

MUSLIM WORLD

THE MOSLEM WORLD

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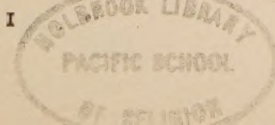
EDITORIAL

OUR FIFTEENTH YEAR

This number of our Quarterly marks the beginning of the fifteenth year of its publication. As we pass the milestone of a new year and greet our readers, they will pardon a look backward and a restatement of our aims and hopes for the years that lie ahead. THE MOSLEM WORLD owes its origin to the interest awakened in the evangelization of Moslem lands at the Missionary Conference held in Cairo in 1906 and at the World Missionary Conference held in Edinburgh in June, 1910.

After prayer and consultation a small group of missionaries, who felt at once the difficulty and the demands of the task of carrying the Gospel to Mohammedans, determined to conserve, continue and interpret the deliberations of Edinburgh on this subject and to bind together the hearts of those who love these millions and labor for their welfare.

From January 1911 to 1917 the Magazine was published for the Nile Mission Press by the Christian Literature Society for India, and issued at 35 John Street, Bedford Row, London. During the war period it was transferred to New York and published for the editor by the Missionary Review Publishing Company. There has, however, been no break in the continuity of policy

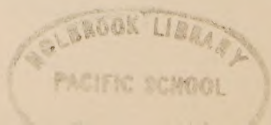


or of editors, and we still count among our subscribers a goodly number in nearly every part of the world who have taken the magazine from the outset.

When the Quarterly made its appearance, the question was asked, Is there a place for a special review dealing with current events, literature and thought among Mohammedans and the progress of Christian missions in Moslem lands? At that time there were two publications—the *Revue du Monde Musulman* (Paris), and *Der Islam* (Berlin)—exclusively devoted to the scientific study of Mohammedanism. An editorial in the January number 1911, called attention to the fact that there was no lack of literature on Islam. "Witness the enormous bibliography on the subject, both historical and philosophical, in all the principal languages of Europe and the Levant, not to speak of the attention given to the Moslem problem politically, the spread and disintegration of Islam as a religion, its cultural value or its weakness and the marked unrest of all Moslem peoples, by the secular and religious press today."

How much additional valuable literature on Islam has been published since 1911 can be seen in the more than six hundred pages of book-reviews of the past fourteen years found in our Quarterly.

The editorial, however, went on to state that "the existence of all this literature, and the revival of interest in the great problem of Islam shown by the publication of these reviews, and the issue of a new 'Encyclopedia of Islam' in three languages, only emphasize the opportunity and the place for an English quarterly review of current events, literature, and thought among Mohammedans as they affect the Church of Christ and its missionary program. If the Churches of Christendom are to reach the Moslem world with the Gospel, they must know of it and know it. The Cairo Conference (1906) marked a new era in the attitude of Christian missions toward the subject. This Conference, through its reports and the other missionary literature resulting from it, made clear



the unity, the opportunity, and the importance of the task of evangelizing Moslems everywhere. Missionary leaders felt that the Church was called to a deeper study of the problem, as well as to a more thorough preparation of its missionaries and a bolder faith in God, in order to solve it. To this end there is need for a common platform, a common forum of thought; a common organ for investigation and study."

The object and aim of the Quarterly was set forth as follows: "Its aim is to represent no faction or fraction of the Church, but to be broad in the best sense of the word. Its columns are open to all contributors who hold the 'unity of the faith in the bond of peace and righteousness of life.' It is not a magazine of controversy, much less of compromise. In essentials it seeks unity, in non-essentials liberty, in all things charity. We hope to interpret Islam as a world-wide religion in all its varied aspects and its deep needs, ethical and spiritual, to Christians; to point out and press home the true solution of the Moslem problem, the evangelization of Moslems; to be of practical help to all who toil to this end; and to awaken sympathy, love and prayer on behalf of the Moslem world until its bonds are broken, its wounds are healed, its sorrows removed, and its desires satisfied in Jesus Christ. To this end we invite the cordial coöperation of all those who have made special study of any phase of Islam, or who can from their experience show others how to win Moslems to Christ."

Whether these hopes have been realized and these high aims even in some measure attained are questions which only our readers can answer. We thank them, and all of those who have contributed articles, for their support of the magazine and for extending its message and influence in ever widening circles. Among those who have shared with us their studies of Islam as a world-problem during these years we record with gratitude the names not only of missionary leaders in North Africa, the Near East, India and Malaysia, but of specialists in Europe

and America such as Prince Leone Caetani, A. Le Chatelier, L. Cheikho, I. Goldziher, M. Hartmann, Henri Lammens, Eno Littmann, Louis Massignon, Adolf Mingana, Karl Meinhof, Joseph Harovitz, A. J. Wensinck, Julius Richter, Snouck Hurgronje, D. S. Margoliouth, D. B. Macdonald and others.

All who have made any special study of Islamics, or Arabic, know how greatly missionaries are indebted to the toil of these great Orientalists. We look forward to their coöperation in the coming years, although alas, some of those mentioned have ceased from their labors.

Our Quarterly continues to be the only magazine published in English which deals exclusively with the Moslem world from a Christian standpoint. There are valuable Islamic magazines in English from which we have frequently gleaned a harvest of opinions; but even as they present a view of Christian life and thought as seen by Moslems we offer our readers, among them a few Mohammedans, the Christian view of the world of Islam. The world-war and its aftermath have gravely and greatly affected Mohammedan lands and peoples. The Caliphate has been abolished; Mecca has passed under the power of the re-actionary Wahabi dynasty under Ibn Saoud. Nationalist movements are stirring the masses to a passion for liberty and self-expression; the Moslem press was never so active, enterprising and ubiquitous as it is today; this new journalism at once produces and registers an intellectual pan-Islamism of far more importance than the old political pan-Islamism. Christian missions and western civilization face a new Islamic world; there was never greater need to understand and to interpret "the current events, literature, and thought among Mohammedans"; never so much hope for the progress of Christian missions in Moslem lands. The prominence of Islam in international relationships make it imperative to know this religion. We wish to supply this knowledge and give up-to-date authoritative and complete

information on all phases of its thought and activity in every part of the world.

From the outset the Quarterly has not meddled with politics or expressed political views, except in so far as political events were chronicled in current topics or in book reviews. This will continue to be our policy. We have welcomed an occasional article by Mohammedan writers giving their viewpoint to our Christian readers.

The "Survey of Periodicals" by Miss Hollis W. Hering, of the Missionary Research Library, and the "Book Reviews" afford an index to literature that is increasingly important. These departments will be continued. Grateful for the helpful criticism of a few, and repeated expressions of good will and coöperation by many, we are bold to continue the difficult task of editor despite the distance that separates his office from the proof-reader and publisher.

Among the "findings" of the Conference of Christian workers among Moslems held in the Near East for the International Missionary Council, under the Chairmanship of Dr. John R. Mott, last year, was the following: "We would urge that this Quarterly (THE MOSLEM WORLD) be adopted as the common organ of missions to Moslems For thirteen years this magazine has been an open forum for scattered workers in every part of the Moslem world. It has published a number of articles dealing with Christian literature and the problem of Moslem evangelization which are of permanent value. The magazine deserves a large circulation, and the support of all those interested in evangelizing the Near East. The Conference trusts that the Societies here represented and every individual missionary will lend the magazine hearty support."

S. M. ZWEMER.

“THE MOSLEM WORLD”—WHY WE NEED IT

During my missionary experience of over thirty years, I have met many missionaries working in India and Malaysia and in other fields where Mohammedans are in the minority numerically, who take no special interest in Islam, because they believe that their own work is not affected thereby, and they have already so much to do that they have no time to devote to the study of problems with which they think they have nothing to do. They do not appear to realize that Islam, like Christianity, is an aggressive, missionary religion, that thousands of the non-caste races of India become Mohammedans every year, and even the Chinese of the Malay Peninsula are being won to Islam by the hundred. The Census of British Malaya for 1921 gives the following figures:

THE CHINESE POPULATION BY RELIGIONS

	All Religions Total Chinese	Mohammedan Chinese		Total	Ratio per 1,000
		Males	Females		
Straits Settlements	498,547	525	162	687	1.3
Federated Malay States	494,548	464	108	572	1.1
Unfederated Malay States ..	181,682	436	114	550	3.0
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	1,174,777	1,425	384	1,809	

These are not Chinese who came as Moslems from China, but have been converted to Islam since they came to Malaysia. The Census Report says, “In the great majority of such conversions the desire to marry and not religious conviction is the guiding factor; and it is noteworthy that 78% of Chinese Mohammedans are males, as compared with 57% of Chinese Christians.” The census officer also points out that the proportion of Chinese Moslems to the total Chinese population is much the highest in the country districts. The explanation he gives is that the Chinese are small shopkeepers in remote

villages, where they are often the only representatives of their race; and after learning the language and customs of the villagers, they desire to settle down and take a Malay wife, for which purpose it is necessary that they should become Mohammedans. Thus it happens that whereas in Singapore and Penang the ratio is only .8 and 1.1 per thousand respectively, in those States where there are no large towns or large Chinese mining populations, the ratio is much higher, as shown in the following list, in which a comparison with the ratio of the Chinese Christians to the total Chinese population is also given:

State	Moslems	Christians
Pahang	1.8 per 1,000	1.5 per 1,000
Johore	2.2 per 1,000	10.1 per 1,000
Perlis	2.2 per 1,000	
Kedah	2.5 per 1,000	5.8 per 1,000
Malacca	5.7 per 1,000	26.5 per 1,000
Kelantan	6.2 per 1,000	4.1 per 1,000
Brunei	6.3 per 1,000	37.9 per 1,000
Trengganu	11.1 per 1,000	1.1 per 1,000

It will be seen that in three of these States Islam has made more converts among the Chinese population than Christianity, and it is therefore very evident that the Mohammedan religion is a missionary force with which the Christian missionary will have to reckon even among the Chinese immigrants in Malaysia.

If it is admitted that Islam is a serious rival to Christian missions in winning Chinese, Indians and other non-Christian races, we are still confronted with the question—What should the average Christian missionary do when he is working in close contact with Mohammedans? Should he completely ignore them? Or is it worth his while to find out something about their life, their faith, and what they are doing to win converts to their religion? My own experience is that to every Christian missionary who works in Moslem lands Islam presents problems from which he cannot wholly isolate himself. He must necessarily come in contact from time to time with individual Moslems, he may even have a Mohammedan servant, and the people to whom he ministers will also have

business or social relations with them occasionally. To every Moslem the Christian missionary is a marked man, his every action is watched, and especially his attitude towards the things which are sacred and vital to the Moslem's creed. The missionary who does not understand the mind and heart of a Moslem may quite unconsciously be producing unfavorable impressions upon the minds of those Moslems with whom he may happen to have dealings. The Moslem stands higher religiously than other non-Christians, and expects of the Christian missionary a higher type of religious life than others know anything about. For the sake of his own reputation as a religious leader, the missionary who works where Moslems live should understand something of the ideals and susceptibilities of a people who have a very positive and clearly-defined philosophy of religion, and a very strict code of ethics. Also for the sake of the influence of his daily life and habits upon the minds of the Moslems, the missionary should know what things to emphasize and what to avoid, what traits of character will give a favorable impression, and what habits it would be best to avoid in the company of Mohammedans. It is quite possible for a missionary to be so proud or impatient, or even so violent in temper or in his actions, as to utterly destroy his influence with Moslems as a religious leader, while at the same time the Chinese or the Hindu would not pass anything like so severe a judgment upon his conduct, and would not consider him to be disqualified thereby for the high office of the Christian ministry. The well-instructed Mohammedan knows something of the teachings of our Scriptures, and expects the missionary to live up to the standards of his own religion.

But it is not only in his personal relations with individual Moslems that the missionary who is working among the followers of other religions needs to understand something of what Islam is and of what Islam is doing. To every missionary there will come from time to time an opportunity of exercising direct religious influence by a

word spoken in season to some Mohammedan boy or girl in school, or to some adult whom he may meet, and with whom he might exchange a few words on some religious subject if he knew enough of the mind of a Moslem to be able to say the right thing at the right moment. Even if the missionary whose chief interest is centered in the Chinese or the Hindu is not sufficiently versed in the religious language of the Moslem to be able to discuss a religious topic intelligently with him, he can at least make use of the printed page, and by carrying a few tracts written especially for Mohammedans he will never fail to show to those to whom he gives a tract or sells a Gospel that he is interested in their welfare and desires to give them a share of his ministrations.

Now these missionaries in Moslem lands who are working among other sections of the population, and who have not had any special preparation for work among Moslems, will need to get in touch and to keep in touch with the world movements which affect Islam today; for Islam is a unit, and the movements which occur in one part of the world have a reflex influence in every other Mohammedan land. This Quarterly, *THE MOSLEM WORLD*, is the only periodical in the English language which deals at all adequately with the missionary aspects of the Mohammedan religion, and ought to be much more widely read by *all* missionaries who are working in those great fields where a large section of the population is Moslem. Every mission station in India and Malaysia should have a copy of *THE MOSLEM WORLD* accessible to all English-speaking workers, both foreign and native. The missionaries in those two great mission fields should never forget that half of the Moslem population of the world is in India and Malaysia. There are enough workers in those two fields to influence Islam profoundly, provided that they would all give a small fraction of their time to their Mohammedan neighbors.

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THE AHMADIYA MOVEMENT

Readers of this Quarterly will have noticed that several articles have recently dealt with this new phase of Islam. It is worthy of attention because it represents one aspect of a larger movement, the reaction of Asia against the prevalence of European culture and influence. On the religious side of this reaction the Ahmadiya represents Indian Islam, the largest body of Moslems in Asia and the world, which has come into the most effective contact with Christian evangelism, has taken its imprint most largely, and reacted against it most strongly. The only other Moslem community of Asia comparable in this respect with Islam in British India is that of the Dutch East Indies with its thirty-eight millions.¹ Here the impact of Christianity in the shape of conversion has been relatively greater than in India, but the cultural influence of the Malay and cognate races is hardly comparable to that of the inheritors of the Mughal age, the product of Islam deepened and broadened by Indian thought and life. Both from its general and its special aspect therefore, the Ahmadiya movement has a claim on the impartial, yet sympathetic, attention of the Christian evangelist and thinker, for it is both the challenge and the plaint of the modern Moslem world.

In such discussions more often too much rather than too little knowledge is assumed, and I therefore make no apology for a brief account of the history and tenets of the movement in question, which those who know can skip. The founder, Mirza Ghulam Ahmad, was born in 1839 in the village of Qadian, near Batala, in the Pan-

¹ A pamphlet on "Modern Islamic Propaganda in Europe and America and Its Repercussion in Java" has recently been published by Dr. B. J. Esser in the Dutch missionary magazine, *Opwekker*, for February, 1924.

jab. As a youth he came into contact with missionaries, which made him realize the impression made by Christianity on Moslems in the Central Panjab and also the weakness of the traditional methods of Moslem controversy and Koranic interpretation. A new revelation was needed, but the line of prophetship was once for all stamped as concluded by Mohammed himself. There remained the Moslem expectation of the return of the prophet 'Isa (Jesus) to convert the world to Islam. This rôle he assumed, thus investing himself with the status of a prophet, but he explained it in a spiritual sense: as Jesus pronounced John the Baptist to be Elijah, whom the Jews expected to return, so he was 'Isa, whom the Moslems expected. With this was naturally coupled the claim to be the expected *Mahdi*, or Leader, who should guide the world aright in the last great apostasy. At the same time Ahmad sedulously disclaimed any connection between the office of *Mahdi* and that of political leader: *jihād* meant striving for the faith by peaceful means. He did not hesitate to support his christhood by alleged prophecies and miracles, often of the most fatuous nature. The claim to be also *Krishna* for the Hindus was made towards the end of his life, when he had modified the keenness of his opposition to them. In 1889 the *Mirza* announced a revelation giving him the right to accept Bai'at, i. e., the promise of fealty to a religious leader, and so his followers became a sect. In 1892 an English monthly magazine, *The Review of Religions*, was started. The progressive element in this is represented by the vague assertion that modern science tends to rehabilitate Islam, but there is, naturally, no first-hand philosophic or scientific reasoning to support this. The chief attempt at rationalizing is the revival, as a counterstroke to Christian teaching, of the long discarded swoon-theory of the death of Christ. The *Mirza* taught that Joseph of Arimathea anointed the wounds of the body which he took down from the cross with the *marham i*

'*Isa* or Ointment of Jesus, whereby he was revived from the swoon into which He had fallen. The prescription for this ointment had been handed down, and it was to be had from medical followers of the *Mirza*. Jesus wandered away to Kashmir, where His tomb was discovered by an Ahmadi in the city of Srinagar. Years ago this ridiculous hoax was exposed in the *Epiphany* (Calcutta), but the exposure has not prevented its repetition, and recently a member of the sect wrote to the same paper maintaining that "he gave up the ghost" (Mark 15: 37) must mean "he fell into a swoon." The attempt to get rid of the Cross of Christ as the center of the Gospel narrative and teaching is followed by contradictory treatments of the character of Christ. Both as a Moslem, and as a claimant to the dignity of Christ returned to earth, the *Mirza* was bound in general terms to assert the moral perfection of Jesus. But when it comes to dealing with the Jesus depicted in the Gospels he unblushingly accused Him of drunkenness, angry vituperation, disrespect to His mother, cowardice and other things too revolting to quote. For the purpose of these accusations the Gospels as they stand are taken as evidence, but when it comes to the supreme claims of Jesus, the destructive criticism of Christian theologians is freely invoked and adroitly pieced together. The question is carefully avoided: Which are the Scriptures to which the Koran gave testimony as the Word of God entrusted to it for confirmation?

Since the *Mirza* died in 1908, nothing essentially new has been added to the teaching of his sect, but a split has occurred within it. The more conservative section is led by the son of the founder, Mirza Bashiru'd-Din, and has kept to its original headquarters at Qadian. It has a mission in Chicago (U. S. A.) where it publishes a little quarterly magazine entitled *Moslem Sunrise*. It has also a London branch in East Putney. The more progressive section is under the leadership of Khwaja

Kamalu'd-Din, a retired lawyer, and has its headquarters in Lahore. It has a mission in Woking, besides others overseas, and a monthly magazine, *The Islamic Review*. The last named section is the more active and seems to be shedding the traces of its origin. Qadian holds aloof from politics, while Lahore has made several essays in that direction. Both sections have found their vocation in Moslem propaganda among Western peoples.

Reverting to previous articles in this Quarterly we may note one in July, 1923, on the apocryphal "Gospel of Barnabas," an authority often appealed to by Moslem controversialists in India. In January, 1924, articles appeared on "the Crucifixion in the Koran," and "the Significance of Moslem Prayer," and in April last one on "Mohammed's Birthday." These may serve to illustrate various ways in which the modern Moslem is endeavoring to restate his position.

The first is an attempt at textual criticism, based on a forgery of the Middle Ages composed in Italian. The idea of it seems to be to establish some sort of anticipation and confirmation of the Koran by the Gospel, though the result is more contradictions between the two.

The second article, on the Crucifixion, is a more subtle attempt to undermine the Gospel by applying the methods of destructive criticism of the New Testament. It begins by assuming "that the Christian Scriptures have suffered much at human hands, and that it is very difficult to expect anything of historical importance from them." Having begged this question it allows that "there is something in them out of which something like circumstantial evidence can be made." We are then told: "It is admitted on all hands that the Gospel story is not an eyewitness account of the events related therein." The fact, acknowledged by even extreme critics, that the Gospel of Mark reproduces the testimony of Peter, and the reference of Tacitus to the crucifixion of Christ under Pontius Pilate having been ignored, recourse is had to

the Old Testament previously stigmatized as unreliable. According to it "a prophet that dies an unnatural death . . . must be regarded as a false prophet." Then the *pièce de résistance* of the swoon theory of Christ's death is developed with contradictory arguments such as these: "The two men crucified with Jesus were still alive when taken down: Jesus' legs were not broken as were those of his companions on the cross." Finally the thrice demolished legend of the migration of the resuscitated Christ to Kashmir and the bogus tomb in Srinagar is unblushingly put forward as "a well established fact." This is the "circumstantial evidence" referred to.

The article on the significance of Moslem Prayer taken from the *Review of Reviews* is a mystical interpretation of the ritual on traditional lines, not without some beautiful thoughts. Its importance for modernism lies in the fact that to the Western adherent certain of the ritual requirements are not only irksome but almost impracticable. The realization of their mystical meaning (such as purity of heart for ceremonial lustration) may perhaps be allowed as a substitute for the outward observance. The introduction to the Woking Koran, in dealing with ablutions before prayer, says of washing the feet: that "if boots are worn it would suffice to pass the wet hands over them, but it is necessary that the socks be taken off the feet, washed about once in every twenty-four hours"! Apparently other changes of ritual are made in practice.

The translation from a Cairo daily paper of the article on Mohammed's Birthday is of interest as illustrating the modern style of treatment of such themes, a picturesque staccato narrative with little of the characteristically Oriental flavor. Islam is the "new and useful religion" by which the sagacious reformer desired to replace the "ancient, non-useful established religions of this world." But there is no hesitancy about forcible conversion. "He desired to cut a highway for his message by the sword,

and by force to turn the tides of humanity from their course into another."

Turning again more particularly to the Ahmadiya movement we note that the personality and teaching of the founder have receded into the background. In the *Islamic Review* the only reference to Mirza Ghulam Ahmad for a long time past is a paragraph in December, 1923, which states: "Our activities at Woking have nothing whatever to do, or in common with, the Ahmadiya Movement of Qadian." The leader and members of the Woking mission are said to belong to the Hanafi School of Thought; a distinct claim to a place in the ranks of orthodox Islam. Apparently the title of Ahmadiya, taken from the name of the founder, is being tacitly dropped by the Lahore section. Even the *Qadiani Moslem Sunrise* (April, 1924) in its explanation of "What is Islam?" has only a single sentence about the founder: "In Ahmad of India we have the Prophet of the age whose sole mission has been to lead mankind to the sun of Islam." Otherwise there is little mention of him. Evidently both sections are concerned to vindicate their claim to represent Islam in the modern world as the adequate antagonist of Christianity. Their summaries of the faith are brief outlines of traditional Islam; their modernity is in the methods of polemic and propaganda, and in the presentation of Moslem ethics.

It is noteworthy that the polemic centers on the death and resurrection of Christ, and on His sinlessness. The method is to get behind the Gospel testimony with the help of destructive criticism by Western scholars, and so to eliminate the living message of the evangel. But in this quest the Ahmadiyas are ready to use the help of writers who cannot be called scholars. Thus in the *Islamic Review* for December, 1923, we have the old solecism emphatically repeated that the *paracletos* of St. John 15: 26 means "the praised one," which is equivalent to Mohammed, and therefore a prophecy of him. In all

these articles that do duty for theological discussions we look in vain for modern scholarship based on a sound knowledge of Greek and Hebrew. The place of the expert is taken by the keen-witted lawyer, who with practiced judgment selects from the experts such scraps as will serve his purpose, and adroitly pieces them together in a plausible whole. If on close examination an essential part drops out, it can be ignored, and a new combination made; or if the case is very weak, there remains the time honored maxim: "Abuse the plaintiff's attorney."

The adoption of modern method is best illustrated by the publication of the Woking Koran, with parallel Arabic and English texts, on India paper and in binding like that of the Oxford Bibles. This is a combination of the methods of the Bible and Tract Societies, as the book is furnished with an elaborate introduction setting forth the Mohammedan faith and explaining the collection and arrangement of the Koran. The author commits himself to the following propositions: (1) That the whole book was written down in the lifetime of the Prophet by his own direction. (2) That the whole was committed to memory by his followers during his lifetime. (3) That the arrangement of the chapters and verses was similarly under his personal guidance. If only he would employ some of the canons of criticism, which on the part of Christians he accepts so unreservedly, he might, for instance, reflect that to argue from the mention of a former *Surah* in a later one to the detailed arrangement of the whole series by Mohammed himself is a longer jump than can safely be attempted. Upon this strictly traditional background, and with the propagandist and apologetic aims in view, the work of presenting the ancient Arabian record in modern guise is carried out with not a little ability. At critical points interpretation must give way to apology. For instance in 4: 169, Rodwell translates: "The Messiah, Jesus, son of Mary, is only an apostle of God, and His Word which He con-

veyed into Mary, and a Spirit proceeding from Himself. . . . Say not: 'Three. . . . God' is only one God. Far be it from His glory that He should have a son." Here we have two things. First, the denial of the Trinity conceived as a family of father, mother and son. Second, the assertion that Jesus is a Word from God conveyed into Mary and a Spirit from Him, one of the characteristically blurred reflections of Christian doctrine which appear in the Koran. The commentator interprets "His Word" as meaning "prophecy" and says: "Jesus is called a prophecy because he was born in accordance with a prophecy." The plain word "Spirit" he wrenches to the meaning of "inspiration" or revelation: Jesus is a revelation from Allah. Thus the personal reference to Christ of these titles Word and Spirit, acknowledged by Mohammedan theologians, is got rid of.

It must suffice to give one instance from the ethical side. Of course, the commentary deals with the crucial passage on polygamy and concubinage in 4: 3: "Of other women (than orphans) who seem good in your eyes, marry but two or three or four; and if ye still fear that ye shall not act equitably, then one only; or the slaves whom ye have acquired." On the last clause the remark is made: "I do not find any verse in the Holy Koran sanctioning what is called concubinage." The word is, of course, a convenient term to designate a recognized union (such as that of Jacob with the slave girls of his two wives) with a woman of lower, generally servile, rank. This is exactly what is described here and practised by the prophet and allowed throughout Islam. As regards polygamy the *maulawi* does not attempt, like other modernists, to prove that the verse implicitly discourages plural marriage. But he contends that the restricted permission given "is a remedy for many of the evils especially prevalent in European society." He adds the astounding assertion that "prostitution is practically unknown in countries where polygamy is allowed

as a remedial measure." And the writer of these words lives in Lahore, where certain bazaars are full of Mohammedan prostitutes!²

The reaction of Ahmadiya modernism to Christianity is not only that of negation; it has also shown itself in absorption of sundry Christian elements. This is specially noticeable on the ethical side. The uneasiness as to such institutions as polygamy, slavery, concubinage or *jihād*, which two generations ago were generally advocated without embarrassment, is itself a sign of progress, and the trend of social and ethical reform movements is mainly in the Christian direction. This is especially noticeable in the women's movements in India, Egypt and elsewhere. Side by side with vehement assertions that Mohammed immensely raised the level of womanhood, and that the position of woman in Islam is really vastly superior to that in Christianity, goes the effort to assimilate the former with the latter, and that often enough under directly Christian impulse. Not only in matters ethical is there absorption of Christian elements. The leaders of the Lahore section are former students of the great Christian College there, and more or less acquainted with the New Testament and the main features of Christian teaching. The Fatherhood of God is freely advanced as if it were a feature of Islam and the *Surah Fatiha* is spoken of as "the Lord's Prayer of Islam." The introduction to the Woking Koran, speaking of the pleasures and pains of the life to come, says that "they are spoken of in a saying of the Holy Prophet as things which 'the eye has not seen, nor ear heard, nor has it entered into the heart of man to conceive of them.'" The writer must have known that the original of this sentence is in 1 Cor. 2: 9, which, like many other Biblical sayings, has found its way into the Hadith³ and so been attributed to Mohammed.

² See also *What of the Woking Qur'an?* by Canon E. Sell, D.D. (Religious Tract Society, London.)

³ See "Hadith and New Testament," by Goldziher, S. P. C. K.

But the puzzling question remains: How is it that this presentation of Islam, with all its contradictions, has found acceptance with some English people of education? What the total number of adherents in Britain is, whether it runs into scores or hundreds, is hard to say. They include, no doubt, some persons with a past to whom a change of social environment is welcome, and many, if we may judge from what is occasionally printed in the *Islamic Review*, who have never been more than nominal Christians, and are pleased with a novelty in religion, or glad to throw over the supernatural elements of the Christian faith in favor of a religion which claims to be non-mysterious. But what of the more serious-minded here and there? How does a person of this kind feel drawn to accept the crudities and blunders of the Koran on behalf of which the Ahmadiya claims a stricter conception of inspiration than does the average Christian theologian for the Bible? Above all, how can he persuade himself to yield to the personality and character of Mohammed an allegiance which supersedes that due to Christ? Perhaps the process begins with a desire to escape from the miraculous and yet retain a positive religion. He may regard all scriptures as an amalgam of history and myth, which must be separated by critical processes. He may accept the Ahmadiya statement that "practicability is the keynote of the precepts of Islam." If so he may consider that, while from the standpoint of speculative idealism, the character and ethic of Jesus are superior, yet on a practical basis the leadership of Mohammed gives better results for the Asiatic and the African, and for an occasional European.

Here, at any rate, we reach the root of the matter. The educated Mohammedan, dismayed by the rising tide of modern thought and life, wants to rescue his faith in a personal God and in His manifestation of Himself to men. He thinks that it is impossible to rise to the idealism of Jesus, or to the supernatural life given and demanded by

the Incarnation. So he falls back on the more "practicable" personality, idealizing it as far as may be. Till the Christian believer and the Church can show real progress towards the "impossible" ideal of Christ, the Moslem will remain unconvinced. Incidentally it is still necessary to unmask deceptive ideals and to refute un-historical claims. But the acid test remains: "Ye are the salt of the earth; ye are the light of the world." It is by our character first, by our arguments only secondly, that the gainsayer will be convinced. In that character the Christian evangelist to the Moslem must "gird himself with humility," not only as a follower of the humble Christ, but in view of all that the Christian has done to hide His Master from the Moslem world, whether by neglect of witness or by transgression of His commandment of love. Not as exponents of a superior culture do we approach the Moslem, for we know how little that culture avails even to save itself without God—but as fellow-servants of the Most High God who would help him to realize what God has shown us, in our low estate, of the inalienable treasure of His salvation. Many of us, Moslems and Christians, are fellow-citizens of an earthly empire. That will fade, but we invite all to be loyal fellow-citizens of the Kingdom of God, which Jesus preached and opened to all. It is this which meets the practical and elemental needs of man, because it is always leading him upwards to that which God means His children to be, and will eventually make them.

London.

H. U. WEITBRECHT STANTON.

A MOSLEM VIEW OF ONE CHRISTIAN PLEA

In discussion with Moslems over Islam, I have found that they frequently feel that one Christian plea is not always fair. Nearly all polemic comparisons between Christian and Moslem institutions, countries and their ethical practice, when made by Christians, marshal the best of Christianity with the average of Islam. The examples of Christian practice presented by Christians take sound Protestant denominations of the first order, it may even be the "Friends" of high ethical standards, or some staunch and rigorous communion. This omits regions like South Italy, Sicily, South Spain and Abyssinia, all Christian lands.

Nearly always, consciously or unconsciously, men who are arguing to persuade Moslems that they would be better off ethically, if they would accept the teachings of Christ, lay great stress upon the bad moral condition of the Moslem world, especially in matters of sex, truthfulness, mercy and superstition. The superstitions of Moslems as to prayer in alleged sepulchres of good men of the past, confidence in charms and all the various forms of "animism" can be closely matched by the frame of mind of Christians in Spain, Italy and Eastern countries. Even as able and as educated a Protestant group as met on the Mount of Olives in 1924 to consider ways of addressing Christian work for the conversion of the Moslem world felt and said that the members gained special inspiration from the place in which they met. This is "animism" and is diametrically opposed to the utterances of the founder of Christianity who said that "neither in this mountain nor in Jerusalem" will Samaritan or Jew or all men worship the Father in the future, but the whole world will be one sanctuary. To assert

that it was any aid to anyone to be at the particular place now known as the Mount of Olives in securing spiritual communion and in coming closer to the Divine Will or in receiving strength to carry out that Will anywhere else on the earth's surface, is a flat contradiction of the most fundamental principles of Christianity and no educated Moslem could read the statement made in regard to this conference without a smile. He would tell you that it was this which the followers of Mohammed went to seek at the house where Mohammed lived and at the Kaaba where he proclaimed the faith which rules today considerably more than three quarters of the area which sent bishops to the Nicene Council.

If the advocates of Christianity are to produce any effect on Moslems, they must begin by saying that a majority of those who live in what are called Christian lands have practically rejected the ethical standards of Christianity. They do not live its life, they do not practice its ethical teachings and they are constantly lapsing on the one side into gross superstition and on the other side into immorality and low standards of truth. It is only a very small share of what constitutes the area and the population ordinarily defined as Christian which even approximates to Christian ethics. Even this small share make grievous failures, particularly among those who have ethically acquired or inherited property on a large scale or even on a small scale. Christ's declaration "it is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of Heaven," or his other saying "how hardly shall they that have riches enter into the Kingdom of God," is just as true now, of all those who are rich, as when Christ made these pregnant and penetrating sayings. Yet the wealth of the world today is in a great majority Christian.

The administration of the State is more corrupt in Moslem lands than it is in the best Christian lands, but everyone is perfectly well aware that in some Christian lands the execution of law by the lesser judiciary is by

no means above reproach in regard to the acceptance of bribes and the material use of political power, secured through party strife, in order to obtain direct and indirect profit. A long list could be made of Christian rulers and premiers in the nineteenth century who began their political life poor and died rich. The use of politics for profit appears in every political campaign in the United States in some form or other. It is better disguised than the corruption which exists in Islam; but morally it is exactly on the same basis and is a share in the spoils of Achan.

So far as sex morals are concerned, nearly all discussion of this phase of the question tacitly or openly assumes that the entire level of sex morals in all Christian countries is higher than in Moslem countries. The best of sex morals in Christian countries is undoubtedly far superior to the best of Moslem morals. The abolition of polygamy in Anatolia, however, is a reform which might profitably be followed by drastic legislation in Christian lands if there were to be a like determination vigorously to maintain monogamic marriage among all classes and by all individuals. We all fully know, there could be a very considerable improvement in Christian lands in regard to obedience to the Seventh Commandment. It is true of both Paris and Berlin that illegitimate births constitute nearly half of the whole number of births. This is also nearly true of Stockholm in a rigidly Protestant country. In Protestant Jamaica, illegitimate births are two thirds and more. These facts are just as well known to educated Moslems as to Christians and the declaration that Christianity as such is a religion which brings purity has therefore very little weight with Mohammedans who know the night life of our cities.

All this is no argument against every effort in Missions to bring Moslems in contact with the best of Christianity. As a matter of fact, such conversions as have been made from Moslems to Christianity have been accomplished by missionaries who practice the highest moral teaching of

the Christian faith and reflect the highest moral level of the countries from which they come. All these facts, as to the conditions in Christian countries, render it necessary to redouble efforts to raise Islam as well as Christian lands to a higher standard and to make frank confession of Christian lapses. It is a serious mistake to assume or imply that Islam, in its animism, its sex morals, its mercantile transactions, the purity of its political life, at every point is so far below all Christian countries that this can be made the basis for an argument as to the uniform moral and spiritual superiority of all Christianity. What is needed is a frank admission that Christianity has met with manifold failures, though its life is in the main superior to that of Moslem lands.

As Dr. E. E. Hale said, "Christianity has never been tried." The proper way, because the only truthful way, is always to draw the attention of Moslems to the fact that at many points Christianity has failed, but that small groups of Christians have reached a higher level than that obtained by a much smaller relative share of Mohammedans and that it is worth their while to study and accept a religion that has done the best work in securing the highest standards of morals at their best. Christianity has brought in certain countries a higher political life and a better general organization of society than under any other faith. This statement should always be accompanied by candor as to the shortcomings of nations called Christian. Unless this is done all pleas to accept Christ will be relatively futile, because they are based on assumptions implied or asserted which every educated Mohammedan knows to be without foundation. In all arguments as to the superiority of the Christian faith, there should be a frank and open confession that over great areas of Christianity the moral level is little, if any, above that of much of Islam as to conduct. This is particularly true, historically, of the suppression of the use of alcohol. Moslem temptation to this evil has come in our day from Christian sources. The newspapers and

other organs for the expression of public opinion are to-day scoffing at and condemning the effort of the Moslem Government of Turkey to suppress this evil. Those who saw (thirty-five and twenty-four years ago) Fez and Marakesh, particularly the latter, know how much less open drinking there was in these cities, than existed in all Christian cities. As to alcoholic intoxication, where Islam is in full control, as it is in the Nejd and was once in Morocco, it was more successful in dealing with this evil than are Christians. The case for Christianity is so strong that complete candor in dealing with its lapses is not only right but wise.

The strongest bar to the conversion of Moslems to Christianity is not the hardness of heart of the Moslems, but the failure of the hearts of Christians to lead Christian lives. Give the world one hundred per cent Christianity and the world, Moslems included, will become one hundred per cent Christian. While our business, our marriages, divorces and remarriages, our laws, our government and our politics, the labor of children in Christian lands, the oppression of the poor that have no helper, the unjust distribution of our whole economic system—while these things remain, and are known by all the world, the example of Christianity will leave the world as it is today two thirds Moslem and non-Christian.

In vain, do we send forth millions of treasure and thousands of missionaries and sow the words of Christ in every tongue, unless Christian lives and Christian institutions, in thought, word and deed, are present in all Christian lands. Let us confess our sins before Almighty God and our fellowmen, proclaim in Moslem lands the teachings of Christ, but cease to vaunt Christianity until we have made our lives Christian and Christianity itself, Christian.

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A COLLECTION OF ANTI-CHRISTIAN BOOKS AND PAMPHLETS FOUND IN ACTUAL USE AMONG THE MOHAMMEDANS OF CAIRO

In the course of the preparations for the two Conferences held recently in Helwan (near Cairo), and Jerusalem, the writer was asked to prepare a small exhibit of the anti-Christian literature in Arabic actually being used at the present time by the Moslems of Cairo. The task was no easy one, owing to suspicion immediately aroused when one enquired for such literature, and also because our aim was to procure the books and pamphlets actually being used, and not to gather a collection of antiquated dust-thick works from the back shelves of some bookseller's stock. By dint of diligent visiting, however, and utilizing the services of a recent convert, who as such had particularly easy access to such literature, we managed to gather an interesting exhibit of some forty-five specimens, of which a brief account is given here. The Library of the Cairo School of Oriental Studies provided the necessary funds, and the exhibit is now housed there.

This little piece of research revealed some interesting facts. First of all, it was curious to note that practically nothing of recent date is procurable. We found only one book that had appeared since the War, and it came from Baghdad. Secondly, it appeared that as "best sellers" the old orthodox attacks still held the field. To understand what that means, we must explain a little. There are two classes of attack on Christianity at the present moment; firstly that of the old orthodox school represented by Al-Azhar, and whose methods have changed little from those of the Middle Ages; secondly, that of

the modern school, whether outside the fold of orthodox Islam, like the Behais and the Qadianis, or still within the fold but rationalistic in tendency. This modern school utilizes the attacks of European rationalism and the results of advanced criticism on the Old and New Testaments. Our experience was that it is the old type of book that is most in favor with the Cairo Moslems.

1. **Al-Burhan As-Sarih fi basha'ir in-Nabi wa'l-Masih.**

The Plain Proof, as to Prophetic References to Mohammed and Jesus, gathered by Ahmad Effendi Turgumān; continued with translation from the Hebrew Old Testament, by Muhammad Effendi Habib, proprietor of the Tower of Babel Book Shop, with an Affidavit as to the genuineness of the Hebrew and Chaldea portions by two learned Jews. Cairo, 1909.

Muhammad Habib was a convert from Islam, who after he had learned something of Christianity and had been taught some Hebrew by the Missionaries, renegaded to Islam and used his newly acquired Knowledge for anti-Christian Propaganda. This is a pamphlet of eighty pages bringing together a number of Biblical passages which he claims are prophecies of Mohammed. In this he draws largely on his earlier work *Fathu'l-Maliki'l-'Allām fi Bishā'ir Dini'l-Islām*, mentioned under No. 6. He finishes by a defence of some of Islam's characteristic doctrines supposedly supported by the Christian and Jewish books.

2. **Khul-asatu'l-Kalam fi tayih dini'l-Islam.**

A Synopsis of the Argument as to the Superiority of Islam, by Sheikh Yūsuf an-Nahāni of Beirut Law Courts. A concluding word to his book "Hujjatu'llāh 'alā'l-'alimin." (A proof of God to all People, concerning the Miracles of the Last of Apostles.) Cairo, 1904.

A Cairo edition of a Syrian tract. It is a small tract of thirty-two pages, widely circulated as a clear statement of the superiority of Islam over Christianity, to establish the faith in minds that have been disturbed by Christian preaching. We have not been able to find a copy of his larger work "Proof of God."

3. **Faisalut-Tafriqa baina'l-Islam wa'l-Zandaqa.**

The Difference between Islam and Agnosticism, together with several Sermons by Ahmad ibn Muhammad alGhazali. Revised by Sayyid Muhammad Badr an-Na'sāni al-Halabi. Cairo, 1907.

A work of 108 octavo pages written against various forms of unbelief, but only incidentally attacking the Christians. The Sheikh from whom this was procured, while recognizing that it was not specifically directed against Christians, yet held that it was one of the best books against Christians for the followers of Jesus could not read this book without realizing that they were among the worst of agnostics.

4. *Safiru'l-Islam ila Sa'iri'l-Aqawam.*

The Ambassador of Islam to all the People. A Translation of an Epistle written for the Religious Conference in Japan, by Muhammad Farid Wajdi. Cairo, 1906.

A small tract of 78 pages by a well known anti-Christian writer of Cairo who is also the compiler of an Arabic Encyclopædia. The pamphlet is mostly an advertisement of the Author, and is a somewhat ecstatic statement of Islam's claim to be the final religion.

5. *Al-Jawabu's-Sahih liman badala Dina'l-Masih.*

The True Reply to those who changed the Religion of Christ, by Sheikh Taqiy ed-Din ibn Timiyya al Harrānī. Cairo, 1905.

One of the big encyclopædic works on the Moslem-Christian controversy. It is in four volumes of 400, 368, 320 and 336 pages. It is frequently quoted in the smaller pamphlets, but is not so well known at "Azhar el Haqq" (No. 13). The author is of North Arabian origin but his work is edited in Cairo by two Azhari Sheikhs.

6. *Fathu'l-Maliki'l-'Allam fi Bisha'ir Dini'l-Islam.*

What the All-Knowing One has revealed of Prophetic References to the Religion of Islam: collected by Ahmad Effendi Turguman, edited by Muhammad Effendi Habīb, proprietor of the Cairo General Bookshop: The Hebrew portions overseen by certain learned Jews. Cairo, 1904.

This is the original work referred to in our note on No. 1. It is a considerable work of 288 pages and is concerned with a detailed exposition of a great collection of Biblical verses in which he sees prophecies of Islam.

7. *Ar-Radd 'ala'd-Dahriyin.*

The Reply to the Materialists by Sayyid Jamāl ud-Din al Afghānī; translated from the Persian by Sheikh Muhammad 'Abdu; supplemented by an Article of Afghānī's on Predestination. Cairo, n. d.

A pamphlet of 110 pages with photos of both Afghānī and Muhammad 'Abdu at the beginning. It is not directly an attack on Christianity but indirectly links Christianity with the views of Rousseau, Voltaire and Darwin, all of whom come in for vigorous criticism, which however, is more vigorous than understanding. The translator, Muhammad 'Abdu was a former Rector of Al-Azhar and attempted its reform. He wrote numerous works against Christianity, some of which will be noted later on.

8. *'Ilmu'l-Yaqin fi 'r-Radd 'ala'l-Mutanassar 'Imadi'd-Din.*

The Irrefutable Reply to the Convert 'Imad ed Din, by Sayyid Ahmad Effendi Sharif. Cairo, 1893.

A pamphlet of 76 pages. Although still bearing the date of the original work, this pamphlet is only a reprint which came from the press last year.

'Imad-ed Dīn is perhaps the most famous of Indian converts from Islam. He was baptized at Amritsar in 1866 by the C. M. S. and ordained in 1868. He wrote numerous works against Islam.

The writer of this reply has unusually high opinions as to his own abilities which he sets forth in detail, and as to which he collects a number of testimonies at the end of the book. He takes up the usual points of the genuineness of the Bible, the fact of the Crucifixion, etc.

9. **Al-Qaulu's-Sahih lita'yid mahabbati'l-Masih.**

The Correct Saying to establish the Love of Christ, by M.'. Cairo, n. d.

A little pamphlet of 32 pages, probably by Muhammad 'Ali Malijī one of the most unscrupulous opponents of Christianity in Egypt. This pamphlet is an attack on the Christian view of Christ, endeavoring to prove that He was not perfect in love, and that His Sacrifice was not one of free-will but was forced on Him.

This tract was answered by a Nile Mission Press tract entitled "The Death of Christ voluntary."

10. **I'Im'l'-Ba'id wa'l-Qarib.**

Instruction to Far and Near about the Failure of the one who thought he had replied to "The Strange Question," by Ahmad 'Ali el Malijī the Bookseller. Cairo, 1905.

A pamphlet of 68 pages. The "Strange Question" (*As-Su'ālu'l-'Ajib fī Radd 'alā Ahli's-Salib*) we shall meet again. It is by the elder Malijī, and attacks the unreasonableness of the Christian's view that Christ was God. It was replied to by an Eastern Christian in a short Arabic poem which is given in the present pamphlet and then replied to in a further poem by the author. The book is thus partly in verse and partly in prose, the prose parts being mostly in the nature of explanation.

11. **Idraru Ta'limi'l-Taura wa'l-Injil.**

The Danger of Teaching the Old and New Testaments, by Charles Watts, translated by 'Abd al Wahhab Salīm at-Tannēr. Cairo, 1901.

An interesting example of Moslem use of English Rationalistic propaganda. The author, Charles Watts, is the publisher for the Rationalist Press works in London. The translator is a Syrian who has specialized in working up the attacks of the Rationalist Press and exploiting the ultra critical theories with a view to showing that what is preached by missionaries in the East is not believed by the intellectuals in the West. His works caused a great repercussion in Egypt shortly before the War. It forms a small pamphlet of 68 pages.

12. **Al-Jawabu'l-Munif.**

The Glorious Reply to him who pretended to alter the Respected Book, by Sheikh Yūsuf Ahmad Nasr ad-Dijwī. Cairo, 1913.

In 1912 Rev. W. Goldsack of Bengal, wrote a little English tract entitled "The Qur'an in Islam. An Enquiry into the Integrity of the Qur'an," which was published by the Christian Literature Society for India. This was worked up in Arabic in a tract by the C. M. S. Missionaries entitled "*Hal min Tahriif fī'l-Kitābi'sh-Sharīf.*" (Is the Koran corrupted?) The present book of 277 pages is a reply to this by a teacher of Theology at Al-Azhar who is blind, and who was for a time

the Chairman of a Committee of Sheikhs who had banded together to oppose the work of the missionaries in Egypt.

13. Azharu'l-Haqq.

The Revelation of Truth. The Title page of this volume is missing and there is nothing to tell by whom it was written, or when and where it was printed.

Two volumes in one of 288 and 285 pages. One of the most famous of anti-Christian Islamic books, and is a reply to Dr. Pfander's *Mizānu'l-Haqq* (Balance of Truth) which was written in Persia in 1835 and has been translated into practically every Moslem language in the world. In 1835 when the Bāsel Mission in Persia was closed by the order of the Russian Government, Dr. Pfander came to Agra, in India, and published his work in Urdu. It was apparently this Urdu version that gave rise to the work before us. The Cairo Sheikhs know the author under the name *Rahmatu'llāh al-Hindī*. It is peculiarly diligent in its attack on the work of Christian missionaries in India and deals with the great questions of (a) Corruption of the Scriptures; (b) Abrogation of the Scriptures; (c) Trinity; (d) Authenticity of the Koran; (e) The Prophethip of Mohammed. It is the source of most of the later attacks on Christianity.

The whole book was translated into French by Carletti in two volumes at Algiers and has thus been widely circulated among the educated Moslems of N. Africa. It is an exceedingly technical book and could only be adequately answered by some one trained in the methods of modern Biblical criticism. It is interesting that the main points the author is able to score on Dr. Pfander are due to the latter's acceptance of precritical views. A reply to this (along with two others) was made in the *Hadāyā* of *Mikāil 'Abd es-Sayyid*, who spent five years studying at Al-Azhar under the pretence that he was a Moslem.

14. As-Saif as-Saqil.

The Bright Sword: a Reply, to the Epistle called "The Glorious Proof," written by Sheikh Bakr ibn es-Sayyid 'Umar at-Tamīmī ad-Dārī al-Hanafī at-Nābulsi. On the margin is "The Enlightenment of Minds" in reply to those who pretended there was alteration in the Koran by Sheikh Muhammad Zakki ad-Dīn Sanad. Cairo, 1895.

The main work which is a considerable volume of 366 pages, was written in reply to a pamphlet printed by the C. M. S. at Jerusalem, which dealt with the questions of Abrogation and Corruption in the Koran. At least the Sheikh commences a reply to this pamphlet but he hardly sticks to his subject, preferring to wander into all sorts of by-paths, in order to drag out something to the discredit of the Bible or Christianity. It is curious that he considered Quilliam's queer Moslem Society at Liverpool, which has long since come to an unhonoured end, as a hopeful prospect of the conversion of England to Islam. This was one of the books replied to by the *Hadāyā*.

The "Glorious Proof" was by Rev. F. A. Klein and is still extensively used. The work on the margin is also a reply to a section of this book.

15. **Shahadatu Isra'il li Isma'il.**

The Witness of Israel to Ishmael, by Muhammad Habib, proprietor of the General and Tower of Babel Bookshops, and Teacher of English and Hebrew. Cairo, 1903.

A small pamphlet of 16 pages by the renegade we have already met as the author of Nos. 1 and 6. The subject matter of this pamphlet is much the same as that of the others we have noticed, and which in fact, seems to be the author's strong point. He takes a number of passages in the Hebrew Old Testament which he tortures into prophecies of Mohammed. The extent of his attainments may be gauged from the fact that he takes the occurrence of the Hebrew word *Mahmadim* in Canticles v. 16 where the Shulamite maiden is telling the daughters of Jerusalem that her beloved is "altogether lovely," as a prophecy of Mohammed. *Mahmadim*=muhammad, Q. E. D.

16. **Hikamu'n-Nabi Muhammad.**

The Wise Sayings of the Prophet Muhammad, by the Philosopher Tolstoi, together with a little about Islam and Europe. Translated from Russian to Arabic, by Salim Qub'in. Cairo, 1912.

A pamphlet of 79 pages with a photo of Tolstoi in the middle of the book. The author is a Syrian who teaches in a Jewish School in Cairo and is a well known political writer in the Cairo Press. He has the reputation of knowing Russian well. In India it is common to find the eulogies of Mohammed by English writers distributed among Moslems, but this is the first time we have seen Tolstoi's Russian work thus exploited.

17. **Al-Islam. Risala bi Qalam Hanutu wa Radd 'alaih.**

Reply of Sheikh Muhammad 'Abdu to Hanoteau's article "Al-Islām" with a Review thereof by Muhammad Farid Wajdi, editor of the Review "*Al-Hayāt*." Cairo, n. d.

A pamphlet of 61 pages of which this is second edition. Hanoteau was a French Political Agent in the East and later Minister of Foreign Affairs at Paris and a man strongly Anglophile. He published his famous article on Islam in the *Journal Parisien* which was translated in April 1900 in Nos. 3029 and 3036 of the Cairo Journal *Al-Mo'ayyad*. Hanoteau's article was intended to instruct the French Government how to deal with its Moslem possessions but incidentally gave a not too pleasing picture of Islam. Muhammad 'Abdu, who was then at the height of his fame as a reformer and champion of Islam, sets out in this pamphlet to show that the Frenchman is quite wrong in his views on Islam.

It is interesting to note that the ordinary run of Arabic sheikhs in Cairo have never heard of Goldziher, Nöldeke, Hurgronje or Caetani, but all know Hanoteau as the greatest of European writers against Islam.

18. **Hadithu Muhammad wa Habib.**

A Conversation between Muhammad and Habib, by Muhammad 'Ali el-Maliji. Cairo, n. d.

A small tract of 12 pages by the younger Maliji, very widely known in Cairo. It is a dialogue between a Moslem and a Christian, in which the Christian is made to admit the superior-

ity of Islam. The Moslem is probably Maliji himself. At the end of the tract he hails with joy the appearance of an Arabic edition of the Gospel of Barnabas.

19. **An-Nasihatu'l-Imania.**

Advice about the Faith, by Nasr al-Mutatabbib. Cairo, 1895.

A poorly got up tract of 52 pages, insisting on the superiority of Islam. The author makes much capital out of the variety of Christian sects, and finds that most of their beliefs are unreasonable. He makes the interesting point that many other Prophets had performed miracles quite like those of Jesus, so that He had no claim to be anything greater than the other Prophets, whereas no one had ever produced such a miracle as the Koran of Mohammed. The author was brought up a Christian but became a Moslem, he says, after reading some books on the wonderful life of the Prophet.

20. **Tuhfatu'l-Arib fi'r-Radd 'ala Ahli's-Salib.**

A Gift for the Educated, in Reply to the People of the Cross, by Sheikh 'Abdullah, known as Ibn Turguman: supplemented by "The Strange Question," a Reply to the "People of the Cross," by Ahmad 'Ali al-Maliji. Cairo, 1904.

An 82 page pamphlet of the younger Maliji, in which he has re-edited the tract of Sheikh 'Abdullah and added to it his brother's well-known poem against the Christian conception of the Atonement.

Sheikh 'Abdullah was a Christian, born in Majorca, and so probably of Spanish origin. He went to Tunis where he became Moslem and wrote this tract in which he gives an account of his own conversion and goes on to show how the Old and New Testament prophecies are fulfilled in Mohammed.

21. **Al-Fasilu baina'l-Haqq wa'l-Batil.**

The Distinguisher between Truth and Falsehood, including the Argument of 'Izz ad-Din the Moslem against Hanna Maqqar the Christian: supplemented by the Poem of 'Abdullah ibn as-Sayyid al-Busiri. Cairo, 1904.

Another pamphlet of the younger Maliji, of 129 and 14 pages, the main work and the poem being paged separately. This is the third edition.

It is a dialogue between a Moslem and a Christian illustrating their respective religions, going over the usual controverted questions and showing the superiority of Islam. There is a vigorous defence by the Moslem of polygamy and an equally vigorous denial that Islam was propagated by the sword.

The poem is a well known one, often found bound in with other works. It will be noticed under No. 26.

22. **Al-Ajwibatu's-Sania 'ala'sh-Shubuhati'n-Nasrania.**

Brilliant Answers to the Unfounded Doubts raised by the Christians (Cairo), 1900.

A tract of 43 pages written against the work of the American Mission in Turkey. The author collects the supposed contradictions in the Old and New Testaments to prove that the books of the Christians should not be given any credence by

Moslems. It is not so much an attack on Christianity as a warning to Moslems against Christian propaganda.

23. **Lisanu's-Sidq fi'r-Radd 'ala'n-Nasara.**

The Tongue of Truth in Reply to the Christians. An answer to the Book whose compiler named it "The Balance of Truth," by Sheikh 'Alī al-Bahrāni. Revised by Muhammad 'Alī al-Malījī. Cairo, 1902.

A volume of 480 pages, and one of Malījī's numerous reprints. As its title indicates, it is a reply to Pfander's *Mizānu'l Haqq* and is translated from the Bombay edition of 1889. The Urdu translation of Pfander's book was lithographed at Mirzapore in 1843 and called forth many replies, of which this is one of the best known.

24. **Kafayatu't-Talibin li Radd Shubuhati'l-Mubashsharin.**

A Sufficiency for Students for Contradicting Doubts raised by Preachers, by Sheikh Muhammad 'Abd as-Samī' Hifnāwī, teacher of Arabic in the Free Schools. Cairo, 1912.

A pamphlet of 135 pages with portrait of the author. The usual questions come up for discussion, but he makes a great point at the commencement, of emphasizing the number of sects into which Christians are divided in contrast with the unity of Islam. He gathers the usual list of contradictions in the Old and New Testaments and shows the usual lack of all appreciation of criticism. The book is intended as a counterblast to the work of the missionaries in Cairo, and he curiously tries to prove that Christianity is based not on the Word of God but on the Traditions of the Fathers.

25. **Muthbitu'l-'Aql wa'd-Din fi'r-Radd 'ala Sufaha'i'l-Mubashsharin.**

The Establisher of Reason and Religion in Reply to the Impertinences of the Preachers, by Muhammad al Janbīhi. Cairo, 1913.

Another of Malījī's reprints. A book of 256 pages, ending in a poem. The author is a well-known poet and there are many poetical pieces scattered through the volume. It is a refutation of the Christian preachers against Islam as well as of their statements in defense of Christianity. He adds nothing to the usual arguments. The poem at the end refers once more to our old friend "The Strange Question."

26. **Lamiyyatu'l-Imami'l-Busiri.**

The Poem in L of Al-Būsīrī: a Reply to Jews and Christians and in Praise of the Head of all Creatures—peace be upon him. Cairo, 1906.

A cheap lithograph of the poem already mentioned under No. 21. Al-Būsīrī, who lived in Egypt 1211-1294 A. D., was the author of the famous Mantle-Ode—*Qasīdatu'l-Burda*—in praise of the Prophet, held in such esteem by all Moslems. The meaning of the L is that every line of the poem ends with that letter.

27. **'Aqidatu's-Salb wa'l-Fida'.**

The Belief in Crucifixion and Redemption: by As-Sayyid Muhammad Rashīd Ridā. Cairo, 1913.

A pamphlet of 168 pages, being a reprint in pamphlet form of articles which appeared in the journal *Al-Manār*. The author is the editor of *Al-Manār* and is a disciple of Muhammad

'Abdu. He is well read in the anti-Christian literature of the Rationalist Press and uses it effectively but apparently without realizing that the weapons he would use to cut down Christianity would work even greater havoc if applied to Islam. His thesis based on these writers, is that the characteristic doctrines of Christianity, such as Redemption through the Crucifixion are only re-hashings of heathen ideas. From the fact that certain early heretics did not believe that Christ died, and certain European rationalists put forward a "swoon-theory" to account for the Resurrection he finds ground to believe the weird myth that Jesus travelled to India and died there, which has been revived by the Ahmadiyyas of Qadian. It is noteworthy that he has a chapter on Behais and Qadianis.

28. **Al-Islam wa'n-Nasrania ma'a'l-'Ilm wa'l-Mudania.**

Islam and Christianity in Science and Civilization by Sheikh Muhammad 'Abdu. Cairo, 1923.

A neat little book of 200 pages, being a reprint edited by Rashid Ridā of articles originally written for and published in *Al-Manār* some years ago. He deals at length with how the Christian Church persecuted science and civilization, naturally making a great point of how the Christians burned the great Library at Alexandria, and how they set up the Inquisition in Spain. Equally naturally we find him lauding the Caliphs of Bagdad and of Cordova as patrons of learning.

29. **Shubuhatu'n-Nasara wa Hujajul-Islam.**

The unfounded Suspicions of Christians and the Proofs of Islam, by As-Sayyid Muhammad Rashid Ridā. Cairo, 1904.

A pamphlet of 84 pages, being a reprint of sixteen articles published in *Al-Manār*. It is a reply to (1) Abhāthu'l-Mujtahidin (The Discussion of the Diligent Enquirers) by Nikola Effendi Gabriel who is now an editor in Beirut, but wrote this work in Cairo. (2) Articles in *Bishā'iru's-Salām*, the E. G. M. Magazine, and (3) Articles in the journal "*Al-Jāmi'a*," edited by the late Farah Antūn, a Syrian. It is a kind of comparison of Moses, Jesus, and Mohammed, emphasizing the author's pet theory that Christianity is a rehash of heathenism, and claiming that religion reaches the completion of its long evolution in Islam.

30. **Nazara fi Kutubi'l-'Ahadi'l-Jadid wa 'Aqa'idi'n-Nasrania.**

An Examination of the Books of the New Testament and the Christian Beliefs by Dr. Muhammad Tawfiq Sidqi. Cairo, 1913.

A handy little book of 264 pages: being a reprint of articles published in *Al-Manār*. The author was a doctor trained in the Cairo Medical School and who was widely read in the Bible and Christian works. He was a constant contributor to *Al-Manār*, and as we called its editor a disciple of Muhammad 'Abdu, so Dr. Sidqi could be called a disciple of Rashid Ridā. While he lived he was easily the most subtle, up-to-date, and best informed controversialist of his generation.

In this book, he makes much use of the writers of the Rationalist Press, such as Haeckel, J. M. Robertson, A. Drews,

etc., and even claims to draw on the Targums, Talmud and Septuagint, but it is clear that all his information is second hand, and often times seriously misunderstood.

31. **Dinu'llah fi Kutub Anbiya'ih.**

The Religion of God in the Books of His Prophets, by Dr. Muhammad Tawfiq Sidqi. Cairo, 1912.

A volume of 232 octavo pages, being articles reprinted from *Al-Manār*. The work falls into two sections, (1) An examination of the Old Testament to show that it disproves Christianity and proves Islam. (2) A series of Miscellaneous Essays on Reformed Islam as viewed by the Muhammad 'Abdu School.

32. **Al-Muslimun wa'l-Qibt.**

Moslems and Copts, in the matter of the Egyptian Conference, by Muhammad Rashīd Ridā. Cairo, 1911.

A small volume of 131 pages, being articles reprinted from *Al-Manār*. When the Moslems organized the Egyptian Conference at Heliopolis in 1911, the Copts organized a kind of opposition-conference at Assiut, and feeling was very tense for a while. The editor of *Al-Manār* wrote these articles at the time and distributed them widely. They are mostly political, dealing with the differences between the two parties, but as in Islam politics and religion cannot long be kept separate, these articles thus amount to a discussion of the religious question. They are mostly a defense of the position that Copts ought to be satisfied to be under the thumb of Moslems, in view of the high religious principles of Islam as compared with those of Christianity.

33. **Al-Khulasatu'l-Burhanīa 'ala sihhati'd-Diyanati'l-Islamīa.**

A Synopsis of Proof of the Authenticity of Islam. Cairo, 1898.

A slight pamphlet of 32 pages proving Mohammed a true Prophet and the Koran a true Book, as against the statements of the Christians.

34. **Risalatut-Tawhid.**

An Epistle on Divine Unity by Sheikh Muhammad 'Abdu: revised, edited and annotated by Muhammad Rashīd Ridā. Cairo, 1920.

A little book of 152 pages. The fourth edition including the preface to the second. It is not a direct attack on Christianity, but was written originally during the 'Arabi revolutions in Egypt in 1882 when Muhammad 'Abdu was banished to Syria. From his retreat there he wrote this book to retard Moslems from slipping away from Islam by picturing to them the beauties of their own religion in contrast with any other faith.

35. **Ummu'l-Qura.**

Handbook of the Mecca Conference. Resolutions and Debates of the Conference on the Development of Islam, held at Mecca in 1898. Published by As-Sayyid al-Furāti. Port Said.

A volume of 232 pages with chart at the end. A regular report with full account of the debates and the speeches given *in extenso*. The Conference was on the present condition of Islam and an enquiry into the reasons for the miserable state

in which present-day Islam finds itself. It is thus not fundamentally anti-Christian, but finds its place here as a sample of the literature produced for the revival of Islam to strengthen its position against Christianity.

36. **Masmumu'l-Asna wa's-Saham.**

Poisoned Arrows: a Reply to those who disturbed the Thoughts pretending they were enlightening the Minds. Arrows aimed at the breasts of the rascal Preachers, by Muhammad al-Janbihi. Supplemented by "The Strange Question" by Ahmad 'Ali al-Maliji, and "The Rightly aimed Arrow at the Hearts of the People of the Cross," by Sheikh Hasan Bakr Fityan. Cairo, 1904.

Another of Maliji's books. A volume of 304 pages. Janbihi is the poet we have met in No. 25. The work is an attack on the work of missionaries and particularly on the preaching of converts from Islam.

The second piece is our old friend again.

37. **A Collection of Three Tracts.**

(1) A Poem in R. on the Divine Perfection and the History of Mohammed, a description of the Mohammedan and other Faiths. (2) The Happiness of People in following the Religion of Islam. (3) An Outline for Guiding the Perplexed, and for warning the Moslems against the Christian Schools. All by Sheikh Yūsuf ibn Ismā'il an-Nabhanī of the Beirut Law Courts. Cairo, 1921.

A poem and two tracts bound together forming a volume of 122, 46, and 23 pages. They share in common the fact that they are warnings against the wiles of the Christian Missionaries working in Moslem lands.

38. **Khidmatu'l-Murtab min Ahli'l-Kitab.**

A Service to the Doubter among the People of the Book, by Sayyid 'Ulwi ibn Ahmad ibn 'Abd ar-Rahmān as-Šaqqaf. Cairo, n. d.

A pamphlet of 96 pages, with a photo of the Sultan of Lahej. It is a reply to a book written by an Indian Christian called "Koranic Statements about the Christian Books" (*Al-Aqāwīlu'l-Qurānīa fi'l-Kutubi'l-Masihīa*), a work which is still in circulation.

39. **Al-Adallatul-'Aqlia fi'r-Radd 'ala'l-Masihīa.**

Rational Proofs, in reply to Christianity, by Muhammad al-Hanafi. Cairo, 1904.

A pamphlet of 62 pages written against the work of Protestant Missions in Egypt. The author takes up the usual questions but deals with them very casually. Curiously he takes quite a lot of notice of the Lord's Supper.

At the end we find once again our friend Maliji's "Strange Question."

40. **Naharak Sa'id ja Hadrat.**

Good Morning Sir! A Conversation in the Tram, September 1, 1918. Cairo, n. d.

A small tract of 8 pages for hand distribution, written by Maliji. It is an attack on the Virgin Birth and the Trinity.

41. **Al-Fariq baina'l-Makhluq wa'l-Khaliq.**

The Differentia between the Creature and the Creator, by 'Abd ar-Rahmān. On the margin are two tracts, "Guidance for Christians and

Jews seeking the Truth," by Shahāb ad-Dīn al Qarāfī and Abu 'Abdallah Ayūb. Cairo, 1904.

A large octavo volume of 408 pages followed by a supplement of 140 pages. It is one of the great books of the Mohammedan controversy and was written as a reply to the Christian book *Al-Hadāyā*. It takes up the usual questions of Abrogation, Corruption, etc., and attacks the main Christian positions. The author is more up-to-date than earlier controversialists in that he quotes from European rationalistic writers.

42. **Aiyub Bey Sabri** and the Christian Religion.

A section from a now defunct Journal *Makāramu'l-Akhlāq*. in which he gives an account of his conversion from Christianity to Islam, followed by an account of a Debate between a Christian and a Mohammedan about the nature of Christ. Then comes an article from the Coptic Patriarchate on the views really held by Christians. The whole occupies some 57 pages.

43. **Al-Madhabu'r-Ruhani**.

The Spiritual Sect by 'Abdallah Abāhī, one of the Oriental Spiritualists. Cairo.

A volume of 472 pages with index. The indication of place and date has been cut off. It is the first work we have seen of a Moslem Spiritualist. The early part of the book tells of the spread of Spiritualism in Europe and America: then he explains and defends the main Spiritualistic teachings, and later turns to attack Christianity from the ground this discussion of Spiritualism has given him.

44. **Rasa'ilu's-Salam wa Rusulu'l-Islam**.

Epistles of Peace and Apostles of Islam, written for the People of America by Yūsuf ad-Dijwī, with an Appendix by the same author. Cairo.

A volume of 336 pages. It is a defense of Islam rather than an attack on Christianity. He goes over the usual objections that Christians raise against Islam. It was originally written as a handbook of the faith for certain Americans who became Moslems and who wrote to Al-Azhar for instruction in Islam.

45. **Nafa'atn 'l-I'jaz**.

Advantages of the Miraculous by Khan al Karmānī. Iraq, 1924.

A pamphlet of 50 pages. A reply to the pamphlet *Husnu'l-I'jaz* published by the Nile Mission Press against the Miraculous Eloquence of the Koran.

Cairo.

ARTHUR JEFFERY.

THE ORIENTAL CHURCHES AND ISLAM

The Christian Church, after thirteen centuries of hard struggle, finds Islam still a most baffling problem. It is true historically that Islam has been born after Christianity, and has displaced it almost wherever it has spread. The history of the whole of North Africa, Palestine and Syria, and present Asia Minor show this plainly. Islam has come into contact with the Church, and the Church has given way before it. The Oriental Christians ascribe this to political reasons, such as the invasion of these countries by hordes of barbarous people, or the power of Islam in creating in its converts a warring spirit and devotion to its cause, or the inability of the Christian nations to take united action to check the aggression of Islam, etc., all of which are based more or less on a militaristic interpretation of history. It is a great pity that Oriental Christians have always had this outlook, and consequently forgetting the immense spiritual resources which have been at their disposal for evangelistic work, have hewn out for themselves broken cisterns by cherishing great expectations from political sources, and the result has been disappointment, weakness and complete defeat for the Church. I think this is a fair verdict of historical study.

The Oriental Christians have indeed a very favourable position in dealing with Islam. They are certainly better equipped and have a greater opportunity than the missionary from the West. First of all, they have a better understanding of the Moslem, his mentality and his daily religion, and this is a great asset in religious work. I believe it will be true to say that generally the missionary knows Islam well, but not so much the Moslem. There have been Western scholars who have studied Islam

at the libraries and even have written books on Islam, but have been far from understanding the Moslem, his personal religion, and outlook. A native Christian, on the other hand, may be illiterate but will know his Moslem neighbor and understand well his life. After all, Christian work is to deal with persons, and knowledge of the person is of great value, and the Oriental Christians have it.

Again they are constantly in normal contact with Moslems, therefore they have the most favourable opportunities to influence them consciously or unconsciously. If Christianity is a Way of life, it can best be demonstrated not so much by abstract arguments as by the example of daily life and conduct, and the Oriental Christians have got this opportunity. I remember once how a Christian merchant went to his Moslem friend and told him that he had found an error of thirty pounds in his accounts with him, and had come to pay it back with regrets, and the Moslem exclaimed, "That is something serious; that is Religion truly." Such is the opportunity for Oriental Christians.

Again the struggle between Islam and the Church has been very fierce, and the Church has suffered terribly at the hands of its Moslem rivals. From one point of view, this has been weakness for the Christians, because they have lost everything and have become poor and slaves. On the other hand, this loss and suffering may form the most effective means to convince the Moslem of the truth and the power of the Christian life. The sufferer has one privilege which nobody else can have; he can forgive his enemy, and this is the greatest opportunity for the Oriental Christians in some countries at the present time. There is one point, however, which ought to be noted in this connection. Suffering in itself has not an intrinsic value for spiritual ends; it may even sometimes serve to harden us to our enemy or drive him into wilder actions. Suffering can be effective when it

demonstrates the Christian patience, the forgiving spirit, and the self-sacrificing love. If those who have passed through persecutions begin to clamour for their rights as soon as they get the opportunity, suffering becomes in the end a hindrance rather than a help for the Christian cause. Only those who have suffered and have been willing to forgive can serve the Christian cause; and the Oriental Christians have that opportunity now.

How much can actually be expected from the Oriental Churches for the evangelization of the Moslems, and what can be done to secure their service in this important work is a great problem in mission fields. There is a tendency in some missionary circles to neglect altogether the coöperation of the native Christians, either because the Christians have so far been indifferent to this call, or because they have seemed a negligible quantity in such a big enterprise. I myself am convinced that the Oriental Christians can render very important service, and their coöperation can be secured in this work, if the missionary is willing to see and appreciate the native point of view, and is patient enough to take time to present the matter tactfully. There is a big gap between the native Christians and the Moslems and it can be bridged only with great tenderness. It is necessary to keep in mind one thing in this matter; individuals ought to be differentiated from the communities. In these days there is a general tendency in all religious activities to deal with communities, and to try to arouse them for big movements; therefore, we appeal to the Bishops or Patriarchs, or other representative bodies in authority. That is good and ought to be one line of action, but there is another line which I believe was Jesus' method in enlisting recruits, and that is, the appeal to the individual. We often forget that the Apostle Paul, the great emancipator of Christianity, the great pioneer missionary to the Gentiles, belonged to one of the most conservative sects, a most exclusive religious community, i. e., the Pharisaic sect of the Jewish

church. I believe that if there are no whole communities among the Oriental Churches, to undertake the evangelistic work among Moslems, there are individuals who are willing to hear the call and to go to the dark corners to proclaim the Gospel message. There have been such individuals in the past, although their names have not found a record in human books, and such individuals exist also at the present time, who have actually suffered the loss of everything, yet are burning with this zeal as intensely as ever.

If the Moslem world is going to be won for Christ, two things ought to be done in this respect; (1) We must try in every way to remove the old antagonism between the native Christians and the Moslems, the initiative being taken by the Christians. (2) Young people, men and women, from the native Christians ought to be encouraged to dedicate their lives to this great task, and provision must be made for their training for this purpose.

How much the missionaries have done to present the matter to the native churches, and what provisions have been made to select and to train workers for this purpose, is a question which ought to be considered more seriously by missionary agencies.

“AN ARMENIAN CHRISTIAN.”

THEODORE ABU QURRA AS APOLOGIST*

The Christian protagonist, Théodore Abū Qurra, was Bishop of Harran, (long known to patrology as Abucara) who, as the researches of Père Bacha and Georg Graf have shown, was a native of Edessa, and came under the literary and probably the personal influence of John of Damascus, whom he acclaims as his master. Some of his Greek writings were published as long ago as 1606 by the Jesuits at Ingolstadt.¹ Though not devoid of originality, they clearly show dependence on the work of the last great doctor of the Eastern Church. There was for a long time considerable doubt as to the exact position the writer held in the Eastern Church; the Hauran, Transjordan and Mesopotamia being suggested as the seats of his episcopate. But the allusions in Michael the Syrian, and the ascription in several manuscripts of his works,² including the one under notice, place the matter beyond doubt. From his connection with John of Damascus, Thomas, Patriarch of Jerusalem, the Patriarch Theodoret, Abu Raite of Takrit and Al Ma'mūn, we must suppose that he lived from about 740 to 820, and that the *mujādala* (disputation) took place somewhere near the latter date. He was therefore a man well advanced in years at the time.

I think the *mujādala* may, without hesitation, be accepted as substantially the work of the author whose name it bears. Père Bacha, who is the only contemporary

*[The following paper was prepared for the Royal Asiatic Society on the occasion of its centenary, and our readers are privileged to share it through the kindness of the author, who is at present engaged in editing the manuscript referred to as No. 70 of the Bibliothèque Nationale at Paris. This manuscript is ascribed by the author of the Paris catalogue to the fifteenth century.—EDITOR.]

¹ Un traité des œuvres Arabes de Théodore Abou-Kurra, Tripoli de Syrie n. d.

² Die arabischen Schriften des Theodor Abu Qurra Von Dr. Georg Graf. Forschungen zur Christlichen Literatur und dogmengeschichte. Paderborn 1910 Band X ¾ Heft.

scholar to have examined and edited the works of Abu Qurra, decides in its favor. Graf, it is only fair to say, refuses to admit that the work is genuine for the following reasons:

(a) the literary form, he claims, is different, and there is not the least trace of that clear thinking which marks Abū Qurra's unquestioned writings.

(b) The document is worthless historically. It is '*ganz undenkbar*' that Moslem doctors would allow the Koran to be treated with disrespect and misquoted. He thinks that the Moslems would have replied with dozens of quotations from the Koran contradicting those cited by Abū Qurra.

Graf's theory is that directly, or even indirectly, Abū Qurra had nothing to do with the *mujādala* attributed to him, but that it is a composition of a later age (he gives 1365 as a *terminus ante quem*) in which apologists have utilized the name and reputation of the doctor in order to strengthen their case. The court of Al Ma'mūn, he admits, was happily thought of as a background for the imaginary debate.

I must confess that to me this theory of the *raison d'être* of the book is singularly unconvincing. Is it reasonable to suppose that the prestige of any Christian doctor stood so high among Moslems that some hundreds of years later his name, clumsily inserted at the head of a document, would be found to convince where argument failed? On the other hand, if the pseudepigraph was meant to deceive simple Christian people, what was the point of fathering ex-hypothesi fallacious and foolish arguments on a deceased theologian famous for his skill in controversy and apologetic? Polemic, unlike apocalyptic, stands or falls by the cogency of its appeal to reason.

With regard to the specific objections raised against the authenticity of our manuscript, I cannot agree that the differences in style and vocabulary between our manuscript and the recognized works of Abū Qurra are so

great as to exclude the possibility of a common origin. On this point Bacha writes: "*Après avoir lu attentivement ces controverses dans plusieurs manuscrits nous avons constaté qu'elles présentent une grande ressemblance d'idées et de style avec les autres écrits d'Abou Kurra qui en est sans doute l'auteur.*"³

It might be agreed that there is a vigorous criticism of certain passages in the Koran, but I fail to see why this should have been impossible in the presence of Al Ma'mūn, who is notorious for his refusal to regard the Koran as sacrosanct. Our manuscript records that it was only his personal intervention that saved the Bishop from the wrath of his opponents. It is, of course, quite possible that a later writer has infused greater vigour into the Bishop's words, but it must be remembered that he was at this time an old man. Martyrdom would, at the most, only anticipate by a year or two his going the way of all flesh. History can supply us with numerous instances of outbursts from the aged directed against their political and religious rivals.

In reply to Graf's objection that the Mohammedan doctors would not have remained silent while the Koran was misquoted, it may be said that we do not possess more than a précis of the debate, and that we find the Koran misquoted by the learned author of the Apology of Al Kindī. The latter work, too, contains some grossly incorrect statements, yet its genuineness, so far as I know, has never been questioned. Al Kindī is far more outspoken than Abū Qurra in his assault on Islam as a system and Mohammed as a prophet. He accuses Mohammed of lying, murder, brigandage and unbridled lust. Yet we have the evidence of Al Birūnī⁴ that the Risāla was current in a Mohammedan country one hundred and fifty years after it first saw the light.

I cannot find any examples of two co-ordinated substantives in the construct case with a dependent genitive.

³ *Op. cit.* p. 13.

⁴ *Chronology of Ancient Nations*, ed. Sachau, London 1879, p. 187.

Moreover precisely those expressions which he cites (p. 70) as common to the genuine works of Abū Qurra, both in Greek and Arabic, occur frequently in our manuscript. It is significant that Graf admits that the edition of Bacha, on which he bases his judgment as to the classical style of Abū Qurra as opposed to that of our manuscript, has been so carefully and silently "*verbessert*" by that scholar that it cannot be determined to what extent "*Vulgarismen*" occur in the manuscript. Consequently, in the absence of an edition of the text faithful to its exemplars, material necessary for an exhaustive comparison is not at the disposal of scholars. If we accept the work as that of the author whose name it bears, can we feel equal confidence in the truth of his account of the debate? I think there are indications which point to the veracity, if not always to the impartiality of our author.

First. He makes no comment favorable or otherwise in support of his case. The document reads rather like a résumé of the proceedings, drawn up and circulated by the Bishop for the instruction of his presbyters.

Secondly, the bishop is unable to reply convincingly to his Moslem opponents on some points.

Thirdly, the arguments are often those we know to have been employed by Christians in their disputes with Moslems.

Fourthly, although the document records the victory of the Christian disputant, it also records so many points in the Moslem's favour that one can hardly refuse to believe that it gives a substantially accurate and faithful account of what transpired.

Accepting then the general accuracy of the writer, we may proceed to examine the substance and the setting of the dispute.

In the first place, it is asserted that the disputation was initiated by the Caliph himself. Nothing is said as to his motive. It might have been a mischievous attempt to add to the troubles of those whose tenets have since been held

by orthodox Moslems: his dislike of certain dogmas is notorious. Or, as is more probable, it may have been due to the monarch's genuine interest in learning of all kinds. A somewhat similar séance with the Manicheans is recorded by the Fihrist.⁵ At all events Abū Qurra presents to us the picture of a generous liberal-minded ruler who knows how to hold the balance even between disputants, and whose shrewd interruptions shew a clear insight into the significance of the points at issue. It is the Caliph who opens the debate by an attack on the uncircumcised, which Abū Qurra parries by maintaining that the uncircumcised are as Adam was when God created him. He asserts that circumcision was merely a sign—a *wasm* in fact—which marked off believers from idolators. All necessity for it ceased when Jesus put baptism in its place as a sign of the new covenant.

His assertion that Jesus, the giver of the new covenant, is co-equal with God evokes a protest from Mohammed ibn 'Abd Allah al-Hāshimī,⁶ who quotes freely Sura 3.52 and 4.169: "The Messiah is the Word and Spirit of God, which he sent to Mary. He is in the sight of God as Adam, whom he created of dust and breathed into Him of his Spirit." The whole course of the subsequent discussion turns on the interpretation of these words.

Much has been written of Moslem fanaticism and intolerance towards Christians, but the noble words of Al Ma'mūn to the bishop show that he is one of many unnoticed exceptions: "This is a court of justice and equity: none shall be wronged therein. So advance thy arguments and answer without fear, for there is none here who will not speak thee well. . . . Let everyone speak who has the wisdom to demonstrate the truth of his religion."

The disputants are agreed that Christ is the Word and Spirit of God. Abū Qurra goes further, and wrings from his opponent the admission that though Adam was created from a substance known and definable, Christ, being the

⁵ I. p. 338.

⁶ The names of the Mohammedan disputants are probably *noms de plumes*.

Word and Spirit of God, is indefinable and incomprehensible. He then presses Al Hāshimī to acknowledge that he is Creator not created.

On the following day a new protagonist appears in the person of Sa'sa'a ibn Khālid of Basra, who is described as a scholar, author and theologian of repute, who has specially distinguished himself in overthrowing the arguments of Christians in debate. Sa'sa'a shows his knowledge of the New Testament by asserting that the words of Jesus, "I ascend to my Father and your Father, to my God and your God" imply clearly that he was human, one of the sons of Adam. Abū Qurra rather shirks the difficulty, and instead of pointing out the obvious that the almost tedious length of the sentence is to avoid the meaning that would lie in the simple statement "to our father and to our God," he enters into a long justification of the incarnation. And as though he realised that he had not dealt with Sa'sa'a's point, by an artifice familiar in all public debates, he endeavors to extricate himself from a difficulty by attacking a weakness in his opponent's position. Referring to Sura 5.116 he demands, "Why did God say to Jesus: Did you say to mankind, Adopt me and my mother as two gods besides God? Jesus responded, Had I said that, surely thou wouldst know it, because thou knowest what lies in my soul, but I know not what is in thine." Either God did not know that Jesus would answer thus, or he did not know the truth of the matter until he was told. In either case you make God to appear ignorant! On the other hand if you say that God did know, then when was the question put, before Mohammed or after him? Sa'sa'a, after some deliberation, replies that the question will be put on the day of judgment. In that case, says Abū Qurra, your prophet must have known what was in the mind of God before it existed, and God did not know that Jesus had been calumniated until the day of judgment. Not so, says Sa'sa'a with good reason. The question is only put in order

that men may be instructed in the truth. The counter attack of Abū Qurra is extremely clever: for obviously it would not be said that God did not know the answer to the question. Then, if God knew that Jesus had not claimed to be God, why did He ask him? Sa'sa'a's reply that the answer is for men's benefit does not really clear up the difficulty, because question and answer at the day of judgment could obviously be of no help in the guidance of mankind in this life. And we must suppose that an unnecessary inquiry has to be made and answered at the last day in order to fulfil a prophecy in the Koran!

Abū Qurra, apparently conscious that he has still left standing the Moslem's assertion that the New Testament justifies his claim that Christ was human and not divine, changes his ground somewhat. In what sense are we to understand the expression Son of God? You say Mohammed is called an Apostle of God, Abraham a friend of God, and Moses a speaker of God. What, then, is the objection to speaking of God's Spirit and Word as a Son, seeing that they proceed from him? The discussion which follows demonstrates that the contesting parties do not use the same terms in the same sense. To the Moslem the Spirit is the principle of life, which is given to man by God as a mark of honor, and thus he seems to think that all men are in a sense partakers of the divine nature or life which God first breathed into Adam. Abū Qurra, by harping on the text, "By the Word of God were the heavens created, and by the breath of his mouth all the host of them," affirms that the Moslem makes himself equal with the Divine Word and Spirit that created him, and rather foolishly calls upon his adversary to demonstrate his equality with God by raising the dead as the Word of God did.

At this point one of the audience intervenes with the remark that if Christ is the Christian's God, his God is dead. Abū Qurra replies by quoting Sura 3.48, to the effect that God took up Jesus to be with Him. Therefore

he is not dead, but in heaven. With this statement the company agree. The Koran is right in asserting that he was as Adam, truly man, but it also calls him with equal propriety the Spirit and Word of God, a name not accorded to any of the angels, to say nothing of men. The name points to the nature of his being and the sphere of His work in His sovereign might and heavenly dignity and to the majesty of his nature. Here the Bishop asks, with wilful equivocation, what is more laudable than to obey the Word of God? One can sympathize with the wrath this quibble evoked from a man of Kūfa, who complains both of the bishop's verbosity and of the Caliph's patience.

The continuity of the debate is for a time broken by the arrival of a certain Husain, ibn Lawi Al Fārisī, whose name suggests the Jewish origin of its bearer. He breaks fresh ground by asserting that the Christians crucify their God and worship the wood on which he was crucified. Abū Qurra replies in words which display his dependence on his great master, John of Damascus, and further claims that the veneration and kissing of the black stone in Islam is similar in practice if not in significance to the honor in which the Cross is held by Christians.

The next point to be raised is: Who administered the affairs of heaven and earth while the Word of God was sent to Mary? If Christ is to be identified with the Spirit of God used in this sense, which Moslems refuse to admit, did not God remain deprived of His word and Spirit? Abū Qurra replies that God is not confined locally; His presence and His movements are alike incomprehensible. Just as the sun shines on everything upon the earth, utterly uninfluenced by the objects on which its rays fall, so the Word of God was both in heaven and on earth: no place can contain Him.

In order to overthrow the postulate of the divinity of Christ, a Hāshimite, who is not mentioned by name, asks whether Christ was crucified willingly or unwillingly. If

willingly, then the Jews could not be held to blame; if unwillingly, then He is an impotent God. Abū Qurra argues similarly: Is it not true that you assert that we invent lies against your God? Are such inventions done by the will of God or contrary to the same? If by the will of God, we are not to blame. If against his will, He is an impotent God. The company agree that there is not a true analogy between the two examples; for, say they, God guideth thee, but thou dost not let thyself be guided. Abū Qurra responds by paraphrasing the Koran. "He whom God leads astray cannot be rightly guided, and he whom he guideth has not merit of his own." The dilemma either Christ suffered willingly or unwillingly with the conclusion already given will be found in the *Disputatio* of John Migne, Vol. 96, col. 1,340, and cf. vol. 94, col. 1,593.

The problem of predestination and free will, which is thus lightly touched on in this précis of the *mujādala*, is one that was discussed for centuries by Islamic divines, and it is of especial interest to English scholars, since it was a British layman, Pelagius, who, three centuries before our author, stirred the greatest minds of the world to fierce debate. Despite the shortcomings of his theology, his primary assertions that God is good and just, and that the glory of man is his free will and his reason, never ceased to exercise a profound influence on theology. The speculations his views aroused in the churches of Palestine and Syria, whither he went to explain them, were debated with undiminished zeal from his day, finding perhaps their nicest statement in the writings of John of Damascus. How warmly these views were adopted by the Mu'tazila—and particularly by those of this very epoch, Al Ma'mūn himself becoming of their number—is well known to students, and need not be elaborated. An interesting feature in the present discussion is the fact that the Moslem disputant clearly recognizes (as later Moslem divines almost always did, despite the absence of any support in

the *hadīth* of Al Bukhārī) that man is responsible for his actions. So far as the Koranic text to which Abū Qurra appeals is concerned, it may be argued that *adill* means no more than "allows to err."

Little more of interest meets us in the debate, which concludes with the withdrawal of the Mohammedan doctors, silenced yet unconvinced.

It will have become obvious that no definite conclusion could have been reached by the disputing parties, for the very good reason that they did not begin with fundamentals and definitions, but argued from a position which assumed the acceptance of several propositions not previously agreed upon. On the one hand Abū Qurra's failure to offer any explanation of the doctrine of the Trinity (an omission which he makes good in his *mayāmir* published by Bachd, Beyrout, 1904), and on the other the Moslem's failure to present a reasoned statement of the Word and Spirit of God consonant with the utterances of the Koran on this subject, remind us that both Christianity and Islam are, so far as apologetics are concerned, where Abū Qurra and his friends left them, fruitful sources of misunderstanding the one to the other. We hear at the court of Al Ma'mūn in the early ninth century the same taunts that are heard today that the Christians are *kāfirūn* and *mushrikūn*, and that Moslems have no standard of morality. Neither statement will bear investigation.

It is significant, and I believe hopeful, that as in the Caliphate of Al Ma'mūn, when learning and culture were diffused throughout the Islamic world, so now when the wheel of time has brought in again an age of science and letters, Moslem and Christian may once more be content to agree that Christ is the Spirit and Word of God and that God has breathed into man of his Spirit.

Durham, England.

ALFRED GUILLAUME.

THE MOSLEM WOMEN OF DELHI

There is little consistent work done among Mohammedan women in Delhi. The Maternity or Child Welfare Exhibition, held in 1920, was the first of its kind not only in that city but in India. Female ignorance and superstition are still widely prevalent.

Delhi presents the interesting spectacle of a city which has kept its ancient traditions and habits side by side with new modes of life and wider ideas. It is possible to trace the gradual growth of things by passing from zenana to zenana, marking the upward or outward trend of thought, the desire for knowledge, the movement towards self-expression.

In one place will be an upper-class family which boasts that none of its women have ever been to school; in another a Musalmani who declares, "Oh, yes, I keep *pardah* in Delhi, but not in Bombay." The writer knew an educated girl who was working happily in a "Baby Welcome" centre, when inexorable custom closed its grip upon her, and she disappeared, to become the *pardah*-keeping wife of an unenlightened husband.

So today and yesterday draw close—yesterday, backed by a hundred thoughts or deeds of a hundred years ago, weaving her silken fetters about the restless feet and fingers of these would-be daughters of another age Today, with her eager eyes, her energy or joy. Which shall conquer? There can be little doubt; but in the meantime what of Islamic Delhi? Come into a zenana! The women's quarters are entered by a doorway covered with sacking. An open court, a tree, women sitting in groups, the Begam Sahiba herself, busy with a "pan"-box. The pupil, a daughter of the house, wears tight green trousers

and a muslin shirt. During the English lesson the Begam, followed by others, comes to gossip.

"My daughter needs three lessons a week," she observes.

"Send her to Queen Mary's School!" is the reply. Hands are lifted in horror!

"No woman of my family has *ever* been to school!"

"No man of your family had ever been to Cambridge till her brother went!"

There is silence.

"Come and live here," says some one ingratiatingly to the missionary as one way of getting over the difficulty.

The latter imitates the Begam.

"No woman of my family has *ever* lived in a zenana!" she cries.

There is a general laugh.

Another zenana—the family poor, the courtyard cramped or dirty, the "*Begam*" chewing "*pan*" (betelnut compound). Her daughter is teaching three little girls to read the Koran. They sit in a row on a *charpai* chanting:

"My sister has learned tendencies," remarks her brother.

"She neglects everything else," returns the missionary severely.

"Oh, she does not care for anything else!"

"In school we should teach her *all* a woman ought to know."

"You do not understand a Moslem house. There are traditions of four hundred years! We Shiah find enlightened husbands with difficulty.

"Let her be married, then try to persuade her husband."

"Will he listen?"

"Perhaps! I should listen to my wife."

And the thoughtful-faced girl with the "learned tendencies" ponders these things in her heart.

For some time past there has been increasing interest in social or other reform movements particularly on

the part of the educated Indian Christian woman or her English sister. But this interest should be more than spasmodic. Movement is met by movement, for there is a stir in the zenanas, for which increasing education is largely responsible, both in the narrow sense of book-knowledge, or in the wider sense of enlarged opportunities in the social or the official life.

Year by year the gulf between so-called missionary activities and other activities is lessening, but the missionary, or particularly the missionary woman, has an entry where to others the way is often barred. The writer would maintain that in the interests of the Moslem community from all points of view these various activities should be linked up, and effective organized work started among women in this city of the Moghul kings.

Two points may be noted. Firstly, we must not in dealing with the Indian woman make the fatal mistake of divorcing education in any sense of the word from the every day life of the home. Education to an Indian man means greater facility in grappling with the problem of earning a livelihood; to the Indian woman for some time to come it must mean greater facility in dealing with the problems of a husband or a household. Only the few are called to earn a living, or to use special gifts in the service of their country. Secondly, women's work should not be separated from that of men. In this university city of Delhi there should be systematized work going on in the zenanas, for two reasons at least—to strengthen the influence of the colleges by purifying or uplifting that other influence which is already so strong, i. e., the influence of the women; and (b) for conveying enlightenment or information to workers who cannot themselves come in contact with the hidden life behind the curtain.

Mohammedan men need to know and respect women too. Not long ago the writer was talking to a young Moslem who puffed cigarette smoke into her face. At last she said smiling, "May I pretend to be your sister for a moment?"

"Certainly, madam."

"Then let me tell you, you ought not to talk to a lady with your cigarette in your mouth."

It was instantly removed and the boy said "Thank you very much. You see," he added pathetically, "we have no one to tell us these things."

Outside the city of Delhi the advancing tide of Christianity is sweeping on across the dusty village plains; but stand for a moment or two on a wind-blown platform of the lofty Qutb Minar, or gaze across the ruins of the Moghal occupation! What of Islam? There is a challenge in every tomb, in every stone! We would sweep away all that is bad. Shall the cry of the outcaste villager drown the low deep murmur, the passionate plea from the zenanas? It comes from crowded street or alley, from the shuttered window or the barred-up door; it comes not only from Delhi, but from every city in the Punjab, every city of India. It is the cry of the women; but in it we hear the voices of the sons of India as well, in their childhood, boyhood, manhood; the demand for freedom, the desire for good. Let those who can, answer.

Delhi, India.

NORA E. KARN.

THE WORD OF THE CROSS

In the Central Provinces, and in a district away from the railway, where over one third of the population was Mohammedan, ranging from the menial class to independent people and high officials, all the women listened reverently and interestedly to the Gospel message. Among the spinners and cottonseed cleaners it was no difficulty to have a crowd from fifty to two hundred. They left their wheels and gathered in centers to hear the message of the Christ as the power of God unto salvation to every one that believeth.

I visited a large *mohalla*, or walled-in section of the town, with rooms and courtyards of all shapes and sizes like crazy patchwork, containing over two hundred Moslem women, all related to each other in one way or another. Never was a place more typical of degradation—every indignity ever offered to woman or child was practiced there, infant mortality was appalling, illiteracy, superstition and cruelty were staggering—not one woman could read or write. It took the courage of going to battle, and the power to pray without ceasing, to enter that field. Self had to be brought low that the rays of the cross, light from the other world, might pierce the dense darkness of mind and spirit, an environment of despair—nothing else could do it.

Utter exhaustion of the worker often followed these visits; no other work could be attempted that day. But now the morning cometh, and with joy. After several years of toil, lines of despair lessened, a lightening of countenance—a joyous expression supplanted the hardened visage.

An old toothless grandmother, jubilantly brought out her only living grandson of eight. "There," she ex-

claimed, "no opium fed this boy. If your children can live and do well without it, we thought we would try it—see?" There are no opium fed babies in that place now. She continued, "Those girls there will not go to their betrothed until sixteen. Ah! their men will be proud of them, with their sewing, knitting, hymns and reading—yes, reading those books of yours, that has made all this difference. Sing—sing again and tell us of "*Hazrat Isa*," Jesus the Saviour.

As we sat on an humble cot, giving the message in song and story, a Moslem woman of good family sent us greeting: "Be pleased to enter my portal, and feed my hungry soul also."

As well as we could in foreign tongue the message was given. The Moslem feast *Bakra 'Id* being on, gave us the point of contact. "A Saviour, a burden bearer; more—more—my life pants for such glorious news," she kept repeating. The picture roll portrayed, as the message unfolded, the story of the crucifixion, and the rapture of her gaze showed a longing soul filled. The resurrection brought tears of joy. "Alive forever more! Ah! Ah! Who cares for aught else; this is more than food and raiment." Her husband coming in at that moment, was called that he too might hear this message unspeakable. Long we lingered that her soul's hunger might be satisfied. Little did we think she was to pass through deep waters of tribulation very soon. Next day her husband passed suddenly to the beyond. The week following her beautiful ten-year-old daughter was snatched from the home-nest by the family of the girl's betrothed.

Father gone—a widow, helpless—they could do as they liked. The bereaved mother felt her affliction greater than she could bear. "Let me! Oh! let me keep these pictures! I can read them, if I can't read His Book." She took them, turned to the cross, there her comfort, there she poured out her heart. "I'll trust Him, He bore for me. I have peace when I look at Him."

Two weeks later we found her kneeling before that same picture sobbing—"My dear daughter Khulsom is dead but He knows, she is with Him. He will care for her, her cruel sufferings are over forever. Tell me again; it eases my heart's pain and gives me strength." No wailing, no beating of breast nor knocking the head against the door posts, as is their custom. Christian fortitude and strength was hers, and after prayer she arose calmly, and firmly announced, "I shall call my people and all around to come here Sunday morning, His resurrection morn, and I'll tell them this wonderful, sweet message. It has healed my weary broken heart." True to her word, her ministry began and still continues—every Sunday morning finds a crowd in her courtyard hearing the message of which she never tires telling—the message of the Cross.

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TWO MOSLEM SAINTS AND MYSTICS

[These brief sketches of two of the saints of Islam are given as types. The second article was copied and translated from a rare manuscript at Dargah and is given as translated without comment.—EDITOR]

I. AL-HALLAJ

Husain ibn Mansur al-Hallaj, the cotton-carder, was a Moslem mystic and theologian, who had a great influence upon the development of Sufism in Islam. He was of Persian origin, but wrote in Arabic. He was born about 244 A. H. (858 A. D.) at At-Tus near Al-Baida, and was said to be the grandson of a fireworshipper. Until he was about forty years of age he lived in retirement with Sufi teachers, among whom Junaid of Bagdad is the best known. After that time he broke with his teachers and went out into the world, preaching asceticism and mysticism. On his return to Bagdad from a pilgrimage to Mecca, 296 A. H., disciples (*Hallajiya*) rapidly gathered around him. The common people were circulating reports that he could raise the dead, and that the *jinn* obeyed him, and brought him whatever he desired. In his teachings he gave utterance to many strange sayings which excited the suspicions of the orthodox. The most famous of these sayings was, *Ana'l-Haqq*, "I am the Truth"; or as it is rendered by Massignon, "I am the Creative Truth." He was then renounced as a religious leader by many, before the Caliph of Bagdad. The Au'lazia accused him of being a charlatan; the Tamamiya and the Zahiria excommunicated him. Twice he was arrested by the Abbasid police. He was put on the pillory, and spent eight years in prison in Bagdad. At last the vizier Hamid had him executed, after a seven months' trial, on a *fetwa* by the Maliki kadi Abu 'Umar. On Tuesday, 24th Dhu-l-Ka'da 300 A. H. (March 26,

922) at Hallaj, he was flogged, mutilated, exposed on a gibbet, and finally decapitated and burned. He underwent the terrible punishment with admirable courage. When being led away to execution, he walked along lightly and alertly though loaded with many chains. When asked for the reason of his confident bearing, he said "It is because I am going to the presence of the King."¹

Al-Hallaj's persecuted disciples gathered round Abu 'Umara al-Hashimi in Al-Ahwaz, and Faris al-Dinawari in Khorasan. It was from this latter group that the mystic revival of Persian poetry originated with Abu Sa'id, and of Turkish with Ahmed Yesewi and Nesimi.

Few men in Islam have been so much discussed as Al-Hallaj. In spite of his being condemned, popular devotion has canonized him. Sufis have made him their martyr *par excellence*. Two European scholars, A. Müller and d'Herbelot, think he was secretly a Christian. Hallaj tried to bring dogma into harmony with Greek philosophy on a basis of mystic experience. In this he was a precursor of Ghazali. He taught that perfect union with the divine will could be reached through desire for and submission to suffering. Of his work there remain *Kitāb al-Tawāsī*, which was edited in 1913 by M. Louis Massignon, Paris; *Riwayat* of the year 290 A. H.; four hundred fragments in prose, and one hundred and fifty in verse of rare beauty.

The words *ana'l-Haqq*, for which Hallaj was accused and condemned, occur in *Kitāb al-Tawāsīn*. The Shi'ites, however, say that the reason he was put to death is to be found, not in this or other utterances of his, but in the astonishing influence he exercised over even the highest classes of society—on princes and their courts—and which caused much disquietude, especially among the orthodox mullahs. When Hallaj says *ana'l-Haqq*, he asserts in the strongest terms that God is transcendent, and that the Creator always must remain other than the

¹ Claude Field's *Mystics and Saints of Islam*. p. 75.

creature.² He taught, also, the preëxistence of Mohammed as the light from which all prophecy emanates, but it was in Jesus he found the perfect type of the "deified man," whose personality is not destroyed, but transfigured and essentialized; so that he stands forth as the personal witness and representative of God, revealing from within himself, al-Haqq, the Creator through Whom he exists; the Creative Truth in Whom he has all his being."³ According to this teaching, our human nature is an image of the Divine, and "the deified man finds in himself, by means of mystical asceticism, the reality of the Divine image which God has imprinted on him."⁴

From Hallaj's poems we quote the following:

"Thy Spirit is mingled in my spirit
Even as wine is mingled with pure water;
When anything touches Thee, it touches me,
Lo, in every case Thou art I."⁵

"I am He whom I love, and He whom I love is I,—
We are two spirits dwelling in one body.
If thou seest me, thou seest Him;
If thou seest Him thou seest us both."⁶

Here is one of his loving converses (*muna'jat*) with God: "O God because of what I feel of the sweet breaths of Thy love and the perfume of Thy presence, I despise the solid mountains and hold the earth and the heavens in contempt. By Thy truth, if Thou wouldest sell me Paradise in exchange for a single moment of my ecstasy or for one passing gleam of the least of my spiritual states, I would not buy it! And if Thou wert to set Hell-fire before me, with all the diverse kinds of torment that are contained therein, I would deem it of no account in comparison with my suffering when Thou hidest Thyself from me. Forgive the people and do not forgive me, and have mercy on them and do not have mercy on me! I do not plead with Thee for my own sake, nor do I implore Thee in my own right. Do unto me as Thou wilt!"⁷

² Reynold A. Nicholson. *The Idea of Personality in Islam.* p. 14.

³ *Kitāb al-Tawāsin* pp. 161, 175.

⁴ *Ibid.* p. 129.

⁵ *Ibid.* p. 134.

⁶ *Ibid.* p. 134.

⁷ *Ibid.* p. 78.

And here is a part of Hallaj's last prayer before he was put to death: "O Lord, I beseech Thee to make me thankful for the grace Thou hast bestowed upon me in concealing from the eyes of other men what Thou hast revealed to me of the splendors of Thy radiant countenance which is without a form; and in making it lawful to me to behold the mysteries of Thy inmost conscience which Thou hast made unlawful to other men. And these Thy servants who are gathered to slay me, in zeal of Thy religion and in desire to win Thy favor, pardon them and have mercy upon them; for verily if Thou hadst revealed to them that which Thou hast revealed to me, they would not have done what they have done; and if Thou hadst hidden from me that which Thou hast hidden from them, I should not have suffered this tribulation. Glory unto Thee in whatsoever Thou doest, and glory unto Thee in whatsoever Thou willest."⁸

Hallaj's influence upon his followers and successors was great. "His ashes were scattered, swept away, as he prophesied, by rushing winds and running waters; but his words lived after him and we see them all through the Middle Ages, rising like sparks and kindling to new life," says Nicholson. What would not this influence have been if to Hallaj had been given the opportunity of knowing in the right way Him Who is the Way, the Truth and the Life.

G. AHLBERT.

Kashgar, Turkestan.

II. KHAWAJA MU'INUDDIN CHISHTI

This most famous saint in India was born at Sajastan (in Gore) about 1119 A. D. and was brought up in Khurasan. His father Khawaja Gayasuddin Hasan was a famous great man and left a garden and a mill as a

⁸ Massignon: *Quatre textes inédites, relatifs à la biographie d'al-Hosayn ibn Mansour al-Hallaj* (1914) p. 51.

legacy when the saint was 15 years old. He was a descendant of the prophet Mohammed. On account of society with a Majzooob (one of the Darwishes) named Ibrahim Qandozi he severed all interests in worldly joys and concerns and made over all his property to the needy for the sake of God. He then started for Samarkand and Bokhara for acquiring knowledge and became a disciple of Khawaja Osman of Haroon in Neshapur, and is known as Chishti owing to the name of that village in Herat where his predecessors (priests) lived. He then proceeded to Baghdad passing Sanjar on his way, stayed at Hamadan and Tabriz. He was very religious and observed fasts for a whole week and used to eat very little food on the eighth day. He saw Ispahan, Khirqan, Asqabad and derived much benefit from the association of many holy and pious people.

He became very famous for his piety and spirituality at Herat and people surrounded him much and flocked to see him in crowds.

At Herat a great tyrant named Yad Gar Mohammed used to kill many innocent people, he had a garden with a beautiful reservoir where nobody was allowed to stay. One day the saint was saying his prayers at the reservoir and Yad Gar Mohammed happened to go there. He asked his servants why they did not drive out that darwish and was very angry. But when the saint looked into his face he fell down and became senseless, being overpowered by the holy appearance and awe inspired by God in his person for his preferring His love to all temporal matters. When the servants and followers of the despot began to beseech the saint, he called his servant and bade him sprinkle a little water from the reservoir on his face after saying *Bismillah* (in the name of God). The servant complied with the order and Yad Gar Mohammed sat up and fell down on the feet of the saint and repented for what he did in the past. He left all his property and became a disciple of the saint. The saint asked him to give his property and estate to all those whom he harassed and

oppressed and he acted accordingly. At Balakh, Maulana Ziauddin Hakeem, a very learned man, did not believe in the knowledge of Sufis (saints) and considered them as maniacs and their actions as madness. One day the saint was eating his food and the Maulana appeared before him, he gave him a morsel and as soon as he ate it he began to realize the truth, all the darkness was removed and in ecstasy he drowned all his books and became a darwish. Divine love cannot be acquired from books. Afterwards the saint travelled to Gazni, Lahore and arrived at Delhi. Great and small all flocked to him and he got perplexed and started for Ajmer, where he arrived in 561 A. H. or 1143 A. D. He married the daughter of Sayed Wajihuddin, uncle of Sayed Husain Khing Sawar (Martyr of Taragarh Hill), Governor of Ajmer. He breathed his last in 633 Hijri or 1215 A. D. All the kings of Delhi have been sending Nazar (offerings) to the shrine. King Akbar visited Ajmer from Delhi on foot in deference and out of respect for the saint.

It is said that a man of Raja Pirthwi Raj came to the saint with a knife hidden in his sleeve with the intention of killing him and professed to become a convert to Islam. The saint looked towards him when he was sitting with his followers in the assembly, and said that people go to saints with two objects, either to obtain belief or to inflict injury. On hearing this the man rose up, flung his knife on the ground and repented for his bad intention and became a Musalman.

On one occasion a man came running to the saint and complained to him that the ruler of the town had killed his son without any fault. He said if it is true that your son was innocent he will become alive. The head was put near the body and on calling out, "Rise up by the order of God" his head was joined to the body, and the boy sat up.

It is narrated that Pirthwi Raj's mother was a great astrologer and she had informed his son many years be-

fore that a saint with the marks of identification which Khawaja Moinuddin had would come, and he should not trouble but respect him. Contrary to this when the saint arrived there and took his abode under a shady tree he asked his servants to tell him to go away as his camels sat there. He (Raja) was very proud and confident of his power of magic. The saint said that the camels will remain sitting where they are and they stuck to the ground and would not rise. When the Brahmins prohibited Musalmans (his followers) from taking water from the Anasagar and the Bisla tanks where numerous temples existed, he, by order of God, collected all the water from the tanks and wells into his goblet to show that there is a supreme divine power above magic. After all their tricks failed the saint asked the Jogi to lift his goblet and he could not. The Jogi yielded and sought peace, the saint then asked a jinn (spirit) who had become Musalman and was named *Shadi*, to lift it. He lifted it and as ordered by the saint sprinkled a little water from it towards the Anasagar and Bisla tanks and they and the wells were full of water again by the order of God, on account of His (saint's) devotion and relinquishing all except Him.

In conversation the Jogi was asked to show his attainment and he threw a skin of a deer in the air and jumped upon it and flew up till he became invisible. The saint then let loose his wooden sandals which flew up and brought down the Jogi by beating him on his head. The Jogi then desired to see what the saint possessed. He then took the Jogi and made his soul travel in the heavens. The Jogi then became Musalman and begged of the saint immortality. The saint prayed to God for his immortality and it was granted. He was named Abdulla and villagers see him pointing out the way if they go astray in the jungle and know him as Abdulla Bia Bani, i. e., Abdulla of the forests.

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NEAR EAST RELIEF AND RELIGIOUS EDUCATION*

It is apparent that within the next five years the work of Near East Relief as an institution to salvage wrecked humanity, will be over. Much of it is already over and for some time the work of salvage has been changing into a work of saving. Several thousands of these orphans have been liquidated. Wherever parents or relatives could be found, the children, as rapidly as consistent with their real welfare, have been returned to these natural and most sacred relations. When need requires, a small monthly grant is continued for a period to the home to which a child has been liquidated. But this grant is temporary, and the Armenians, while they are shrewd traders, are not beggars. It is amazing how rapidly and with what meagre assets they get back to self-support. Then a number, having learned in the orphanages trades by which they can earn a livelihood, have been liquidated into society. We, however, leave our task unfinished if we stop here.

These children are not the scum but the cream of the races from which they are sprung. They represent the survival of the fittest. They are possessed of qualities which are needed in leaders. It is our supreme opportunity to give to the Near East a new leadership through these children. Never before has there been such an opportunity to make over nations and civilizations.

Personality, after all, is the thing that is dynamic. It is not the crowd but a man that makes an age. If there can be thrown into the Near East a hundred thousand

* A report of an intensive survey of American Relief institutions in Greece, Syria, Palestine, Turkey and Russian Armenia, made at the request of the Executive Committee of Near East Relief, 1924, and from which we have taken these paragraphs by the author's permission and that of his Committee.

lives trained from childhood in Christian idealism, fifty thousand obsessed with the idea that life's objective is service, ten thousand souls who see that Christ taught not hate but love, not devotion to race but love for mankind, one thousand strong, clear-brained, well educated, dominant leaders who are ready to die for the conviction that the Golden Rule is the only thing on which an enduring civilization can be built, will not something have been done toward wiping from the map of the world its storm center for war? This is what opens before Near East Relief today.

The time is opportune for this. The clock has struck the hour. Society is in the state of flux. "The old order changeth giving place to new." Russia has thrown off the autocratic yoke of centuries and is increasingly restive in its new communistic harness. The young Turk is in the saddle in Constantinople. The republics of the Caucasus are longing for something to happen. Affairs in Jugo Slavia, Rumania, Hungary, Greece are shot through with unrest. Traditionalism has gone to the slag dump. The time is ripe for a new and a better day.

The place is opportune. Here in the Near East, roads East and West meet. The disciples of the old and the prophets of the new mingle and salute. The civilizations of Europe and Asia elbow each other. On these inland seas and across these desert plains the traffic of continents pass. Here at one of the world's cross roads is the strategic place to show restless and perplexed and weary humanity a new and better way.

Conditions are opportune. The market is calling not for a man of war but for a man of peace, not for those who can build a fort but for those who can man a factory, not for soldiers but for artisans and mechanics and farmers, not for those who destroy but for those who produce. These lands are sick of war. For 2,000 years they have lived under constant fear that a hostile force might take away property and life itself. They are ready and longing for a regime that promises stability and good will

where the workman may pursue his task with none to molest or make afraid. The time, the place, the conditions all clamor for leadership that can give what Christ offers in the Sermon on the Mount and what becomes a reality as individuals and nations relate themselves to each other in terms of the Golden Rule. The next step for Near East Relief is to capitalize all this in its post-orphanage program. Is it going too far to say that our best and biggest work is not behind us but ahead? It waits fulfilment. If the piteous sight of fleeing refugees and starving children has stirred America to golden-hearted generosity, shall not this vision of the kingdom that is ready to rise along the shores of ancient seas and across the burning sands of world deserts, stir us even more? There lie the ruins of the world's oldest civilization. There on those historic ruins may yet rise the civilization for which all men yearn and "of whose increase there shall be no end."

It is a great missionary opportunity, for only religion can give the training and grow the character that is needed. In a day the mission work in Turkey has crumbled. The 50,000 converts gathered during half a century and the churches organized, are gone. They seem to have been wiped out almost overnight. But in a day this new chapter of missionary opportunity has opened, a bigger opportunity than Turkey ever presented, an opportunity that conserves, in a way, what had been achieved in Turkey, the opportunity to stamp Christian idealism on the entire Near East through one hundred thousand children, tragically placed in our care, and waiting to be taught and trained and used. Could there be a more compelling and inspiring challenge to the Christian churches of America today than this which the work of Near East Relief has opened? "A little child shall lead them." Is it to be through a common service to the hurt children of that war-scarred section of the world that East and West are to be drawn closer together, that a bridge is to be built across lands where the race

started but which for long have been desert, that a highway is to be made through those ancient and worn domains of racial antagonism along which America and Europe may travel in safety and friendliness into Asia with its teeming millions for ages suspicious, reluctant, afraid?

There is more even than the chance to foster international good will and confidence in this missionary opportunity that confronts Near East Relief in its post-orphanage program. There is an open door for closer coöperation between the Protestant Churches of America and the Greek Orthodox and Gregorian Churches of Russia and the Near East.

Through the work of Near East Relief our country has won back much of the affection and high esteem gained by our course during the World War, and lost by our course after the war. There is no flag, I believe, so universally loved in the Near East today as the Stars and Stripes: and to be an American is not a reproach.

But there has come to us something finer than this kind regard. There is growing up in those lands an understanding and appreciation of the convictions on which our national life has been built. They hold, despite all Soviet laws to the contrary, an undying love for their own religious institutions and for their interpretation of Christ and His teachings, but they are seeing that ours must be fine too, else it could never have flowered into the service that has made Near East Relief the one bright page in the history of these recent years of terror and despair. They know that something finer than commercial forethought, something finer even than humanitarianism, has fed the starving and mothered the lonely and homesick of countries that had ceased to hope. A new feeling has been kindled toward American Protestantism.

As I have talked with the leaders of these Eastern churches, they have said again and again, "We have trusted you with the lives of our children and you have not disappointed us. We are willing and ready to trust you with their souls."

With tear-dimmed eyes and a trembling voice the Venerable Catholicos of all the Armenians, Kevork Soorenian, at his cathedral residence in Etchmiadzin, said, "Your visit has been a great consolation, and I pray God's richest blessings on America for all that you have done for us. We can never forget. We are not only willing but grateful that you should think of the religious welfare of our children, and we trust them to your keeping without fear."

We must be careful that this confidence is not abused, and we must see to it that it is not despised. Through whatever religious program we may seek to introduce, great care must be exercised not to alienate these children from the Church and faith of their fathers. After a careful study of the situation I do not think we shall need, in exercising this care, to be false to our convictions or disloyal to our convictions or disloyal to the teachings of the New Testament, as we interpret them. The Protestant Churches of the West and the Greek Orthodox and Gregorian Churches of the East are in nearer agreement on the great fundamentals of evangelical Christianity than is commonly believed. Both stand for the open Bible, and both hold tenaciously to the belief in the Godhead of Christ.

Anything that draws closer together the divisions of Christendom without sacrificing the Christian message, must be welcomed. But when this closer coöperation is secured by making more vital the Christian message, it should be not only welcomed but hailed. This is possible today in the Near East. Around these children the churches of the East and the West are drawing closer together. We are learning to know each other better, and as ignorance disappears, prejudices and antagonisms vanish.

It is possible for Near East Relief to foster this spirit of fellowship between the churches. Because of the seizure of their property, these Eastern churches are now in great financial straits. If it be worth while to use large sums of money in sending the Gospel to non-

Christian lands and founding there a Christian church, is it not also worth while to come to the succor of churches that for centuries have kept alive the knowledge of Christ, and make it possible for them not only to survive, but to survive with their message vitalized and their ministry renewed? The hour of need is always the hour the door is open, whether it be an individual or a church, and in these days of desperate need and trial, of travail and perplexity, the door is open and those who come into the lives of these suffering and persecuted Churches of the East with a ministry of loving help, will come to stay. Half a million dollars placed in the hands of a capable and sympathetic committee, with an executive officer representing this Committee and the missions in the field, to look after its disbursement, would probably restore to solvency these Eastern Churches. In my opinion, it would be an expenditure that would yield large returns.

There are other by-products which need not be mentioned in this report but which should be included in casting up the total of worthwhile achievements thus far to the credit of Near East Relief. But, when due value has been given to all of this, I am of the opinion that the best and biggest task remains. It has to do with growing character and developing leadership. To stop now would be to make well-nigh valueless what has been done, for the children whose lives we have saved will likely be led to new deportations and massacres unless life in the Near East is radically changed. It can only be changed by giving to the Near East a new leadership. This leadership must be produced and it is our opportunity to have a significant share in its production.

Just how we are to proceed in this post-orphanage program, must be carefully studied. The line of procedure will probably have to be worked out as we go on, and doubtless changed from time to time as experience holds the torch and sheds light on the future.

Nashville, Tenn.

JAMES I. VANCE.

ISLAM IN TRINIDAD*

Trinidad is a cosmopolitan island, measuring about 50 by 60 miles and having a population of about 400,000. Of this number about 40,000 are Moslems, the rest are Christians and Hindus. Christians are predominant. The religious strife that prevails here in India is unknown in spite of controversies at times.

There are many branches of Christian missionaries, who are trying their utmost to convert the non-Christians to Christianity. Of these numerous missionaries, the Presbyterian sect is the most active. It has bent all its energies towards the conversion of the younger generation of Islam and Hinduism. It has opened schools in almost every district in the colony for its propagation. Many Moslem youths are educated in these schools from their very infancy. They grow up in absolute ignorance of their own religion, but with an idea of Christianity in their head; for it is one of the subjects taught in all mission schools. It is a means which the missions have adopted to introduce the doctrine of Trinity and the dogma of atonement, which may be easily engraved on the young brains.

So far the Christian missions are not successful in Moslem circles. Their converts from Islam can be counted on one's finger tips. I hardly think they exceed 150. Out of every hundred converts about four are from Islam and the rest from Hinduism.

But the future of Islam is being threatened. The younger mind might be enslaved if allowed to grow in ignorance of the beauties of Islam and the illustrious personality of the Holy Prophet.

* If the reader will compare this article with the notes that appeared on "Islam in Trinidad" in the *MOSLEM WORLD* Vol. XIV p. 40, he will understand the character of the conflict in South America.

Glory be to Allah! At a time when Islam was in a most critical position in that far off land, when the waves of Christianity were tossing Islam's boat up and down, threatening to sink it at any moment, when a young man was ashamed to call himself a Moslem in society with Christians (for he knew not the qualities of Islam and regarded it as a pagan religion as some Christians do) there came in the nick of time, a rescuer—a God-send to save Islam from the clutches of Christianity.

It was Maulvi Fazal Karim Khan who during his short stay of about two years in that colony, fought single-handed against innumerable odds and dispelled the dark clouds that hung over Islam and presented its beauties, which began to shine as the sun. And then the same young man who was ashamed to call himself a Moslem in Christian society did so and proudly too.

Maulvi Fazal Karim Khan has sown a good seed which is sure to yield good fruits if nourished. He has kindled into my heart a fire for the love of Islam, which has reduced to ashes all other love, and led me to undertake this voluntary banishment to this distant land, India, in quest of religious knowledge. May Allah grant that I may become worthy of being made a humble care-taker of that seed.

AMIR ALI OF TRINIDAD (*in The Light, Lahore*).

CURRENT TOPICS

The Egyptian Legation to the United States

King Fuad has sent Seifullah Yousri Pasha as his minister to Washington accompanied by a staff of five. The new minister has had a great deal of experience in political affairs, having lived for many years in France and England. The first secretary, Hassanein Bey, has been for many years attached to the government service in Cairo and is well known in Egyptian and European scientific fields as an explorer of note.

A curious feature of all the legations and other important diplomatic missions of the new Egypt, is the sending of a "chaplain" with each. Technically the duties of this member are simply to lead the other members at their Friday prayers, for Egypt is a Mohammedan state and the diplomats must abide by the official rule that demands attendance at Friday prayers. Practically, however, it is thought that the "chaplain" (or "Imam") is the diplomatic representative of the Azhar University, the conservative religious element who insist on keeping their hands on the affairs of state to the most minute detail. It is said that even the Egyptian consulate in New York is to have an "Imam." The legations being appointed by the king are not affected by changes in the ministry. As long as the constitution says the king must be a Moslem, the Azhar University will exert a powerful influence on all Egypt's relationships.

The 'Isa Ointment of the Ahmadiya Movement

During a recent visit at Qadian, Gurdaspur District, we learned from those in authority that among the methods of propagandism was the sale of a special 'Isa Ointment. This modern panacea derives its virtues from the fact that the twelve Apostles of Jesus each contributed one ingredient! This ointment they tell us was used to restore Christ after His swoon on the cross, and quite removed the marks of the nails and the spear. We purchased a box of the ointment which is manufactured by the 'Isa Ointment Factory, Delhi Gate, Naulakha. The Urdu circular describing this cure-all reads as follows:

"'Isa Ointment is no ordinary ointment. Books of Allopathy and Unani Medicine testify that more than 2,000 years ago its components were discovered and mixed together; therefore by God's grace its specific and unfailing properties. It has never failed to cure any one who has tried it. In every age it has been used and tried by noted physicians with success. Even European physicians were witnesses to its efficacy. We take infinite pains and care to get its component parts from foreign countries, and prepare it with absolute purity by a special process known to us. Try it without fail and you will not be disappointed. Heaps of testimonials to testify to its efficacy.

It is matchless for the following diseases:

Plague after its kind, contagious wounds, scrofula, glands, carbuncle, ulcer after its kind, germs of wounds, eczema, pimples, guinea-worm, itch, diseases of the skin, wounds, spleen, worms, piles, and many other dangerous diseases of women."

The Reliques of Mohammed

The *Wady en Nil*, a Cairo daily, in discussing the Caliphate question, gives its readers the following complete list of the "holy" objects in custody of the successors of the Arabian prophet. They were all sent to Sultan Selim the First and preserved by him in the palace at Constantinople:—

1. One tooth of the Prophet.
 2. The pair of shoes of the Prophet.
 3. The long coat of the Prophet.
 4. The carpet (prayer mat) of the Prophet.
 5. A stone bearing the mark of the Prophet's foot.
 6. A hilt of one of the Prophet's swords.
 7. One of the Prophet's arrows.
 8. The Prophet's flag known in Turkey as "Singaa Sherif".
- There are also some articles left by other great prophets, the "Companions", and the Prophet's progeny: These are:—
1. The cooking pot of Noah.
 2. The cooking pot of Abraham.
 3. The sword of David.
 4. The historical golden water-spout of the Kaaba at Mecca.
 5. Two walking sticks of Shuaib.
 6. The shirt of Joseph.
 7. The historical key of Mecca.
 8. The historical curtain for the door of repentance in Mecca.
 9. The turbans of the four Caliphs who came after Mohammed and their swords.
 10. The swords of Jaafar El Tayyar, Khaled ibn Zaid and Ibn Hassan.
 11. The flags of the four Caliphs who came after Mohammed and their rosaries.
 12. Six hilts of the swords of the ten "Companions" to whom an announcement was made of their going to Paradise.
 13. The flag of Maaz ibn Jabal.
 14. The turban of Ouis El Qorani one of the "Companions".
 15. A manuscript of the Koran written by Ali ibn Abi Taleb.
 16. A manuscript of the Koran written by Othman.
 17. The two flags of El Hassan and El Hussein.
 18. A manuscript of the Koran written by Ali Zain El Abadine, and other old historical manuscripts.

The Chapter of the Bee in the Koran

Moslems in India and Egypt are always keen to point out that the Koran is not only a divine revelation, but conforms to the latest discoveries of science in its teaching. *The Muslim*, published at Singapore, has a series of articles on natural history. In one of them we find this paragraph.

"The honey found in a Bee-hive is undoubtedly produced from the nectar of the flowers, but it is not honey till it has passed through the body of the Bee. Thirteen hundred years ago the readers of the Holy Koran knew this for God had said:—

"And thy Lord hath taught the Bee:—

"Provide thee houses in the mountains, and in the trees, and in *the hives*, which men build thee.

“Feed moreover, on every kind of fruit, and walk the easy paths of thy Lord. From its belly cometh forth a fluid of varying hues, which yieldeth medicine to man. Verily in this is a sign for those who consider.’

“To obtain the nectar, the bee protrudes its tongue into the flower tube and sucks up the nectar into its mouth and thence into the “honey-bag,” where it changes into honey, which is deposited in strong cells for the indoor workers to draw on for themselves and also, of course, for the nutrition of the larvæ. The golden pollen is kneaded into a little ball and carried back to the hive in the pollen-basket, a little cavity in the bee’s hind-leg.”

Newspaper Propaganda

Those who have watched with interest newspaper evangelism in Japan and China may note that the Moslems of Singapore are imitating this method. The following advertisement, given *literatim*, appears in the *Straits Times* daily:—

Qul Howallaho Ahad

“Say (O Muhammad)
HE IS THE ONE GOD,
GOD UNIQUE.
He is not born;
And of kin (or like) He hath none.’”
The Holy Qur-an, ch. 112.
OUR GOD IS

ONE without a second:
ONE without a like:
ONE without a kin:
And so is yours, ye men!
We invite all mankind to believe in
ONE GOD
That is our mission.
ANJUMAN-I-ISLAM,
Singapore.

Is Jesus Christ a Myth?

The latest attacks on the historicity of Christianity find an eager welcome among a certain class of Mohammedans, who are trying to answer the question “What think ye of Christ?” by classing Him among the historical myths. In reply to some of these objections the editor of *The Epiphany* writes:

Last week a correspondent questioned the historical existence of Jesus Christ, and we replied that the evidence amounted to demonstration. But some may be interested to hear that scholars of position and authority, such as Burkitt, Harnack and Barnes, are now upholding the genuineness of the well-known passage in Josephus (A. D. 37—100) which has often been discredited as having suffered from interpolation. The passage is as follows:—“Now about this time lived Jesus, a wise man, if indeed it be lawful to call Him a man. For He was a doer of wonderful works, a teacher of men who received the truth with pleasure; and drew over to Him many of the Jews and many of the Gentiles. He was the Christ. And when Pilate, at the instigation of the leading men among us, had condemned Him to the cross, those who loved

Him at first did not cease to do so. For He appeared to them alive again the third day, as the divine prophets had foretold this and ten thousand other wonderful things concerning Him, and the tribe of Christians, so named from Him, are not extinct to this day." *Antiquities xxviii.* iii. s.3.

There is another passage from the same book, which gives unquestionable evidence of the historical existence of Jesus Christ: "As therefore Ananus was of such a disposition [bold and severe] he thought he had now [in succeeding to the high priesthood] a good opportunity [to exercise his authority], as Festus was now dead, and Albinus was still on the road, so he assembled the Sanhedrin of the Judges and brought before them the brother of Jesus who was called Christ, whose name was James, and some others, and having accused them as breakers of the Law, he delivered them over to be stoned." xx. ix, 1.

Sir James Frazer, the famous author of *The Golden Bough*, in speaking of the folly of those who throw doubts on the historical reality of Jesus says:—"As my views on this subject appear to have been strangely misunderstood, I desire to point out explicitly that my theory assumes the historical reality of Jesus as a great religious and moral teacher, who founded Christianity and was crucified at Jerusalem under the governorship of Pontius Pilate . . . The doubts which have been cast on the historical reality of Jesus are in my mind unworthy of serious attention. Quite apart from the positive evidence of history and tradition, the origin of a great religious and moral reform is inexplicable without the personal existence of a great reformer. To dissolve the founder of Christianity into a myth, as some would do, is hardly less absurd than it would be to do the same for Mohammed, Luther, and Calvin. Such dissolving views are for the most part the dreams of students who know the great world chiefly through its pale reflexion in books." (*The Golden Bough*, part vi).

The Nativity of Mohammed

In an article on Mohammedan beliefs in Zanzibar, Canon Godfrey Dale calls attention to a Mohammedan work which has a large local circulation and deals with the birth of the Prophet. He says:

"It begins with a Litany of the name of Mohammed and such invocations as the following:—

Oh best of those who trod the earth, thou whose intercession is accepted.

Oh Messenger of God, best of all the prophets, possessing the purest lineage, save us from Hell.

"We notice that not only do they invoke Mohammed but they believe in the efficacy of his intercession in their behalf. Then, after the customary words, In the Name of God, the compassionate and the merciful, we are told that God perfected happiness by the most noble child. His mother Amina gave birth to him with a painless birth. He was born circumcised and with his eyes painted with antimony. His face was brighter and more glorious than the sun. The darkness was dispelled at his birth in East and West and over hill and dale. The images fell down and the Persian palaces shattered. The sacred fire of the Persians was extinguished. All existing creatures from all quarters

of the globe cried out, Welcome! Welcome! a thousand greetings to the Prophet, the Seal of the Messengers of God!

"Then we come to a passage about the Light of Mohammed. It has been handed down from Mohammed that he said, I was a light between the hands of God Most High a thousand years before Adam was created. When God created Adam He placed the light in the clay from which Adam was made, so that, as it were, Mohammed was in Adam. (They say that is why the Angels—in the Koran—were bidden to do obeisance to Adam). This light was transferred through Noah and Abraham until at last Mohammed appeared, the light itself."

The Islamic Review on the Virgin Birth

A recent number of this Woking magazine contains several short editorials with approving comment on certain Western clergymen who have denied the Virgin Birth of our Lord. After quoting these liberal writers, the editor goes on to say:

"It has been rightly said that miracles are not the end but the means to an ultimate goal—the physical and spiritual regeneration of the world. Supernatural phenomena and miracles, if they can be wrought at all, are the means to convince the people of the birth of the miraculous. The best criterion of the miracles, therefore, is the effect they produce. *By their fruits ye shall know them.* Jesus, according to the Gospels, did nothing but perform miracles. In fact, the pivot of Christianity is a miracle—the Resurrection. Multitudes, the Gospels tell us, followed Jesus, he healed hundreds, raised many from the dead; fed thousands—with what results?

"From among the five hundred that followed him he selects twelve, who were to sit on twelve thrones 'judging the twelve tribes of Israel.' One denies him thrice before the cock crows, and even curses him when that is the only way out. Another betrays him for thirty pieces of silver. Again and again he has to rebuke them for lack of faith. He asks them to pray, and finds them asleep.

"If Mary was indeed a virgin at the birth of Jesus, this alone ought to have been a sufficient proof of his Divine mission if not origin; yet she did not believe in him to the very last, and he had to disclaim her.

"Man-made miracles, laws or gods, are bound to fall."

Primitive Islam in 'Asir

Rosita Forbes (Mrs. McGrath) gives an interesting account of her visit to the 'Asiri in 'Asir and Yemen. The first account of this visit appeared in *The Geographical Journal*. This unoccupied missionary territory awaits a brave pioneer medical missionary. Conditions resemble those that obtained in East Arabia thirty years ago; and one longs for the day when a strong mission will occupy the strategic points on the west coast, as the east coast is now occupied.

"That portion of 'Asir which is directly under the Idrisi subscribes" she says "at least nominally, to his *tarikah*, which, like the more famous Senussi whose originator was the pupil and follower of the great-grandfather of the present Emir of 'Asir, condemns all luxury and advocates a life of simplicity, asceticism, and complete withdrawal from all outside influence, coupled with a rigid observance of Koranic law. No

strangers, whether Moslem, Christian, or Jew, are allowed in 'Asir, with the result that the people, even in the towns, are narrow-minded and fanatical. There are hardly any educated men in the country, and none of the tribal chiefs that I met could read or write. Sheria law—*Shafei*—is administered by bigoted Qadis who are generally ignorant of any other form of legislation, and the only court of appeal is the Idrisi, who took the highest degrees of theology and jurisprudence that El Azhar could bestow and is looked upon, not only as the peacemaker of western Arabia, but as one of its most learned men. The only schools in the country are the primitive "*kutabs*," where a sheikh who sometimes believes the world a square board, teaches the Koran, the 'Sayings of the Prophet' and such arithmetic as is necessary for a clear distinction between mine and thine. The day begins and ends with the sun, for only the rich can afford the exorbitant price demanded for imported oil. A curfew drum is beaten three hours after sunset as a warning to all citizens to remain in their houses till dawn.

"Law and order are extremely good in the Mikhlaf el Yemen, immediately surrounding the Idrisi headquarters which moves between Sabya and Jizan, but outside this district the traveller, if he be of importance, must have an armed tribal guard. The punishments of the Koran are strictly enforced. The murderer loses his head, the thief his hand or hand and foot, according to the magnitude of his crime, and a couple convicted of infidelity are buried in the sand to their armpits and stoned to death. The brawler is fined 5 reals, and the test of a white-hot iron on the tongue is still applied to the suspected liar. Prayer is said in the open five times a day. Smoking is forbidden. There are no cafés or dancers, and the only troupe of dervishes I saw was further south in Yemen, which has a much laxer standard of life.

"The 'Asiri women of the upper classes are more rigorously secluded than in any other Arab country I have visited, except perhaps Kufra. They never leave their houses except to be married or buried, and both the bride and the corpse go forth by night."

Islam in Southern Abyssinia

"There is great need for a mission in the province of Jimma Abagifar in Southern Abyssinia" writes Doctor T. A. Lambie from Addis Abeba. "The Mohammedans of Jimma province are mostly Galla who have been converted to Islam somewhere in the last 50 or 100 years. They do not speak Arabic, knowing only the creed and a few salutations, but are none the less fanatical. I would not go so far as to say they are as fanatical as the Mohammedans in Egypt or Arabia, but still compared to the heathen Galla one would call them fanatical. They occupy a most charming country, and seem to me to have the best farms in Abyssinia. They have well kept fields separated by beautiful hedges of Ueuthorbia. Their fields resemble well kept farm land in England or America. They produce large crops and are also great merchants for the still more southern provinces of Conta, Kaffa, Wallamo and other places.

"The Sultan of Abagifar is old, about sixty-five years, still very strong and of a mighty physique. He had an agreement with Emperor Menelik whereby he was to pay a huge sum of money every year with the understanding that he was to bring no Christians into that province.

"I saw something there that I never heard of, namely, the Mohammedans sending out actual mission colonies to the heathen Gallas. I did not know the Mohammedans did so in any part of the world, but I thought they were missionaries in addition to what other thing they were, such as traders, sailors, etc. We saw several of these colonies. It seems to me that this is a very strong argument for having a Christian mission work there. The entrance would be from Addis Ababa. It is only a two weeks' trek from here and the road is not at all difficult. Missionaries who go there would have no trouble with the climate or food. They could live off of the country, and there are frequent mule caravans from Addis Ababa to that place. There are caravans going almost every day and sometimes two or three times in a single day. It is a highly important place, and if a railroad is extended west, it is the general opinion that it must go through Jimma."

The Moslem Sunrise on Old Testament Prophecy

"A study of the New Testament," says the editor of this Chicago magazine, "is amusing in one respect. The writers are continuously alluding to prophecies fulfilled in the person of Jesus. But if we take up any of these prophecies and trace them to their original source we find that those prophecies are invariably fulfilled in the person of somebody who preceded Jesus by centuries, or that those prophecies apply to somebody else, and not at all to Jesus. Sometimes these gospel writers reenact certain events that took place in the past so as their hero may not suffer in comparison, or the prophetic utterance of some previous sage may fit in with the story. Perhaps the original writers never even remotely thought that way and the contexts of the passages in question are wholly at variance with the interpretations put upon them. Yet strangest of all is the fact that the Christian writers of today try to read meanings into the words of the ancient writers as would perhaps make them turn in their graves, and the odd thing is the meanings thus put upon the passages are altogether out of joint with the original themes. Isaiah says somewhere that "every valley shall be exalted and every mountain made low." We are told that here is a prophecy for the second coming of Jesus, which happy era is to be ushered in by the doing away with of all inequalities of life. We read Isaiah and find him not even remotely referring to it. Moreover it is these inequalities of life that keep it running. Unless all human beings were made mere machines or automatons, the world will never have that dull lifeless equality out of which all zest has gone. But then Isaiah never means that. He is only referring to the Assyrian invasion and the subsequent destruction of the foe. Could there be any greater stretch between the words and their meanings?"

The Turban, the Fez or the Hat

"To those who know Turkey the proposal, made during a recent debate in the Grand National Assembly in Angora, that every one should be at liberty to choose his headdress, is almost as revolutionary as the decision to abolish the Constantinople Caliphate. Hitherto the shape of a man's headdress in Turkey has been an indication of his religion, his national status, his race, and, often, of his political opinions.

"Before the modernizing reforms of Sultan Mahmud II a century ago it was very often possible to know a man's profession from what he wore on his head, and the shape and color of the headgear of the different ranks of the Sultan's household and of the Civil Service were carefully regulated, from the towering white erection insigned with a yellow diagonal stripe of the Sadr Azam (Grand Vizier) or the Kapudan Pasha (Lord High Admiral) to the tall brown dunce's-cap of the official messengers on duty in Government offices. That great but rather unfortunate ruler ordered that all Ottoman subjects should wear the fez (a very ancient headdress, which appears on Hittite and Assyrian reliefs), and that religious persons only should wear turbans, and these of greatly reduced size.

"The fez itself, usually red, was worn in black or dark blue by certain varieties of Christians in Asiatic Turkey and generally in white by Albanian Moslems, who, even though not religious persons, often adorned it with a small turban, just as the Moslem farmers of Thrace frequently tied on their red fezzes with brightly colored handkerchiefs, analogous to but different from the narrow white or green turbans favored by *Hojas*, *Softas* (theological students), or the larger and more dignified turban of the Sheikh-ul-Islam. Since the days of Sultan Mahmud, in fact, the turban has come, in Turkey proper, to denote some religious function on the part of its wearer, and 'the Turban-wearers' is often used to refer to the Moslem clergy as a body.

"The fez thus came to be the mark of a subject of the Sultan, and even ex-King Ferdinand, when still only Prince of Bulgaria, had to wear a fez when he came to see his imperial overlord in 1896, for he was the holder of the Sultan's commission as Vali of Eastern Rumelia, and, as such, technically in the Sultan's service. During the Balkan War of 1912-13, when the Greeks occupied Salonika, many of the local Christians threw away their fezzes in open recognition of the fact that they were no longer subject to the Turks, and refugees leaving Turkey since the Armistice of 1918 have been known to throw their fezzes overboard and go bareheaded rather than continue to wear the badge of their former subjection.

"As the fez had become the mark of a subject of the Sultan, the Nationalists, who afterwards overthrew Sultanate and Caliphate alike, took to wearing the *kalpak* as a distinguishing mark. This is a high, fairly soft cap made of black, white, or grey astrakhan wool, or of brown or black fur. It is supposed to have been the tribal headdress of the original Turks who swarmed down out of Central Asia and conquered so much of the Moslem world and of Christendom. The *kalpak* thus came to stand for a free Turkey, as against the Capitulation-ridden 'Guarded Realms' of the degenerate Sultans, of a sturdy agnosticism, and of a revived racial pride which has rescued the word 'Turk' from its low esteem.

"After the triumph of the Nationalists the wearer of a *kalpak* in Constantinople was at first regarded as of necessity either a Nationalist general in mufti or a Deputy from Angora, and was treated with such profound respect and given such convenient credit, or allowed to pay such moderate prices in shops, that all manner of imitators donned *kalpaks* and, after walking quickly past the impassive British sentries at the Allied Headquarters at Harbié, would return to swagger in the

cafés of Stambul and talk about their 'adventures at the front.' Perhaps it is this adoption of the victorious *kalpak* by the unworthy and the consequent shattering of an ideal which have produced the proposal at Angora to let anyone wear anything on his head."—*The (London) Times*.

Islam in Sarajevo

In a report of the visit paid by the Rev. Dr. Alexander Ramsay to Southeastern Europe, on behalf of the World Alliance for Promoting International Friendship through the Churches, we find this striking paragraph:

"After the conference in Novisad in the first week of July, time permitted me to visit Sarajevo, also in company with Professor Georgevitch, that town in Bosnia where was perpetrated the deed of blood in 1914 which was the immediate cause of the outbreak of the war. Here we were very cordially received by the Greek Metropolitan, Bishop Petar, and by the head also of the whole Mussulman community of Bosnia and Herzegovina. He explained to us that the adherents of Islam were in the whole of present Serbia some one and a half millions, and while those in Macedonia were largely Turks, those in this region, forming the larger part, were Yugo-Slavians. They preferred to call themselves Bosnians—neither Croatians, as that suggested Roman Catholic, nor Serbians, as that suggested Greek Orthodox, for to these Churches the population in these respective lands overwhelmingly belong. This is a true claim, as the Mussulmen of these parts are pure Serbs whose fathers adopted the faith of their conquerors. They are, however, very loyal in their allegiance to it. The town boasts nearly one hundred mosques, and one is among the finest architectural treasures of Islam, although a number are not now in use. Their graceful tapering minarets add picturesqueness to the city, which has a special beauty of situation, with the river Bosnia flowing through it, and the newer part built on the hillside across the stream. The 'bazaar,' with its network of narrow streets, and the veiled women who are to be seen everywhere, proclaim the sway of the customs of the Mohammedan world."

Child Labor in Morocco

The secretary of the North Africa Mission, Mr. E. Poole-Connor, has recently visited the various stations of his mission and says: "When in Sallee, we observed a number of workrooms in which matting of a peculiarly beautiful kind was being made; but most of the operatives were little boys of eight or ten years of age. It was wonderful to watch their deft fingers as they rapidly and accurately wound the colored rushes in and out of the threads, forming handsome and complicated patterns; pleasant to see the laughing eyes and flashing teeth greeting the foreign visitors; amusing, too, to notice with what dexterity they shot the rushes up to the roof or at one another when the master's back was turned. But there were others of them, tiny scraps of humanity, laboring at tasks which one would imagine to be altogether beyond their tender years; and more than one of our party felt a lump in the throat as we watched them at their toil. They were a reminder of another vast need in Moslem lands—the need of the multitude of chil-

dren growing up amid the darkness of a false and often cruel religion. If only for the children's sake, may the light soon break in this once bloodstained, pirate town!"

The Spread of Islam in Nigeria

Writing on the future of the Christian Church in Africa, in *East and West*, the Bishop of Lagos points out the Moslem menace in Nigeria and the border-lands. "The Moslems from the Soudan in the north no longer spread their religion with the sword, but, like the Christians, they now take advantage of the opening of the country and travel about for purposes of trade and propagate their religion as they go. As they require no change of life except the giving up of idolatry, which is already losing its hold, they easily make converts. It is often a race between Moslem and Christian as to which will gain influence in a village first, and naturally the first comer gets the best opportunity. Islam is undoubtedly a much higher religion than paganism, and we should not object to the people becoming Moslems if we could feel that it would be a stepping-stone to Christianity; but experience tells us that it seldom is. We cannot be content that the heathen darkness should give place to the moonlight of the creed of Islam and result in the exclusion of the full light of the Sun of Righteousness, but there is danger lest this should be so."

The Islamic Renaissance

"The resurgence of a new spirit in the Islamic world is in evidence everywhere. It is one of the most hopeful if, in some ways, also painful features of the situation in Islamic countries today. Throughout the vast area, right from the gates of Constantinople through the Levant, the Arabian States, Palestine, Persia, across the Caucasus and the Caspian Sea, Transcaucasia, Turkestan, Afghanistan, and thence to the four walls of Peking, this fresh wave of Islamic Renaissance is being felt. But the line pursued by the movement is not one exclusively from West to East. Egypt is affected by this wave. So is the whole of Moslem Africa where the triumph of Raisuli and the Moroccan Moslems over the "superior" might of Spain is an index of what is taking place today throughout the Moslem world.

For the moment, it is the political aspect of this renaissance that is attracting attention. This has taken the shape of movements for the liberation of these countries from, in most cases, foreign domination and, in some, domestic autocracy. The work of the Kemalists, of Zaghoul Pasha and of the Mesopotamian and Palestinian Arabs fall within the former category. The work of Persian Nationalists and partly also of those of the Nationalists of Angora partake of the latter category of movements for national liberation. The process of this liberation is not yet complete. The fortresses have been stormed and taken possession of by Nationalist forces, but the work of consolidation is only just begun and in some cases has yet to be begun. In some places, even the task of securing complete liberation has yet to be accomplished. The battle has been won, but the objectives to gain which the battle was fought have not yet been attained. Such is the case with Mesopotamian Arabia, and, to a limited extent, with Egypt."—*The Muslim Herald* (Madras).

BOOK REVIEWS

Mankind at the Cross Roads. By Edward M. East, Charles Scribner Sons, New York. pp. 360. \$3.50.

Professor East believes that the increase in the world's population will bring us in some generations or centuries to the point where the available food supplies will support no more. Mankind is now increasing too rapidly and its increase is not sufficiently directed by eugenic principles. He advocates accordingly "the control of human reproduction, the freedom of the family to build firmly for the next generation by intent rather than by hazard, the opportunity of fulfilling the social responsibility of the individual to family and to nation with due regard for the health of the mother, the efficiency of the father, the welfare of the children and the stamina of the race."

The view of race maintained by Professor East is the biological view. "In physical attributes it is found that heredity fixes the potentiality of development within narrowly defined limits; environment determines matter definitely within these limits. If the parental gifts are right, the children will be tall; their exact height will depend upon their food, their work, their rest, and recreation. Similarly, mental attributes are inherited: whether these potential abilities are fully developed or remain partially dormant depends upon circumstances." Small account is taken of any function which moral choice and personal will may have. "Mankind is not," he says, "an assemblage of beings especially designed to rule creation. They came up out of the past, and they drag the past up with them. Social proposals, political schemes, governmental policies, in which this fact is lost to sight are foredoomed to failure." "All altruistic teaching stands only such chance of success as exists with the recognition of the more elementary fact—cousinship with our companion the dog, collateral heirship, so to speak, with both the patient donkey and the ferocious tiger." His view ends naturally in hopelessness. "The nation is even now on the downward grade." It is hard to understand how the biological evolutionists believe so deeply in the tremendous upward forces which they think upheaved man from the jungle and yet are so pessimistic about the forces which are at work in humanity now. Why do they disbelieve in what they see, and believe in what they do not see?

Professor East takes issue with Mr. Stoddard and the other color-terrorists in the matter of the threatened numerical ascendancy of the colored races. "Stoddard accounts for a total world population of 1,700 millions in 1914 by dividing them into 550 million whites, 500 million yellows, 450 million browns, 150 million blacks, and 50 million 'red' yellows and unclassified strains. In my own time-consuming detailed study of world population and its growth, the figures obtained were 710 million whites, 510 million yellows, 420 million browns, and 110 million blacks, making a total for the world as of 1916 of 1,750

millions." Professor East states the facts as he sees them in the following table:

<i>Races</i>	<i>Population millions</i>	<i>Annual increase per thousand</i>	<i>Annual increase million</i>	<i>Number of years to double.</i>
White, European origin	650	12.0	7.80	58
White, non-European	60	8.0	.48	87
Brown	420	2.5	1.05	78
Yellow	510	3.0	1.53	232
Black	110	5.0	.55	139
Total	1750		11.41	

Before 1950 he thinks accordingly the white race will have a true majority and will continue rapidly to outnumber the colored races.

What Professor East fears is not the outnumbering of the whites by the colored races but the too rapid growth of the white races. "There can be no 'Crisis of the ages,' in the nature of an aggressive war waged by the colored races against the white, as assumed by Mr. Stoddard. The white race is coming to be too numerous. It holds too much land. It has too much brain power. But there can and will be a crisis for the white race raised by its own improvidence, unless the birth-rate is cut down still more rapidly than it has been in the immediate past. In other words, the momentum of white race increase is going to carry it beyond the point of a reasonable saturation for the temperate lands it holds. I calculate that if the birth-rate diminished at a rate comparable with that of the last quarter-century, and that if there were continued progress in cutting down the standardized death-rate due to the spread of public hygiene, it would take a century and a half to reach the point where the natural increase had been reduced to about 3 per thousand. Yet within half a century the white race will have expanded to such figures that the land it holds in the temperate zones will be filled. This means that when the race has reached hailing distance of a real saturation point, it will still have an annual birth-rate somewhere between 5 and 8 per thousand too high, and the death-rate will have to reach up to meet the difference."

The final conclusion of the writer is:—"If the human race really desires a continued progress, a fair chance, and a longer and happier life for every individual, the birth-rate must come down faster and faster; and it must come down throughout the whole population and not merely within the one section which furnishes those of greatest social worth. To accomplish this, parentage must not be haphazard."

One can agree with much in this book. It errs in its blindness to the fact of moral and spiritual forces in history and nature and life and their part in the present problems of the race.

ROBERT E. SPEER.

Muhammadan Architecture in Egypt and Palestine. By Martin S. Briggs, F.R.I.B.A. The Oxford University Press, American Branch. Printed in Great Britain. Quarto, pp. xv 255-250 illustrations \$28.00.

One of the results of the Great War, least foreseen at its beginning, has been the extraordinary remaking of the Moslem world, which has broken the old Turkish empire into fragments, abolished the Sultanate and Caliphate alike, created an independent Egypt and liberated the

holy places of Islam and Christendom from Turkish misrule. In this kaleidoscopic shifting of dominions Great Britain has played the leading part and has gained at least as much as she has lost. One of the collateral results of the part she has played in Egypt and the Holy Land is an important contribution to an understanding of the wonderful and—to Western eyes—exotic, architecture of the Moslem conquerors of these lands. Professor Martin S. Briggs, F.R.I.B.A., of the University College, London, is an architect and scholar already favorably known for many contributions to the literature of architectural history and criticism.

The handsome and beautifully printed volume was written (the author tells us in his preface) "to supply a want that occurred to me while serving in Egypt and Palestine during the War. It is the first attempt in English to describe the Mohammedan architecture in these countries, dealt with more briefly in the first volume of M. Saladin's 'L'Art Musulman' and touched on in Professor Lane-Poole's admirable handbook 'Saracenic Art, now long out of print.'" The author, during his military service in Egypt and Palestine, made admirable use of his opportunities for studying the monuments of Moslem art in these countries and was thereby enabled to supplement from personal observation the results of his exhaustive reading of existing works in English, French and German. About one hundred and fifty of the two hundred and fifty illustrations in the volume are from his own photographs and drawings. All of the two hundred and fifty illustrations are excellent, wisely chosen to elucidate the text and not merely to adorn its pages. The plans are sufficiently numerous, and those taken from older works have been corrected and brought up-to-date, adequately supplementing the descriptive and critical text. The extent of the author's acquaintance with the existing literature of his subject is shown by the copious bibliographies at the end of each chapter—an invaluable aid to those who desire to carry the study into further detail.

The fourteen chapters of the text of this important contribution to our knowledge of Moslem architecture take up first, a concise but admirable sketch of the birth and early progress of Islam, and an illuminating discussion of the various sources from which the Arabs, a people originally destitute of architecture or any tradition of building, derived the ideas of plan, form and construction which in the course of the centuries were developed into the remarkable monuments discussed. The succeeding chapters take up in chronological order the earliest mosques and the successive phases of architectural development under the Fatimite Califs, the era of Saladin and the Crusaders, the Turkish and the Circassian Mamelukes and the Turkish conquerors. These eight chapters, dealing almost exclusively with the architecture of mosques and tombs, are followed by chapters on domestic architecture, "Saracenic" ornament, and craftsmanship in stone, marble, stucco, wood and metal, followed by an admirable concluding summary. A glossary and index fill out the remainder of the two hundred and fifty-five pages.

This is the outline plan of the book. Any detailed examination and discussion of its interesting text would require more space and time than is at the reviewer's disposal. From the above summary it will be seen that it is the monuments of Cairo that occupy the author's chief interest, those of Syria taking a distinctly subordinate place. The

number, variety and decorative richness of the Cairene monuments justify the generous space devoted to them. The history, plan and structure of each of the greater mosques are discussed in the historical order of their first erection, with detailed accounts of their numerous alterations and rebuildings. The author generally approves the restorations undertaken since the British occupation in 1883, an approval in marked contrast to the attitude of most writers on European architecture towards the modern restorations of medieval buildings. One may question whether there is any such fundamental difference between the two cases as to warrant such differing attitudes, and the question then remains as to which is the more rational of the two. We wish the author, in expressing his approval, had discussed the merits of this question!

The chapter on "The First Mosques" begins with an illuminating discussion of the ritual and arrangements of the mosque worship, quoted in part from Edward Lane's "The Manners and Customs of the Modern Egyptians," followed by a brief description and history of the Ka'bah at Mecca—a shrine older than Islam itself—after which comes a beautifully illustrated account of the Haram-as-Sharif and so-called "Mosque of Omar," or "Dome of the Rock," at Jerusalem. The plan of this mosque in Fig. 9 is too small for detailed criticism, but unlike some of the plans in other works, it shows axial correspondence of all the interior bays, while in some of the previously published plans the inner circle and mihrab are shown out of axial symmetry with the outer octagons. No reference is made to this in the text, and the older plans may be incorrect. As to the diverse theories regarding the origin of this unique mosque-design, the author inclines to the opinion that they may all be more or less correct, Rome, Ravenna and Constantinople having all had a share in influencing it. My own opinion agrees in general with his, but the question seems to me of little importance. Given a sacred rock to be enshrined, a centralized polygonal or circular design seems to be "indicated" (as the doctor says), and the general plan is thus an obvious and a necessary result of the purpose. The numerous reconstructions of this edifice, embodying details of comparatively late origin, render the controversy purely academic. With regard to the adjoining mosque of El Aksah on the site of the Church of the Virgin, the details of its first construction by Abd-el-Malik and of its subsequent enlargements and rebuildings are obscure. The third of the early mosques to be discussed is the great mosque of El-Walîd, at Damascus (A. D. 705-15), of which a plan and several fine illustrations are given. This great mosque, though largely rebuilt after the disastrous fire of 1893, retains its original plan and character. The strikingly Romanesque aspect of its court, hardly noticed by the author, is an interesting example of a parallel development in East and West from like Byzantine precedents. The mosque at Quayrawân (Kairouan) in Tunis, built as early as A. D. 670, but completely rebuilt since then, is only briefly referred to, as outside the geographical field of the book. At the end of this very interesting chapter there is a brief reference to the mosque of 'Amar (Amrou) at Cairo, long regarded as the oldest of all mosques, dating from A. D. 642. This theory is now wholly discredited, as it is believed that not a vestige remains of the original edifice of that date, the present mosque dating from Saladin's

time, at least in part, though the plan may go back as far as to A. D. 827.

Of the oldest mosque in Cairo, that of Ibn Tulûn (860-879) the account is wholly admirable. It was the first great congregational mosque, at least in Cairo, its plan derived perhaps from that of Samara in Mesopotamia. Its piers with angle-shafts, the origin of these and of the pointed horse-shoe arches and minaret, are discussed with clearness and good sense. The minaret, with its spiral external stair, has long been ascribed to a Mesopotamian origin, and Professor Briggs fully concurs in this opinion. As for the pointed horse-shoe arch, he inclines to the belief that those in Ibn Tulûn are the earliest extant, and considers the theory of the alleged Spanish Visigothic origin of this form as definitely exploded by Rivoira's researches.

With equal clearness and impartial weighing of conflicting authorities Professor Briggs discusses the great mosques of the Fatimites—El Azhar, Hakim, El Akmar, El Juyushi and others—in which new elements begin to appear: the dome over the *mihrab*, the cruciform plan of the *Sahn* and the earliest façade-decoration revealing the influence of Armenian builders—all these with the same clarity, modesty of personal opinion, and impartial judgment of conflicting theories.

The chapter on the era of Saladin and the Crusaders takes us from Egypt to Palestine. Here we find no great edifices, but many interesting details revealing the mutual influences of Moslem and Christian—Norman and Gothic—architecture. It may be questioned whether the author has here risen to his opportunity for throwing light on the interesting question as to which borrowed from which, and how much. He seems to incline to the opinion that the Crusaders borrowed far more from the "Saracens" than the latter from them, and that Norman and Gothic art owes more to Syrian Moslem design than the latter to the former. This is an interesting and important question requiring more exact knowledge of dates and detailed history than appears yet to have been gathered.

The two chapters on the architecture of the Turkish and Circassian Mamelukes are full of interest. These two periods 1250-1382 and 1383-1517, each of about one hundred and thirty years, witnessed the culmination of Moslem architecture in Egypt. In a series of remarkable buildings which include the great Maristan Kalaoun; the superb conventual-congregational mosque of Sultan Hasan—mosque, school and hospital in one—with its quite unrivaled doorway and the colossal vault of its sanctuary; the great tomb-mosque of Barkook with its twin domed mausolea and that final and richest gem of Moslem art in Cairo, the superbly-grouped fabric of the tomb-mosque of Kaït Bey. Each of these is discussed with the same clearness and sympathetic observation as has been displayed in the previous chapters.

After these chapters on the religious architecture of Egypt and Syria, that on Moslem domestic architecture seems of quite secondary interest, especially as relates to Cairo; Damascus seems to offer more interesting types. Mohammedan family and social life, as affecting the house-plan, make no such appeal to the modern architect or student as do the religious ideas and influences which shaped the mosques and tombs of Islam.

The four chapters that follow are devoted to the ornament and decorative arts of Moslem Egypt and Syria. Of these chapters the first,

on "The Nature of Saracenic Ornament," is a masterly discussion of the sources and character of Moslem decorative design. The subject is one of endless fascination and extraordinary richness. Professor Briggs has studied the theories of all the authors who have discussed it, from Lane-Poole and Prisse d'Avennes to March-Phillipps and Dobbree, and formulates his own conclusions as to the origins of the leading motives of "Saracenic" ornament. With most of these conclusions I heartily agree, having years ago myself reached the same results and set them forth to my classes in Columbia University. There are some slight omissions, and some statements that seem to me inadequately supported, but on the main it is the soundest, fairest and most scholarly discussion of Moslem ornament that I know of in any language.

Readers of this review who have seen the book itself will at once recognize that I have not followed Professor Briggs's spelling of proper names and technical terms. With all modesty, being no Arabic scholar myself, I must record my protest against Professor's Briggs' adoption in this work, of the system of transliteration from the Arabic recommended by the British Oriental Academy. It seems to me a quite unnecessary display of erudition in a book intended for the general public of the English-speaking world, to substitute for the long-accepted English spellings of familiar Turkish and Arabic words and names such exotic forms as Mu'adhdhin, Quayrowān and the like, satisfying as these appear to scholars versed in Arabic. Why should the Turk Mehmet II be Arabified into Muhammad II?

Professor Briggs in this monumental work has placed all English-speaking students of architectural history under grateful and lasting obligation to him.

New York City.

A. D. F. HAMLIN.

The Arab at Home. By Paul W. Harrison, M.D. 345 pp. with maps and illustrations. Price \$3.50. Thomas Y. Crowell Company, New York. 1923.

This book is true to its name, for the author, that fascinating, unconventional missionary physician, takes the reader right into the intimate home life of the Bedouin Arab, the date growers, pearl divers, the sheiks, in fact, all classes of Arabs. We come in close contact with some of the sterling characteristics of this race, for Dr. Harrison pays a fine tribute to the loyalty and devotion of these people; their wonderful power of reading the "desert newspaper" as he calls the sand, and their power of endurance. We are told that they live nearer to starvation than most any other people, have less of this world's goods, but nevertheless are a wonderfully happy people and even in their extreme poverty their hospitality cannot be surpassed in any other part of the world. "Honor the guest, even though he be an infidel," runs the Arab proverb and it is obeyed. We of the West are far behind the Oriental in this respect.

"The Westerner who spends long days with an Arab caravan, traveling over great lonely stretches of desert, and who is welcomed in Arab tent and courts in this gracious spirit of hospitality, has even in his first casual encounters an unusual opportunity to come into genuine contact with Arab life. Soon he begins to have some insight into the Arab mind, a mind remarkable for its constant agile activity, and equally remarkable for its inability to concentrate on anything except a

specific object within the range of vision. The average Arab is charmingly simple and direct in his mental process."

The terrible conditions found in which the pearl divers live and the system under which they work, as well as the profiteering of the owners, are all told in a most interesting manner and Dr. Harrison has given us, in his unique way, little personal experiences that will hold the reader's attention from start to finish of this book. We are given a good idea of the desert, seaport, oasis and community life of the Arabs, together with a description of the country itself, its bazaars, religious life, etc.

We are given an insight into the lives of such men as Abdul Aziz bin Saoud, Abdullah bin Jelouee and Abdur Rahman bin Sualim, to whom Dr. Harrison has dedicated his book and to whom he pays a wonderful tribute. If present events are an indication, Ibn Saoud seems destined to unite practically the whole of Arabia. He is followed with a loyalty that is beyond description, and stories of his justice and power form a new chapter in present-day "Arabian Nights."

The globe trotter sees the Arab as a hopelessly dirty individual and his community as a hopelessly primitive stagnant society, in which even the desire for improvement is lacking. The man who has lived in Arabia long enough to see things as they are has a very different opinion. The society in which he is immersed and which he has come to love is made up of men and women of abilities equal to his own. In some ways they are his superiors. In gifts of personality they stir his deepest admiration. More loyal friends are to be found nowhere. Nothing should be impossible for such men and for a society made up of them.

The reader is given a brief outline of the history of Mohammed, of the Arabian Mission and what it has accomplished; and there is a chapter on the "Arab and Christianity" which gives a most interesting account of the methods used in the hospital at Bahrein. The Christian message that transforms the individuals of the community will eventually transform the whole social structure, and Arabia will take her place in the great brotherhood of nations, one of the most richly endowed of them all.

J. C.

Studien ueber die persischen Fremdwoerter im klassischen Arabisch,
von A. Siddiqi, M.A., Dr. phil. Göttingen, Vandenhoeck & Ruprecht, 1919.
118 pp.

What Siegmund Fraenkel has done for Aramaic loan words in Arabic (*Die aramaeischen Fremdwoerter im Arabischen*, Leiden, E. J. Brill, 1886), the above named author has begun to do for words in classical Arabic that are derived, directly or indirectly, from the Persian. He proposes to treat all Persian loan words in four groups corresponding to four historical periods, the first extending from the earliest times to the conquest of Persia by the Arabs in 651/2, the second to the end of the Ummayyad kingdom in 750, the third to the end of the reign of the Abbasids in 1258, the fourth to the present time. The book under review is a preliminary study preparatory to the publication of the entire material and limits itself to the first period only, which is also the most important of the four. In the first chapter the author speaks of his sources, both historical and critical (the latter again both Arabic and Persian), giving a lucid and valuable

survey of all Arabic philologists up to Jawaliqi, who have given attention to foreign words in classical Arabic; this is followed by a critical examination into the methods of the Arabic philologists, a chapter on phonetic changes to which Persian words were subject when entering Arabic, a discussion of the probable routes by which Persian words gained entrance, and an appendix containing corrections and notes to Jawaliqi's Mu'arrab. To complete the work full indices have been added.

A critical review of the book by Theodor Nöldeke, the greatest living authority on such studies, appeared in *Der Islam*, XI, pp. 267-270. Dr. Nöldeke, though fully appreciating the work of the author, takes issue with him and corrects him on a number of philological points and also in some historical matters, criticising, e. g., the author's acceptance of the traditional view regarding Ibn Abbas as philologist and his conception of the great extent of Persian dominion over and cultural influence in Arabia, especially in Yemen.

In spite of its strictly philological character, Dr. Siddiqi's book is of great interest to the student of Islam. The author is a Moslem and his researches in Persian loan words in classical Arabic, when complete, will have an important bearing on the study of the sources of the Koran.

The following statements occurring in the book have been deemed of special interest to the reader:

"This fact needs to be stressed especially that in pre-Islamic Persian, so far as the existing material permits a conclusion, no Arabic loan words are to be found, whereas a considerable number of Persian loan words exist in the Arabic of the same period. After the conquest of Persia by the Arabs this relation became reversed" (p. 1).

"Even in the oldest pre-Islamic poets, whose diction is purest, Persian loan words are to be found."

"Persian loan words which are not found in the ancient poets scarcely occur in the Koran" (p. 8).

"Ibn Abbas (d. 687 A. D.) and his pupils noted many foreign words in the Koran" (p. 13).

"Persian words gained entrance into Arabic mostly through Aramaic Thus Syriac has but few Persian loan words which are not also present in Arabic" (p. 75).

ADOLPH A. BRUX.

The Khilafet. By Mohammed Barakatullah (Maulavi). pp. 97. 2s, 6d. Luzac & Co. London. 1924.

A study of the past, present, future of the Caliphate by an Indian Moslem, who has spent eleven years in England and has visited the United States, Japan and Central Asia. The historical sections are of no particular interest to our readers. The sections, however, regarding the present situation and the plans for the future deserve attention. The author believes that at any cost the Caliphate must be restored, but it can only be restored as a spiritual office. No Moslem Sultan or King can fulfill the conditions. After proposing various candidates, he advocates the election of a new Caliph at the Conference to be held in Cairo, March 1925.

"...and in honesty of the proposal it is hoped and trusted that they will elect for the post of the Khalif a man who will be only the spiritual head of Islam, will have nothing to do with politics, whom all Islamic communities—whether independent or subject to non-Moslem governments—should recognize

as the focus of the spiritual brotherhood, and whose orders will be directed to the sacerdotal, moral, educational, religious and spiritual welfare of the Islamic Fraternity throughout the world."

The restoration of the Caliphate is the only hope for Islam. Professor Barakatullah admits that the task is supremely difficult, and he closes with the suggestion:

"To find a man of such a broad outlook, wide vision, sublime ideal, unflinching perseverance and willing sacrifice among Moslems today is a problem. We have, however, to find him somehow, if we do not find him in this generation, we must create him in the next. But we must, however, set ourselves at once seriously to the task of solving the problem. We have, no doubt, good men like Sheikh Ahmad Sannusi, among us, who can fill the post of Khilafet with propriety."

Z.

An Essay on Islam, with illustrations, by M. Venkata Ratnam. Everyman's Press, Madras. 1922. pp. 208.

An apology for Islam by one originally a Hindu, it was written in response to an invitation of a Mohammedan society in Madras and received a gold medal as the best study of Islam.

After an introductory paragraph on the nature of religion, there is an account of Hinduism (pp. 18-51), Buddhism (pp. 57-73) and Christianity (pp. 83-141). The remainder of the book is a eulogy of Islam. The Gospels are by anonymous writers who have corrupted the original story of Jesus; Christ is a mere man with many human frailties, the Virgin Birth is a myth, the Christianity of our day is based on Paul's teaching rather than that of Jesus Christ. The author has no knowledge of the sources of Islam or of its real character, otherwise how could he state: "The Prophet's character is, if we read the Koran carefully, seen to be perfectly spotless, and in some respects superior even to that of Jesus Christ"; and again he says: "If we compare Mohammed's character with Jesus Christ we find it is infinitely better than his."

The illustrations in this essay are no less crude than the argument.

Z.

Christianity and the Race Problem by J. H. Oldham, M.A. Student Christian Movement. 32 Russell Square, London W. C. 1. pp. 380. 7/6 net.

Among recent books on the race problem, this volume easily occupies first place, for thoroughness of treatment, clearness of style and sanity of judgment. It is mainly concerned with the question what attitude Christians ought to take in regard to racial issues and what they can contribute to the improvement of existing relations between the different races. It is therefore a book that every missionary should study. The author beginning with our legacy of the past, outlines the task of the present, setting forth the Christian views of race distinction, the causes of racial antagonism and the significance of race in the purpose of God. The fact of inequality does not remove the truth of equality. There are special chapters on the Ethics of Empire, India, Immigration, Intermarriage, Social Equality, Political Equality, Population and in conclusion certain guiding principles for practical steps to produce a universal community of those who are loyal to our common humanity and to Christ, are pointed out.

We regret that so little is said regarding the attitude of other religions toward the problem of race. Islam is referred to in a paragraph only where it should have had a chapter or at least a section; for it shows

a brotherhood more real than that which is found in many Christian lands toward those of other races.

We heartily endorse the conclusions reached, but cannot follow the author in his chapter on population, where we believe he is carried away by the teaching of Malthus. A review of that chapter by such an enemy of race suicide as Theodore Roosevelt would be interesting.

Z.

India and the Church. Being Impressions of the following Members of the Mission of Help: The Bishop of Peterborough, The Dean of Manchester, The Revs. D. Jenks, G. V. Smith, E. P. Swain, P. N. Wagget and Miss Higson with Contributions by The Archbishop of Canterbury and The Metropolitan of India. Published by the S. P. C. K., London. VII and 179 pp. Price 4s 6d.

This is a series of papers by members of The Mission of Help sent from the Established Church to English-speaking, and more specifically, to the English members of that church in India. As the preface clearly states there is no unity of authorship, each writer is responsible for his own opinions, though the result is quite harmonious. The writers interpret for their large audience some of the lessons of the Mission.

F. J. BARNY.

Annubuvvath Fil Islam, or Prophethood in Islam, by M. Ahmed Batcha, B.A., published by The Dar-ul-Islam Office, Madras, 1923. 69 pp.

This tract, written by a Moslem for Moslems, is an argument for the finality and perpetuity of the prophethood of Mohammed, based on Koran texts, in which interpretation, history and logic are pressed into service to prove what is sought to be proved. There are some terrible examples of transliteration from the Arabic, of which the title is a sample.

F. J. B.

Die Neue Türkei, Wirtschaftliche Zustaende und Aussichten. By Walter Lierau, published by E. S. Mittler & Sohn, Berlin. 1923. 60 pp. with map. Price 1 Mk.

The economic conditions and prospects of Turkey are set forth succinctly under Agriculture, Transportation (in which the Chester Concession is discussed), Trade, Industry, Education and Finance. There follows a chapter on the Lausanne Treaty. The author recognizes the vast problems but believes "that the prospects for the economic development of New Turkey are quite favorable and that her path is an upward one."

F. J. B.

Indische Missionsgeschichte, von Julius Richter, Zweite Auflage, published by C. Bertelsmann at Gütersloh, 1924. 567 pp. Price, gold 9m, bound 11m.

This second edition brings Dr. J. Richter's first volume on the history of missions in India in his comprehensive work, "Allgemeine Evangelische Missionsgeschichte" down to the present time. It is true to its own title and goes beyond that of the series in that it covers the history of Christianity in India from the earliest times and also treats quite generously Catholic missions. Chapters I to III, covering 339 pages, make up the strictly historical part. Chapter IV is on the Problems of Indian Missions, Chapter V, Missionary Activity, Chapter VI, Missionary Success and Chapter VII, The Spiritual Conflict. The historical interest predominates also in these latter chapters. It need hardly be said that the work is thorough, the name of the author guarantees this. There is no extraneous matter. The author is strictly

a historian, e g.. eleven lines on page 339 suffice to voice his estimate of the treatment of German Missions by Britain during and since the War.

F. J. B.

Non-Cooperation and Islam, by Hazrat Mirza Bashir-ud-din Mahmud Ahmad, second successor of the Promised Messiah and leader of the Ahmadiyya Community, published by Secretary in-charge of mission work, Qadian, District Gurdaspur, (Panjab), pages 115.

Islamic Mode of Worship, by Mirza Bashir-ud-din Mahmud Ahmad, published by *Qadian Press*, Panjab.

Two pamphlets published by the *Qadian Press*. The first is a plea against non-cooperation, stating that this method of securing rights is contrary to the teaching of Islam. Islam is bound to be victorious, but this must take place by spiritual weapons and not by force or disloyalty to the British Government.

The second pamphlet contains a number of illustrations, and is intended to teach Western converts how to engage in daily prayer. In the preface we read as follows: "The progress of the Ahmadiyya Movement in Western Countries has rendered a Second Edition of the book necessary. The opportunity has been taken to revise and improve the matter, and to add certain illustrations which will make it easy for the reader to understand the description of the different postures in Salat."

Claims and Teachings of Ahmad, the promised Messiah and Mahdi, from his own writings and sayings, (Fourth Edition) by Abdullah Alladin, Alladin Buildings, Oxford Street, Secunderabad, India.

This volume might be called the Bible of the Ahmadi Movement. It consists of articles written by the Messiah of the Panjab, establishing his own claim by arguments which are ingenious rather than convincing. One of the most interesting chapters is that on "Jihad or Religious War." In this we find such statements as the following: "Islam never allowed the use of the sword for spreading the faith. It strictly prohibits compulsion in matters of faith. . . . The Moslem battles were therefore not undertaken for gaining converts, but to protect innocent Moslem lives. Can an unbiased judgment accept the conclusion that Islam was unable to prove its reasonableness as against savage Arabs? Can an unprejudiced mind believe that men who had sunk down so low as to worship images and lifeless things and who indulged in every manner of vice, could yet vanquish the noble religion of Islam on intellectual grounds, and that failure in proof led it to resort to the sword for increasing the number of its followers?" The volume is intended for propaganda and contains, on perforated pages, printed forms for initiation into the Ahmadi Movement. There are also numerous extracts from the Bible and the Koran, together with a complete list of the agents and agencies of this movement throughout the world.

Turkey, the Great Powers, and the Bagdad Railway. A Study in Imperialism. By Prof. E. M. Earle of Columbia University. The Macmillan Co., New York, 1923. Pp. 364. 10/6d.

The proposal to complete railway connections between Constantinople and Bagdad has been the cause of bitter international jealousy and the object of conflicting imperial ambitions. Prof. Earle in this book gives a history of the diplomatic negotiations, the commercial schemes of development and the financial policies that have fostered this daring project. The railway was to revive the central route of medieval trade, to restore

prosperity to Anatolia and Mesopotamia. "The Bagdad Railway, as thus projected was one of the really great enterprises of an era of dazzling railway construction. Here was a transcontinental line stretching some twenty-five hundred miles from Constantinople on the Bosphorus, to Basra on the Shatt-el-Arab—a project greater in magnitude than the Santa Fé line from Chicago to Los Angeles or the Union Pacific Railway from Omaha to San Francisco. . . It was to open to twentieth-century steel trains a fifteenth century caravan route. It was to replace the camel with the locomotive."

Every chapter of the book is supplemented with abundant bibliographical and explanatory notes. Parliamentary debates, diplomatic reports, the press of Europe and America, the Annual Register and every authority, seems to have been diligently studied to make the work accurate.

After suggesting something of the undeveloped wealth of Asia Minor, the author shows that "Abdul Hamid granted extensive railway concessions, carrying with them heavy subsidies, because he hoped the new railways would strengthen his authority within the Ottoman Empire and improve the political position of Turkey in the Near East." He mortgaged his empire in an attempt to further his autocratic power.

The closing decade of the nineteenth century showed Germany gaining greatly in influence in Turkey. The moves of German financiers and organizations to get the lion's share of all concessions and especially of the Bagdad Railway was offset in 1903 by French influence through the Imperial Ottoman bank obtaining a large representation on the Board of Directors of the Railway. Although many Britishers had been favourable to the scheme in its early stages, vested interests in Great Britain opposed the project. His Majesty's Government in 1903 withdrew all support, financial, or otherwise. The Young Turk Revolutions of 1908 and 1909 gave the Entente powers unlimited opportunities for leadership. This would have been a severe blow to German prestige, but "as time went on liberalism was eclipsed by nationalism and modernizing by Ottoman-izing," and the new rulers were won over to German domination. Nineteen fourteen saw England about to be reconciled by the safeguarding of the imperial interests, French capitalists already having been promised a share in the spoils. The author charges that each of the Great Powers made sacrifices in order to maintain peace in the Near East, but "throughout all of the bargaining the rights of Turkey, a 'backward' nation, were completely ignored." After that came the great war and Germany's "dream of Berlin to Bagdad became a nightmare."

The final chapter on the new struggle for the Bagdad Railway states that the new phase is "an Anglo-French struggle for the right of accession to the exalted position which Germany formerly occupied in the realm of the Turks." In view of the kaleidoscopic changes in Anatolia, it is difficult for a book even as recent as this to be up-to-date. The Chester concessions and the Mesopotamian oil controversy serve as a text to an exhortation to America, as she enters the economic struggle in Turkey to beware of political entanglements and to maintain the prestige gained through disinterested social and educational service.

"One destroyer is kept continuously at Samsun, Turkey, to look after the American tobacco interests there," reports one authority. "Destroyers are entering Turkish ports with "drummers" as regular passengers, and their fantails piled high with American samples. An American destroyer has made a special trip at thirty knots to get American oil

prospectors into a newly opened field." If American interests are to succeed, the author thinks it is well for Americans to take stock of the Near East situation. Germany was encouraged to invest in Turkey in 1888, because she did not seem to be politically interested. Will America be able to refrain from infringing upon Turkish sovereignty?

E. E. ELDER.

The Modern Mind and the Virgin Birth, by G. W. McPherson, pages 116. Yonkers Book Company, New York.

A brief, earnest apologetic for the Virgin Birth, answering the common objections, will prove useful to the missionary, especially in meeting the arguments of the Ahmadiya School.

Islamic Bookbindings, by F. Sarre. Kegan Paul. London. £5. 5s. Net.

We call attention to this elaborate volume with its 36 handsome illustrations in colour reproducing Islamic Art from the museum in Berlin. The work is translated from the German text. The importance of this branch of Islamic Art is thus stated by a reviewer of the volume in the *London Times*.

"That the history of Islamic book bindings should have reference mainly to the art of Persia is readily comprehensible to all students of Islamic art. The Moslems of Egypt had undoubtedly a highly developed taste for the production of beautiful books, but, as in their architectural ornamentation so in their book decoration, they were restricted by their religious scruples to calligraphy and geometrical designs. It was the Persians who, first among the Moslems, threw off the fetters of orthodoxy and reverted to the artistic traditions of their pre-Islamic ancestors. To this revolt against the Prophet's denunciation of pictures, together with the somewhat surprising survival of Sassanian prototypes, we owe that wonderful Persian miniature art which reached perfection in the fifteenth and sixteenth centuries."

Egypt and the Army, by Lieut.-Colonel P. G. Elgood, C. M. G. 382 pages and reference maps. Oxford University Press, London: Milford 16/-net.

"Why Egypt threw off the yoke" of Great Britain is a problem that has puzzled many, and Colonel Elgood in this volume gives us a clear, concise account of the stages through which the country passed in its transition from a pro-British attitude to feelings of hatred for England as the enemy of the Egyptians, culminating in the rebellion of 1919 and the consequent abolition of the protectorate described by the writer as "the careless and premature abandonment by Great Britain of her administrative control."

Probably no one is better qualified than Colonel Elgood to write this phase of Egyptian history. He was for years an inspector of the Ministry of the Interior in Egypt, and his frequent tours through the villages gave him an insight into native life and thought and a sympathetic attitude towards the Egyptian and his Eastern point of view. During the war he was Commandant of Port Said and what he has to tell us of the Canal Zone is first-hand knowledge. To those who knew Port Said before the war this book has a particular interest. The story of the "cleaning up" of one of the most immoral and evil towns in the world is simply told, but the book does not reveal that this remarkable reform was almost entirely due to the initiative of the author himself. Port Said is com-

pletely changed and is now becoming a seaside resort for European families from Cairo!

The book rapidly carries us through the three periods of British administration under Cromer, Gorst and Kitchener, respectively. The National movement had its inception under Lord Cromer's régime, when Mustapha Kamil Pasha voiced the feelings of the people by his cry "Egypt for the Egyptians." Fortune or the policy of the British officials favoured the movement, and the drastic punishment of the village of Dinshawi for the murder of a British officer shocked the whole country and drove thousands over to the Nationalist ranks. Lord Cromer saved Egypt from chaos and ruin. He did an immense service to the country, but he left the land he had served amid the sullen silence of the populace and the angry murmurs of the Nationalists.

Sir Eldon Gorst arrived when the situation in Cairo was critical. He reversed much of the old policy, and he aimed at admitting Egyptians to a larger share of the administration. He stopped the process of anglicizing the government services, and restored to the Native ministers their rightful position as supreme in their Ministries. Hitherto they were largely controlled by advisers, who were invariably British. The premature death of Sir Eldon Gorst cut short this experiment, and it is impossible to pass judgment upon the policy, as it was never carried out over a period of sufficient length to test it. The Egyptians appear to have looked upon this change in British policy as a sign of weakness, and to have used their wider freedom to the detriment of the country.

Lord Cromer had stood for sound finance and security; Sir Eldon Gorst for political reform; and when it was announced that Lord Kitchener had been appointed to Cairo speculation was rife as to the line his policy would take. One thing was soon apparent. Lord Kitchener was less interested in the political aspirations of Egypt than in the material prosperity of the country. One social reform followed another in rapid succession, and although the bankers screamed and the Fellahin grumbled, yet the reforms went on, until the great mass of people came to see that Kitchener was working in their interests. He gripped the imagination of the masses as no other British representative had ever done. His tours through the country were in the nature of triumphal processions. The fellah learned to trust and to love the hero of Khartoum, and in him the poor and needy always found a sympathetic friend. As social reforms went forward Nationalist propaganda receded into the back ground, and Kitchener's name was more frequently heard than that of the Khedive. Colonel Elgood sums up the situation in 1914 by saying, "There arose among Egyptians a universal desire to escape from the bondage of a power which imposed such burdens on them." This was probably true of such large towns as Cairo and Alexandria, and it rightly expresses the feelings of the irresponsible student class and the unemployed would-be government officials, but it would be an exaggeration to attribute this attitude to the great mass of the people. Lord Kitchener had re-established British prestige, and had so gained the good will of the farmers that they spoke of him as Egyptian in heart. During the rebellion of 1919 ardent Nationalists even were heard to say, "If only

Kitchener had been here, this would never have happened. He would have understood us." While it is true that the Nationalists had pressed their claims spasmodically upon the British Government from 1906 to 1914, yet it is only fair to say that Kitchener had exercised so remarkable an influence upon the native life of the country that he had opened the door for a new and possibly a permanent relationship between England and Egypt. The tragedy of the trouble was the mishandling of the situation both during and after the war by men of smaller calibre than Kitchener.

W. WILSON CASH.

Extracts from the Holy Koran with Sayings of the Holy Prophet Mahomad, (Third Edition), by Abdullah Allahdin, Secunderabad, India. pp. 195.

This book was compiled, according to the preface, "to bring to the knowledge of the English the beauties of the Koran." The contents are arranged according to subject matter, and the selections are well chosen. The attitude toward Moslem tradition is that of the Ahmadia School, and although a number of traditions are recorded, the author states that, "The Holy Koran is fountain head of all the Divine teachings; whereas traditions tend to serve as examples and explanations, and no tradition can hold water unless in perfect harmony with the verses of the Holy Koran; this is the only test of a tradition being right." We may judge the syncretism of this movement by the statement at the close of the volume concerning the promised Messiah: "He is the Promised Saviour for the Christians and *Jews*. He is the Kalki Avatara or incarnation of Krishna for the *Hindus*. He is the Promised Saoshyant for *Zoroastrians*. In short he is the most anxiously awaited and long looked for Divine Messenger, having the embodiment of spirit and power of prophets of all the previous nations of the world."

Al-Ghazzali's Mishkat Al-Anwar ("The Niche for Lights"). A Translation with Introduction by W. H. T. Gairdner, B. A. Oxon; C. M. S. Missionary in Cairo; Director of the School for Oriental Studies, Cairo. London. Published by the Royal Asiatic Society, 74 Grosvenor Street, W. 1. 1924. Asiatic Society Monographs, Vol. XIX.

Following up his studies in *The Moslem World*, 1912, pp. 171 seqq. 245 seq. (*The "Way" of a Mohammedan Mystic*) and in *Der Islam*, 1914, nos. 2, 3, Canon Gairdner has given us, with a far too modest preface, another important study in Sufism, specifically, in the thought of the great and unfathomed al-Ghazzālī. Without pertinent books I am unable to control the very readable translation, of the accuracy of which, however, Canon Gairdner's scholarship is sufficient guarantee. It is based upon the Cairo text of A. H. 1322. The Introduction is thorough, sympathetic and critical; and the conclusions reached, do not go too far. One can see and feel the author's persistent hope of something real, perhaps for Christians also, in the experiences and the gnosis of the great Moslem; in spite of the fact that the latter had three sets of opinions: conventional, didactic, personal (p. 11), and never comes out with his Secret. "There is, in truth, a good deal of wilful paradox in the *Mishkāt*, of Oriental hyperbole, of pious highfalutin, intended perhaps to scare the 'unco' orthodox of the day, to make their flesh creep a little for their health's sake, and to 'wake them out of their dogmatic slumbers'." Whatever he has

to say, he does not say it, because it cannot be said. "Is not this true for *all* Sūfi writers? Do we not take their language too seriously? It parades as scientific; it is really poetico-rhetorical." It would seem as idle to read the works of mystics, without following them into their abnormal states, as, being born blind, to try to understand a summer sunset. There is also a grave danger for non-initiates in the reading of such literature. Al-Ghazzālī reduces Allah, for ordinary folk, to a mathematical point, minus even position in space! And one wonders, with a shudder, whether the Inner Chamber reached by him, was not after all empty.

W. H. WORRELL.

Layla and Majnun: An English Poem in the Persian Vein. By William Bashir Pickard. The Mosque, Woking, 1924. Pages 62.

This is the old Persian story served to English readers in blank verse. The author confesses that he is not familiar with earlier translations. The metre is often lame, and the language sometimes crude.

Z.

The World's Living Religions, by Robert Ernest Hume, Ph. D., 1924. New York, Charles Scribner's Sons, pp. VIII, 298. Price \$1.75.

This book is by the author of "*The Thirteen Principal Upanishads*, translated from Sanskrit"; a sufficient guarantee of its scholarship. It covers eleven of the living religions of the world, namely Hinduism, Jainism, Buddhism and Sikhism; Confucianism, Taoism and Shinto; Judaism, Zoroastrianism, Islam and Christianity. Briefly, accurately and comparatively it deals with the outstanding facts of each religion, giving just the information that the ordinary intelligent reader needs to know. As regards Islam the author declares that "it has not contributed a single new germinal idea to the religious thought of the world."

H. D. GRISWOLD.

Bengali-Arabic Grammar, by Moh. Abdu Sobhan. Dacca, 1921, pp. 106.

Arabic-Bengali Primer, by Mousa Abdul Latif. Fourth edition 1919, Baptist Mission Press, Calcutta.

Beginner's Anglo-Arabic Translation, by Md. Obaidallah, Islamiya Library, Dacca. Second edition, 1924. Pp. 116.

Anglo-Arabic Stories, by Osman Ghani. Fourth edition, Dacca. Rahman Press. Pp. 146.

The Arabic Teacher, by Osman Ghani. Fourth edition, Dacca. Rahman Press. Pp. 136.

Anglo-Arabic Grammar, by Osman Ghani. Rahman Press, Dacca.

Arabi-Siksha, a beginners Bengali-Arabic textbook, by Raisuddin Ahmed. Calcutta. Pp. 65.

Anglo-Arabic Translation and Retranslation, by Osman Ghani, Dacca.

All of these Arabic manuals and grammars were purchased at a local bookseller's in the town of Bogra, Bengal. They are evidence that can not be gainsayed of the revival of Arabic study in Bengal with its Moslem population of over twenty-five millions and proof that the Arabic language is being taught to the youth of India by means of English as well as Bengali vernacular.

All of the books are well printed, remarkably free from grammatical errors and at least three of them attempt to "teach by the Direct Method" and up-to-date use of practical stories, proverbs, and illustrations.

Such manuals leave no excuse for missionaries and Bengali Christians not to become familiar with Arabic Moslem terms which form so large a per cent of Mussulman-Bengali vocabulary.

S. M. Z.

A Triglot Koran in Bengali. Published in Arabic, Urdu and Bengali script interlinear, by Haji Abdul Qayyum, 1330 A. H., 11 Wellesley Square, Calcutta, and sold at Rs. 10/8.

We give our readers a translation of the Bengali preface to the third folio edition of this Koran. The first edition appeared some ten years ago. The type and form are excellent.

"Through the boundless glory of the great God I have taken upon myself a very great responsibility, and have today brought out the third edition in Bengali of the ever true and holy Word, the Koran. As on one hand the former edition was a matter of great joy, so on the other hand there are abundant reasons for reproach. Bengal is the home of nearly 40,000,000 Moslems; and beside this one translation of the Koran there is no other translation into Bengali language with commentary. It is a very sad thing that there are so few people in Bengal who are eager to read and understand the Koran in their mother tongue that after sixteen long years only a third edition is required. On the other hand, our Hindustani brothers and sisters are so eager, that although there are hundreds of translations of the Koran into Urdu, it is necessary to print new ones each year. From this fact do we not get proof of the religious life of the Hindustani people and of the lassitude and the weakness of the Islamic religion among the Bengali people? It is because the Bengali Moslems have deserted the Koran that in religion, life character, and heart they are today so destitute.

"The Koran is the one source of light upon the path of prosperity in this sad and sinful world. The peoples of western Europe and America who at one time wrote books which brought reproach upon Islam and Arabia, are today accepting the real inner meaning of the Koran in English, French, German, and other languages, and returning in troops into the cooling shade of Islam. All thoughtful people realize that the Koran is the salvation of men, the path to prosperity and are carefully considering this matter. In London, Berlin, Paris, Washington, etc., where the civilization of the white peoples has reached preeminence, the sound of the church bells is being silenced by the Praise given to the Koran. For thirteen hundred years in the past the great truth was fully victorious, dispelling the darkness its lustre is shining, the flying of the flag of Islam in all parts of the world is an indication of the coming of the dawn.

"The Koran is the spring of immortality, the storehouse of peace. Without reading with understanding the meaning of the Koran man's life is passed in darkness, and in this life and the life to come man is cheated out of all that is best. In every Bengali house, from the palace to the hovel, we crave that a copy of this translation of the Koran into Bengali be kept.

"It is unnecessary to say that this edition is not in any way intended as an attack upon any special sect of belief. It has been written with a view to the prosperity of the undivided Islamic community. It is a happy thing that while there were many mistakes in the first and second editions, in the present edition they have been corrected. If inadvertently mistakes have been made in this edition, if some sympathetic person will kindly show them, or if anyone thinks any change should be made in the size or paper and will so advise us, we shall be very grateful to him and will try to make the corrections in the fourth edition."

In addition to the above triglot we have the missionary version made by William Goldsack and also one in Classical Bengali by a Hindu of the Bramo-Somaj sect approved by a committee of Moslem scholars and published anonymously in one volume 12 mo. 720 pp., at Calcutta in 1882. These three independent versions of the Koran certainly indicate the importance of Bengali as a Moslem language.

Z.

Angora, Constantinople, Londres: Mustapha Kemal Pacha et la politique anglaise en Orient, par Mme. Berthe Georges-Gaulis. Un vol. in-4 couronne (19x24) (Librairie Armand Colin, 103, Boul. St. Michel, Paris), broché. 8 fr.

The message of this book is described by the French press as follows: "*Elle expose les origines intellectuelles du nationalisme turc; elle trace un portrait saisissant de Moustapha Kémal, 'l'organisateur de la victoire'; elle décrit l'Assemblée nationale d'Angora luttant pied à pied contre l'Angleterre qui vunt faire de l'Orient un vaste domaine britannique, et la campagne des agents anglais pour éliminer ou discréditer la France.*"

Britain in India: Have We Benefited? By Khan Sahib Maulvi Idris Ahmad. Lucknow 1923. Fourth Edition. pp. 226. Price Rs 2/8/0.

A remarkable volume on a difficult subject, by one who is frank and out-spoken in his appreciation of the benefits received from British rule in India. A serious effort to direct the mind of the Indian public from the theories and dreams of agitators, and an admirable answer to the fantastic views of Gandhi. Although written primarily for Indians, it is so lucid and interesting and contains such a mass of facts from books of reference, that the Western reader will all the more appreciate the author's effort.

Z.

India in Ferment. By Claude H. Van Tyne. D. Appleton and Company. New York. 1923. pp. 252.

Professor Van Tyne, of the University of Michigan, interestingly discusses political events in India during the winter of 1921-1922. His knowledge of the situation was acquired by personal investigations from officials and peoples, in assemblies and courts, and wherever government touched the people. Unbiased opinions are given of the Government of India Act and its reaction upon princes and peoples, Moslem and Hindu; and of the Non-Violent Non-Coöperation Policy of Gandhi. While an optimistic sympathy is shown for the political desires of this people "Not yet out of the night of religious fanaticism," there is also an appreciation of Great Britain's adroitness in handling a difficult situation, and of the honesty of her efforts for the betterment of India.

P.

La Renaissance du Maroc: 1912-1922. Dix Ans de Protectorat. Rabat, Paris. pp. 490. Price 7 Fr. 50.

This encyclopædic monograph is published under the auspices of the new Morocco government. It has a beautiful frontispiece portrait of Governor General Lyautey, and is a tribute to the colonial policy of France in Morocco. After a sketch of Morocco before the war, the book traces the pacification of the country, the various treaties made with the tribes, and the economic and commercial development which was rapidly followed. Finances, agriculture, mining, industries, and education are passed in review. Statistics and maps lend interest to the book.

Race Problems in the New Africa. By the Rev. W. C. Willoughby, F. R. G. S. A study of the Relation of Bantu and Britons in Those Parts of Bantu, Africa, Which are Under British Control. Oxford University Press, American Branch, New York. 1923. pp. 294. Price \$4.50.

This study of the salient facts of Bantu religious beliefs, life and thought interprets this little known race as regards its needs for a sympathetic European government under the present mandatory system; for protection from the spread of Mohammedanism; and for evangelization and training by the Christian Church. Maps and an index add to the value of the book. P.

La Syrie à l'époque des Mamelouks d'après les Auteurs Arabes. Description géographique, économique et administrative précédée d'une Introduction sur l'organisation gouvernementale par Gaudefroy-Demombynes. Paris. 1923. pp. cxix. 288. Geuthner.

France has done excellent service to scholarship since her occupation of Syria, and not the least of these excellencies was the founding of the *Bibliothèque archéologique et historique* published by the Service des Antiquités et des Beaux-Arts of the Haut Commissariat de la République française en Syrie et au Liban. The first volume, Fagnan's *Livre l'impôt foncier* appeared in 1921, and was reviewed in this Quarterly on its appearance. The second volume was on a subject outside the range of interests of this Journal. The volume before us is the third of the series; and is no mean successor of the other two.

The author is a professor in the École des langues Orientales vivantes at Paris, and is already well known to our readers as the author of "*Les Institutions Musulmanes*," 1921, and more recently "*Le Pèlerinage à la Mecque*."

This volume is intended as a supplement to Guy le Strange's two volumes "*Palestine under the Moslems* (1890) and "*The Lands of the Eastern Caliphate*" (1905), utilizing sources that were not available to le Strange. The basis of the work is the encyclopædic history of El-Qalqashandi, dealing as his title indicates with that part of Qalqashandi's work which concerns Syria. The most interesting part of the work is the lengthy Introduction where the author gives an account of the Mameluk period, particularly the conditions in Egypt where their home was, describing their methods of administration and the functionaries about the Courts, and incidentally bringing out very clearly how utterly important and insignificant was the Khalifa in the period,—a point that needs emphasizing in these days of ecstatic claims by Indian Moslems on behalf of the Khalifate. The body of the translation is of two parts: first, a description of Syria, its physical features, towns, etc.; and secondly, an account of the administrative organization of Syria.

The translator accompanies the text with copious and illuminative notes from other Arabic sources, and adds a number of appendices.

It is hardly a book to read, but is an invaluable book of reference, and the author has increased its value in this direction by adding full indices of names and places, persons and tribes; but there is no map.

ARTHUR JEFFERY.

Der Koran Ausgewählt, Angeordnet Und Im Metrum Des Originals Übertragen. von Hubert Grimme. Verlag Ferdinand Schöningh: Paderborn. 1923. pp. 228. Price 2.85 gold marks.

As the title indicates, this is a new rhymed-prose translation of the Koran, arranged in chronological order with a brief introduction and still briefer notes on foreign words used in the text. The German language lends itself better than the English to reproducing the special literary form which the Koran has made famous. Our readers will remember Friedrich Rückert's translation of the Assemblies of Al-Hariri as a *tour de force* on these lines. Professor Grimme of the University of Münster has succeeded admirably in reproducing the swing and the rhythm, especially in the case of some of the shorter Surahs. The chronological order gives the early Mecca Surahs, followed by two other Mecca sections, and closes with the Medina Surahs. In every respect the book is attractively printed. Z.

The Powers and the Turk: A Protest and a Warning. By Sir George Greenwood, (Some time M. P. for Peterborough). With a Foreword by Sir Edward Boyle, Bart. Palmer: London. 1923. pp. 76. Price 3/6 net.

A political pamphlet by one who makes no apologies for his indictment of the Lausanne Treaty. The abrogation of the Caliphate by the Young Turks justifies his conclusions and makes unnecessary the chapter on Indian and Turkish susceptibilities. The author speaks of the policy of propping up the Turk and of favoring his continuance in Europe as shameful and cowardly, and pregnant with danger and disaster in a not far distant future.

Über den Gnomonschatten und die Schattentafeln der Arabischen Astronomie. Ein Beitrag zur arabischen Trigonometrie nach uneditierten Arabischen Handschriften. By Karl Schoy. Orient Buchhandlung Heinz. Lafaire, Hannover, 1923. 29 pages.

According to the author our knowledge of Arabian mathematics is still limited, and there are many gaps in the literature on the subject. This brief treatise supplements what A. Von Braunmühl wrote and deals specially with unpublished Arabic manuscripts on Trigonometry and its application to the science of chronometry among the Arabs. There is a special section on the tangent and its function, and on the calculation of a shadow on a dial. Of interest to mathematicians only. Z.

Unio mystica: Sehnsucht und Erfüllung. Hafisische Lieder in Nachbildungen, by Georg Jacob. Orient Buchhandlung Heinz Lafaire, Hannover, 1922. 57 pages.

Persische Türkische Mystik. By Max Meyerhof. Orient Buchhandlung Heinz Lafaire, Hannover. 40 pages.

Two brief papers on Persian and Turkish mysticism. That by Meyerhof, after a brief historical introduction, gives eleven mystic odes in German translation with notes, and a bibliography of works in German on the subject. The first little book is by the Orientalist, Georg

Jacob; and consists of some of the odes of Haviz, Askeri, Saadi, etc., to the number of thirty in German poetic version.

Histoire du Maghreb. By Ismael Hamet. Published Editions Leroux, 28 Rue Bonaparte, Paris, 1923. 502 pages. Price 25 francs.

This is the most recent in a series of publications issued by the Institut des Hautes Etudes Marocaines. The author, who is director of the Institute, is well known from his earlier works on Morocco. Because of the wealth of material and the long period covered, (from the time of Idris ibn Abdullah, 788, to the massacre of Europeans at Fez in 1912) the author has condensed the story by the use of synoptic tables and lists of dynasties. He was justified, because the character of Moslem rule and society repeats itself in a succession of dynasties distinguished by degrees of intolerance, sensuousness, and oppression toward those whom they displace in authority. The titles of the chapters indicate the periods covered by this reliable, complete and succinct history. They are the following: Les Idrissites, Les Almoravides, Les Almohades, Les Beni Merine, Renaissance de l'Islam, Les Cherifs Filaliens, La France en Algérie, and Abdelaziz. The bibliography and index are fairly complete, but there are no maps nor illustrations.

The Law of Apostasy in Islam. By Samuel M. Zwemer. Marshall Brothers, Ltd., London & New York. W. P. Blessing Company, Chicago, Ill. pp. 164. Price 6s.

This is Dr. Zwemer's latest book on the religion of Mohammed, the Arabian Prophet. The author in his introduction explains, if we may not say apologizes for writing this book, by calling attention to the amazing claims of recent Moslem propagandists who have constituted themselves champions for the Moslem faith, not only in India, but in London, New York and Chicago. For thirteen centuries Christians have regarded Moslems as fanatical votaries of a religion of violence whose prophet and apostles confronted the world with the Koran in one hand and a sword in the other, offering life to all who would accept Islam and death to all who would reject it.

"Among the laws that regulate the relations between the Moslem community and those who wish to leave it and join some other faith, is the law of apostasy. To show what this law is; how it works in the community and towards the individual; what effect it has had on the relations of Islam to Christianity and how it is necessary to abrogate this law, or modify it that there may be liberty of conscience and freedom to confess Christ—such is the purpose of this little book.

"Recent Moslem writers, especially those of the Woking School, have attempted to show that Islam always was and is now a religion of tolerance."

In the second chapter of the book under review, the author refutes the statements of these modern champions from Islam, who deny the deadly penalties visited on apostates from Islam.

The law of apostasy is still in vogue. Any Mohammedan who embraces Christianity thereby forfeits the protection of Islam and the sentence of death is upon him, and in any Mohammedan country he would be put to death, unless he succeeded in making his escape into another country.

In two chapters our author gives numerous illustrations of the way in which this law of apostasy works; when earnest souls are persuaded of the truth of Christianity and dare to receive baptism and thereby

openly confess their faith in Jesus Christ as their Lord and Savior. Interesting and intensely thrilling these stories are.

"It is the same story in Arabia, Turkey, Afghanistan, Persia, Algeria, India—no mercy for the apostate and no equality or liberty for Christian minorities."

During all the centuries of Moslem domination in Asia and Africa and elsewhere where millions of Christians have lived as serfs (*Zimmies*), thousands have died as martyrs and millions have suffered the loss of all things because they were Christians. The closing chapter of the book treats of hidden disciples.

Dr. Zwemer has demonstrated the truth of his claim that the Moslem Law of Apostasy is the strongest deterrant to the open confession of a Moslem inquirer that he is a Christian. Undoubtedly the dread of persecution and death keeps many a man from even seriously contemplating such an act. The prospect of losing wife and children, more than physical pain, keeps men and women within the Moslem fold. The claim of the Ahmadiyahs that no punishment is ever inflicted for apostasy is absolutely false; the claim that Islam is a religion of peace and toleration has no foundation in truth.

There are other obstacles in the way of the Moslem who may be intellectually assured that Christianity is the true religion—racial and social prejudices and even hatred of Moslems by native Christians, suspicion of motive, born of long periods of Mohammedan tyranny. Perhaps no one has run through a narrower gauntlet of criticism and question in order to test motive for seeking baptism than the Moslem inquirer: No pastor or elder is so rigid in examining such candidates for admission to the Church as he who is himself a convert from Islam. The serious struggle to cut loose from the social and family ties; the danger of becoming an apostate with its sentence of death, which may be executed by any Moslem zealot, who would travel hundreds of miles to accomplish his purpose; the possible loss of wife and children and property—all these united account for the general high standard of the converts from Islam in the Christian Church.

The Christian Church owes a debt of gratitude to Dr. Zwemer for this very important addition to the literature on the work of Moslem evangelization.

E. MORRIS WHERRY.

SURVEY OF PERIODICALS

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

I. GENERAL.

CHINESE TURKESTAN. Lieut.-Colonel P. T. Etherton. (In *The Asiatic Review*, London. October, 1924. pp. 571-576.)

A general description of the administration of the country, and of its relations with China.

LIGHTS AND SHADOWS IN PALESTINE TODAY. G. Agronsky. (In *Current History*, New York. October, 1924. pp. 75-80.)

After noting the ambiguity of Palestine's national status, details some of the progress made since 1921, gives present causes of Jewish discontent, and analyzes the general attitude of the Arabs.

THE TURKISH STRAITS UNDER INTERNATIONAL CONTROL. George A. Schreiner. (In *Current History*, New York. October, 1924. pp. 65-74.)

Considers the general question of the Turkish Straits, the historical attitudes taken thereto by Russia, France, and Great Britain, and the Straits Convention of Lausanne. Small, but clear map.

ZAGHLUL PASHA, EGYPTIAN REVOLUTIONIST AND PREMIER. Anthony Clyne. (In *Current History*, New York. November, 1924. pp. 234-240.)

A sketch of "the stormy petrel of latter-day Egyptian life, inflexible enemy of British rule in Egypt, and Egypt's first Nationalist Premier." Reviews chiefly his career as an agitator, beginning with the year 1912.

II. ISLAM IN ARABIA.

III. HISTORY OF ISLAM.

THE DOWNFALL OF THE OTTOMAN KHILAFAT. Sir Valentine Chirol. (In *The Journal of the Central Asian Society*, London. Vol. XI, pt. III, 1924. pp. 229-243.)

Considers the origin and history of the Caliphate as an Islamic institution; its development into the Turkish Caliphate, with its pan-Islam propaganda; and the drastic measures by which the Turkish nationalists showed what was meant by its abolition. The pointed remarks following the paper are valuable.

ISLAM AND TURKISH NATIONALISM. Snouck Hurgronje. (In *Foreign Affairs*, New York. September, 1924. pp. 61-77.)

One of the leading western authorities on Mohammedanism pre-

sents the evolution of the Caliphate as a purely political institution, devoid of spiritual significance. Discusses also the present possible candidates for the Caliphate.

THE SPIRIT OF ISLAM. *John Dove*. (In *Our World*, New York. September, 1924. pp. 35-39.)

An impression of what the Persian and Arab influences have done to the Islam of Mesopotamia. Author is editor of the *English Round Table*.

IV. KORAN, TRADITIONS, THEOLOGY.

THE APOLOGETIC INTERPRETATION OF SCRIPTURE IN ISLAM AND IN CHRISTIANITY. *Henry Preserved Smith*. (In *The Journal of Religion*, Chicago. July, 1924. pp. 361-371.)

"Draws some striking parallels between a Mohammedan interpretation of the Koran and a certain type of biblical interpretation." Author is professor in Union Theological Seminary, New York.

THE INFLUENCE OF THE DESERT ON EARLY ISLAM. *William Harmon Norton*. (In *The Journal of Religion*, Chicago. July, 1924. pp. 383-396.)

Shows how typical religious emphasis in Islam, such as the equality of all believers, fatalism, the exaltation of divine sternness rather than compassion, the virtues of hospitality, etc., may be interpreted as instances of adaptation to a desert environment.

V. RELIGIOUS AND SOCIAL LIFE.

NATIONALIZING ISLAM IN THE NEW TURKEY. *William Jourdan Rapp*. (In *The Independent*, Boston. October 18, 1924. pp. 275-277, 296, 297.)

Through a discussion of the reforms voted by the National Assembly, considers the secularization of the Turkish state as a novel political experiment in the Mohammedan world.

VI. POLITICAL RELATIONSHIPS.

EGYPT AND THE SUDAN. (In *The Round Table*, London. September, 1924. pp. 667-682.)

A discussion of the respective positions of Great Britain and Egypt in regard to the Sudan. Imperialistic in tone, with a surprised resentment at the continued hostility of Egypt to advice from Great Britain.

EGYPT FOR THE EGYPTIANS. *H. H. Ross*. (In *The National Review*, London. September, 1924. pp. 131-137).

A note, faintly arrogant in tone, on "the hollowness and unreality of the papier-mâché kingdom we have created on the Nile banks and that exists only by virtue of British machine guns."

GREAT BRITAIN AND IRAQ. *Richard Coke*. (In *The Contemporary Review*, London. September, 1924. pp. 332-341.)

A sane and tempered analysis of why the enormously predominant

position which Great Britain has obtained in the Middle East has made difficult the diplomatic negotiations with Iraq; and the reasonableness of some of the protests of the Iraqi to terms in the Anglo-Iraq agreement of last June.

MOSLEM FERMENT IN FRENCH NORTH AFRICA. Elizabeth Knowlton. (In *Current History*, New York. November 1924. pp. 228-233.)

French North Africa is honeycombed with Moslem secret societies working to strengthen Mohammedan unity and class consciousness, and active in proselyting in the desert. What this may mean in regard to strategic diplomacy on the part of the French Administration is suggested through a brief survey of conditions in Tunisia, Algeria, and Morocco.

THE SUDAN. Arthur Merton. (In *The Nineteenth Century*, London. September, 1924. pp. 434-442).

Traces the history of the Sudan in its relations to both Egypt and Great Britain; quotes the pledges to the Sudanese given by the British, and shows the falsity of the claim put forward by the Egyptians that the administration of the Sudan, as an integral part of the Egyptian kingdom, should be given over to its control.

VII. MOHAMMEDAN MISSIONS.

MISSION WORK IN MODERN EGYPT. W. D. S. (In *World Dominion*, London. September, 1924. pp. 113-117.)

Against a background of shifting races, classes, and political conditions is traced a vignette of mission problems and opportunities—with the Christian schools in the foreground.

"THERE IS NO GOD BUT GOD." Paul Harrison. (In *Asia*, New York. October, 1924. pp. 781-785, 823-825.)

An appreciation of the power in the religion of the Arabs, and especially of those elements in it which can raise the question of the subtitle: "Can the Arab—rock-ribbed Fundamentalist in Islam—lead the primitive world in Christianity?"