into Egypt and across Persia, taking up in detail each country by itself, and exposing the elements which throw uncertainty over the present international and national situation.

The various elements that make the present situation uncertain and unstable, and that lay the foundation for a threatening crisis, both political and international, are set forth with clearness. In this discussion the sources of weakness and strength of the present Turkish Government have a considerable place; in fact, this book of Major Powell throws a new side light upon the economic, social, political and international problems that confront all who deal with the entire Near East. The book has a real value for those interested in the extension of the Kingdom of God across that country. It is of special significance at this time following the Near East Conferences held by Dr. Mott, the report of which has just been issued from the press. The one views the question purely from the secular, social and political standpoint; the other from the point of view of the Kingdom of God. The value of Major Powell's book will be temporary, but it is decidedly informing and exceedingly suggestive.

JAMES L. BARTON.

**Contacts with non-Christian Cultures.** A Case book in the Christian Movement Abroad, by Professor Daniel J. Fleming, Ph.D., of the chair of missions in Union Theological Seminary, New York. He has served as a Professor in the Forman College, Lahore, India, and was Secretary of the British-American Commission on Village Education in India, 1919-20. George Doran Company, New York, 1923. Price \$2.00.

This book gives an admirably grouped series of concrete problems met on the mission field. They are drawn from actual experience, and should prove invaluable to missionary candidates and new missionaries. Some of the problems discussed, of vital interest to Moslem lands, are Sunday observance, swearing on the Koran, Moslem prayer and ceremonies in Christian schools, and self-support in indigenous churches.

E. E. ELDER.

**Billur Köschk: Türkische Märchen.** von Theodor Menzel. Orient-Buchhandlung Heinz Lafaire: Hannover. 1924. Pp. 198. Price 5 Gold marks.

A collection of folklore, taken from the lips of Turkish prisoners of war at Saratow. They resemble the stories of the Arabian Nights, as is shown by Professor George Jacob in a concluding, critical note. The volume is the second in a series of handbooks on folklore of the Orient.

**Ian MacFarlane, Soldier and Medical Missionary,** by N. C. M. Pp. 108. Josiah Livingstone, Midlothian.

The life story and letters of one who from his early youth, during his medical training at Edinburgh and later at Nazareth and Damascus lived Christ and shed abroad his joy in unselfish service. A touching memoir which will appeal to all who read it.

**Mohammed.** By D. S. Margoliouth. Publisher Putnams, London. 472 pp. Price 7s. 6d.

This is a third edition of a well-known book, which ranks among the standard biographies of the Prophet. It is reprinted unaltered.

H. U. W. STANTON.

**Relations Between Arabs and Israelites Prior to the Rise of Islam.** By D. S. Margoliouth. Milford, London. 86 pp. Price 7s.

This fascinating and important subject is dealt with by a master of it, in three sections: on the pre-Biblical, Biblical, and early Christian periods. In his "Mohammed" (Heroes of Nations Series) Professor Margoliouth wrote (p. 454) of the Prophet's administration during his later years in Medina: "What surprised us as much as anything is that the same language, and indeed the same script (with the slightest of provincial variations) would appear to have been current over the whole peninsula." Save for inscriptions, however, Arabic literature before Mohammed is a mere vestige: but the inscriptions which carry history a thousand years further back are very different, both in dialect and script.

Again, the Hebrew of the Bible does not correspond to any of these epigraphic dialects. The affinities between the two are found mainly in proper names and their relation, in the opinion of Professor Margoliouth, goes back to migration in pre-Biblical times. Among others there are indications that a deity Yaho came with the immigrants to Palestine. But the transition from the pre-Islamic Arabic of epigraphy, representing a high civilization of many centuries, to the Arabic of the Koran and Mohammed's time is still a mystery. In the Old Testament period the traces of intercourse between Hebrew and Arab are slight. The language of Arabia is not mentioned, and the systems of versification are quite different. Contact is represented by the genealogy of nations in Gen. 10, by the book of Job, and the story of the Queen of Sheba, and several allusions to the time of the divided kingdom in 2 Chronicles. Not till the time of Nehemiah does the Arab appear as an important factor. Arabia is repeatedly mentioned in the Mishna—the Jewish religion spread among various Arab tribes, but Prof. Margoliouth casts doubt on the existence of Arabian Jewish kings of any importance, and he suggests that the Judaism of the Medinese tribes

was a kind of monotheism of the worship of Rahman. But against this must be set the overpowering influence of Talmudic Judaism in the Koran. The interest of this book is much greater than its volume; but the great learning and keen penetration of the author has only lifted the veil a little.

H. U. WEITBRECHT STANTON.

**Illustrated Guide to the Federated Malay States.** Editor, Cuthbert Woodville Harrison; The Malay States Information Agency, 88 Cannon Street, London, E. C. 4, 1923; Price 2/6; 370 pages.

This is the fourth impression of a model guide book describing the Malay Peninsula from north to south. The traveller begins at Penang and ends at Singapore. It includes hints for motorists, an account of the big game, the museums and mining industries. Compact, condensed, well indexed and with excellent maps and a wealth of illustrations, the book is in every way attractive. Therefore, we regret all the more that there is no reference to Christianity, the churches and the missions of the entire area, although so large a percentage of higher education is conducted by the missionary organizations. There should have been room for at least a reference, because we have four pages devoted to clubs and two to beetles.

**Hatim's Tales.** Kashmiri Stories and Songs. Recorded with the assistance of Pandit Govind Kaul by Sir Aurel Stein. Edited with a translation, linguistic analysis, vocabulary, indexes, etc., by Sir George A. Grierson, with a note on the folklore of the tales by W. Crooke. Murray. London. pp. 527.

This book could be best described as a grammar de luxe of Kashmiri. There are twelve stories taken down from a professional story teller, with the text phonetically reproduced in Roman characters and a free English translation. This is followed by a careful transliteration and inter-linear translation. The bulk of the book, pages 270 to the end, consists of vocabulary and indices. The stories include three songs. All of them are Islamic and resemble the tales of the Arabian Nights. The volume is issued in the Indian Text Series, and in every way is most attractive.

**Mélanges D'Histoire et de Géographie Orientales.** Tome I, II, III, IV. By Henri Cordier. Jean Maisonneuve & Fils. Paris. 1923. pp. 317, 322, 361 and 272. Price 35 francs each, except Tome III, 60 francs.

These four volumes consist of a series of papers on Oriental history, geography and noted Orientalists; all of which have great scientific value, but they are of quite unequal interest except to the geographer and historian. We note in Vol. I an account of the relations between Europe and Asia before the voyage of Vasco de Gama. Vol. II has papers of great interest on Delhi, Islam in China, and in Baghdad, and on the origin of the Turks and Bulgarians. The other two volumes deal mostly with Chinese history and the relations of France and Britain in Indo-China in the eighteenth century. In the paper on Islam in China (pp. 85-107) M. Cordier tells of the overland route followed by Chinese pilgrims, by way of Khokand, Bokhara, Meshed, Baghdad and Damascus, to Mecca; and of the futile Turkish mission to Peking in 1907. The total Moslem population of China, he says, is still uncertain; but his last figures are by d'Ollone and Broomhall.

**D'Athènes à Angora.** Le Drame Oriental, by Bertrand Bareilles. Editions Bossard, 43 Rue Madame, Paris. 1923. pp. 272.

A sympathetic account of the recent history of the relations between Greece and Turkey in six chapters. The author concludes that the treaty of Lausanne cannot solve the Eastern question. The real difficulty was and remains the character of the Turk, which is hopeless.

*Il est utile, d'autre part, de faire remarquer que le rapprochement qui s'est opéré à Lausanne entre la Grèce et les Alliés a moins été déterminé par la chute du roi Constantin que par la situation respective des puissances devenues voisines de la Turquie. Cette situation correspond exactement à celle des Grecs en Thrace, des Anglais en Mésopotamie, des Français en Syrie. Ainsi, s'enlacent, par delà l'Anatolie, les forces civilisatrices appelées à renouer l'Orient."*

**Le Port D'Alger.** By Charles Delvert. Published by Dunod, Paris. 1923. Price 12 francs. 157 pages.

This is one in a series of books on important harbors in France and her colonies, of interest to missionaries in North Africa as describing the great commercial metropolis,—the Carthage of the future. The author gives the history of the port from 1830 to the present, an account of imports, exports, navigation and industries, with maps and illustrations.

**Al-Ghazali des Elixir der Gluckseligkeit.** By Hellmut Ritter. Diederichs: Jena. pp. 177. Price 5 marks (*gold*).

The revival of interest in Al Ghazali continues among German Orientalists. This translation of the celebrated work *Kimija es-sa'ada*, The Alchemy of Happiness, is accompanied by an introduction on Al Ghazali's life and philosophy. The text followed in the translation is the Bombay Arabic edition (1253 A. H.), compared with two Berlin codices. No mention is made of the two translations of this work in English; namely, that by H. A. Homes, Albany, New York, 1873 (In the Transactions of the Albany Institute. Vol 8.); and by Claud Field, London, 1908. The former translation was from a rare Turkish manuscript; the latter is greatly abbreviated. This German text is complete, including all three parts of the original work: On the knowledge of self, ethics in the broadest sense, and the love of God. The notes are meagre and there is no index.

Z.

**Le Pèlerinage à La Mekke.** Etude d'Histoire Religieuse. By Gaudefroy-Demombynes. Paul Geuthner, Libraire Orientaliste. Paris. 1923. pp. 332. Price 40 francs.

Since the two great works of Snouck Hurgronje on Mecca (1880 and 1888) nothing of prime importance has appeared on the pilgrimage until this study. The present work does not, however, supersede, although in some respects it supplements what Hurgronje has given us. After a brief introduction in which the author indicates the importance of the pilgrimage in Islam, he gives a bibliography of Arabic and European works on the subject; in this there are, however, a number of important omissions. In the first part of the book a detailed account is given of the sacred territory; the Kaaba, the smaller edifices and sacred places which surround it, the well of Zem-Zem and the various gates of the enclosure, called *el-haram*. The second part is a detailed

description of the pilgrimage-rites from the departure of the caravan to its return, including an account of all the sacred places in the vicinity of Mecca, the pilgrim-dress, purifications, shaving of the head, sacrifices, etc. In each case the minute description is accompanied by references to the Arabic works on the subject. His conclusions differ in no respect from those of other writers. *L'essentiel des cérémonies du pèlerinage mekkois est nettement antéislamique et n'a subi que des transformations de détail, d'arrangement et d'usure. Le Prophète tout imprégné du culte de sa jeunesse les a conservées et observées dans les dernières années de sa vie. . . . Le mouvement de l'Islam moderne, doit tenter, ici comme ailleurs, de combiner, en une doctrine harmonieuse, les traditions d'un glorieux passé intellectuel avec les exigences de la pensée moderne.*"

**Auf Unbetretenen Wegen in Aegypten.** Aus eigenen verschollenen Abhandlungen und Aufzeichnungen. Georg Schweinfurth. Hoffman und Campe. Berlin. 1922. pp. 330.

This book might be entitled the swan-song of an Orientalist. The author, born in 1836, is well known for his many books of travel and contributions to German Oriental magazines, but more especially as being the first traveller who penetrated into the Tripolitan Desert and visited the land of the Senussi. The volume consists of seven chapters, the longest of which describes a journey along the Red Sea from Suez to Suakin, made in 1864. Other chapters tell of the monastery of Saint Anthony, the Roman city in the eastern Egyptian Desert at Mons Claudianus, of the ancient gold mines in Egypt, etc. A brief autobiography and a list of the author's contributions to geography take the place of a preface. After many years' residence in Egypt and North Africa, Dr. Schweinfurth left Egypt in the spring of 1914. All of the papers are reprints from various geographical, botanical and other magazines.

**Centennial of the American Press.** Beirut Press. 1923.

This account of the Centennial celebration of the American Press is of great historical value. The contents include historical surveys by the Rev. F. W. March and Dr. George A. Ford. The Arabic and English text of the volume, consisting of congratulatory addresses, illustrations, and most of all the statistical summaries, indicate the outreach of the Press and its enormous output. It has regular customers in every part of the Arabic world, and has published during the past century 1,240,496,390 pages of wholesome Christian literature!

**Peeps at Many Lands: Persia—The Malay States.** By H. F. Haig. A. & C. Black: London. pp. 87. Price each 3/- net.

These books on the Mohammedan countries of Persia and the Malay States are included in a series of over 120 books of travel for young people. In the little book on Persia there is a most interesting account of her turbulent history from the time of the vassalage to the Medes, through the victorious reigns of Cyrus and Darius and the final conquest by the Mohammedans, to the present day political intrigues. Then follow stories of ancient heroes and legends, and descriptions of the people, customs and cities of today. In the book on the Malay States we are given a glimpse of the rather monotonous life in town and in the country together with accounts of the industries, sports, amusements, dress, superstitions and legends of the Malaysians.

## SURVEY OF PERIODICALS

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### I. GENERAL.

CHINESE TURKESTAN. P. T. Etherton. (In *The Asiatic Review*, London. July, 1924. pp. 395-400.)

Notes on the backward and unprogressive conditions in this geographical area, where the vast majority of the population is technically Mohammedan.

MOHAMMED AS CHAMPION OF WOMAN. Pierre Crabitès. (In *The Nineteenth Century*, London. July, 1924. pp. 137-145.)

Shows how, if the welfare of woman may be advanced by the fiat of the legislator, "Mohammed, according to his lights and with due regard to the needs of his time and country, was probably the most earnest champion of women's rights that the world has ever known."

THE NEW WOMAN OF TURKEY. Beatrice Hill Ogilvie. (In *Current History*, New York. August, 1924. pp. 805-813.)

An enlightening note on some of the aims of the progressive women in Turkey, together with a suggestion of what they have already accomplished.

### II. ARABIA.

THE CHARM OF THE ARAB. P. W. Harrison. (In *The International Review of Missions*, London. July, 1924. pp. 436-441.)

A study of the fine and noble qualities of the Arab, as they appear when he is in his natural environment in Arabia.

A NEW WORLD STORM-CENTER. Herbert Adams Gibbons. (In *Asia*, New York, July, 1924. pp. 558-564.)

A discussion of Arab irredentism; the forces working for and against Arab nationalism, and the attitude towards it taken respectively by Great Britain and by Russia.

### III. HISTORY OF ISLAM.

### IV. KORAN, TRADITIONS, THEOLOGY.

## V. RELIGIOUS AND SOCIAL LIFE.

THE POPE AND THE CALIPH. N. V. Tcharykow. (In *the Atlantic Monthly*, Boston. May, 1924. pp. 706-709.)

Compares the situations of the Pope and the Caliph on their loss of temporal power by tracing the relations of "the Pope and the Royal Italian Government," and "the Caliph and the Turkish Republican Government."

THE TRAGICOMIC EXIT OF THE OSMAN DYNASTY. Constantine Brown. (In *Asia*, New York. June, 1924. pp. 449-453, 492-494.)

An intimate view of how the Caliph and his family went into exile, suggesting the daring of the step taken by Mustapha Kemal, with the reasons therefor, and why in Turkey the leaders did not worry about the effects of the abolition of the Caliphate on the rest of the Moslem world.

WHY TURKEY DEPOSED THE CALIPH. A Turkish View. Muftya-Zade K. Zia Bey. (In *Our World*, New York. June, 1924. pp. 84-85.)

A slightly ingenious explanation of how the Turkish Government generously desired to give the whole Mohammedan world opportunity to choose a new spiritual head.

## VI. POLITICAL RELATIONSHIPS.

THE DIPLOMATIC WAR IN TURKEY. William Worth Hall. (In *The Atlantic Monthly*, Boston. July 1924. pp. 117-123.)

Considers the main objective of Near East politics has been thoroughly and consistently obscured by discussion of side-issues. Traces the history of Western diplomacy in regard to Turkey since 1912 in terms of oil and control of the oil fields of Mesopotamia.

THE FUTURE OF THE ARMENIANS. G. Michaelian. (In *The Asiatic Review*, London. July, 1924. pp. 421-427.)

Analyzes the actual position of Armenia in her relations with Turkey and Russia. While maintaining that there is no longer any reason for an Armenian political party in any country, shows that responsible duties remain to be shouldered by the Armenians scattered over the earth.

THE NEW TURKEY. Dudley Heathcote. (In *The Contemporary Review*, London. May, 1924. pp. 576-583.)

A review of the present policy of the Nationalists, some of the radical changes they have made, and the forces of opposition which they have managed to array against themselves.

## VII. MOHAMMEDAN MISSIONS.

THE JERUSALEM CONFERENCE. W. Wilson Cash. (In *The Church Missionary Review*, London. June, 1924. pp. 127-136.)

A summary and interpretation of the conference which was held on the Mount of Olives, April 3-7, 1924. Gives an excellent bird's-eye view of the questions raised and the conditions to be faced by the Church in this moment of supreme opportunity for work among the Moslems.

THE OUTLOOK IN THE MOSLEM WORLD. John R. Mott. (In *The International Review of Missions*, London. July, 1924. pp. 321-339.)

An interpretation of present needs and possible future developments of work among Moslems as these emerged in the recent chain of conferences held in various parts of Northern Africa and Western Asia, and culminating in the General Conference in Jerusalem. Speaks of the evidences of disintegration in Islam, the relative neglect of Moslems on the part of Protestant Christian forces, the changed spirit now prevailing in the two religions towards each other, and the position of the Oriental Churches in regard to Moslem evangelization.

WHEN MOSLEMS LISTEN TO THE GOSPEL. I. Lilius Trotter (In *The Missionary Review of the World*, New York. June, 1924. pp. 426-432.)

Three parables, with their interpretation, illustrating the methods used in work for Moslems as carried on by the author in Algiers.