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EDITORIAL

THE GOSPEL OF THE RESURRECTION

The human heart hungers for the eternal and the infinite. Men believe in immortality because of the intrinsic incompleteness of the present life, because they have observed that character often grows even when the faculties begin to decline, and because of the imperative clamor of our affections. Love is stronger than death. Something within us echoes to this Voice of the Universe, and souls are drawn forward irresistibly on this one path to their eternal home. All things turn towards the heart of God, their source and also their end. "He who proclaims the existence of the Infinite," said Louis Pasteur, "and none can avoid it—accumulates in that affirmation more of the supernatural than is to be found in all the miracles of all the religions; for the notion of the Infinite presents that double character, that it forces itself upon us and yet is incomprehensible. When this notion seizes upon our understanding, we can but kneel. I see everywhere the inevitable expression of the Infinite in the world; through it the supernatural is at the bottom of every heart." Science speaks of infinite space, infinite time, infinite numbers, infinite life and motion. "He hath set eternity in their hearts." (Eccles. 3: 11.)

Not one of the non-Christian religions (with the possible exception of one form of Buddhism) teaches anni-

hilation. None believe that death ends all. Most of them, but especially Islam, emphasize that what takes place after death is supreme, and decides the eternal destiny of the soul. Although the eschatology of Islam is vitiated by crass ideas of the terrors of the tomb, the process of resurrection and the carnal nature of the Paradise promised to believers, and the Pit for the ungodly, the belief in a future life is real and universal. Casanova, Miguel Asin and Tor Andrae, not to mention other scholars, have recently proved, each from a different angle, that this terror of the Judgment Day was the keynote of Mohammed's earliest message.¹ The Mecca *surahs* revert again and again to the brevity of life, the certainty of resurrection and the awfulness of coming doom:

"In the name of the merciful and compassionate God. When the heaven is cleft asunder, and when the stars are scattered, and when the seas gush together, and when the tombs are turned upside down, the soul shall know what it has sent on or kept back! O man! what has seduced thee concerning thy generous Lord, who created thee, and fashioned thee, and gave thee symmetry, and in what form He pleased composed thee? Nay, but ye call the judgment a lie! but over you are guardians set, noble, writing down! they know what ye do. Verily the righteous are in pleasure, and, verily, the wicked are in hell; they shall broil therein upon the judgment day; nor shall they be absent therefrom." (Surah LXXXII)

"Has there come to thee the story of the overwhelming? Faces on that day shall be humble, labouring, toiling,—shall broil upon a burning fire; shall be given to drink from a boiling spring! no food shall they have save from the foul thorn, which shall not fatten nor avail against hunger!

"Faces on that day shall be comfortable, content with their past endeavours,—in a lofty garden wherein they shall hear no foolish word; wherein is a flowing fountain, wherein are couches raised on high, and goblets set down, and cushions arranged, and carpets spread." (Surah LXXXVIII)

"When the sun is folded up, and when the stars do fall, and when the mountains are moved, and when the she-camels ten months' gone with young shall be neglected, and when the beasts shall be crowded together, and when the seas shall surge up, and when souls shall be paired with bodies, and when the child who was buried alive shall be asked for what sin she was slain, and when the pages shall be spread

¹ Cf. Casanova, "Mohammed et la Fin du Monde" (Paris, 1911); Miguel Asin, "Islam and the Divine Comedy" (London, 1926) and Tor Andrae, "Die Person Muhammeds" (Stockholm, 1918) and "Der Ursprung des Islams und das Christentum" (Upsala, 1926).

out, and when the heavens shall be flayed, and when hell shall be set ablaze, and when Paradise shall be brought nigh, the soul shall know what it has produced." (Surah LXXXI)

Mohammed was a preacher of the Apocalypse. The day of account when heaven and earth would stand stripped before the Judge of all powerfully laid hold of his imagination. The climax of the short creed of six articles, on the lips of every Moslem, is everlasting life (*al ba'ath ba'd al maut*). Early tradition has written its elaborate commentary on Mohammed's eschatology; with eager skill describing Heaven and Hell, the Bridge, the Scales, the Pool, the Tree of Life and the Tree of Eternal Death (*Zaqqum*), in lurid colours. One of the "best-sellers" on the book-stalls in the world of Islam is the manual entitled *Daqa'iq-ul-akhbar fi'l-jannati wa'n-nar* (Accurate Facts on Heaven and Hell). It has been translated into all the leading vernaculars, and is known everywhere.

Some say, "The Moslem Faces the Future" and "Young Islam Is on Trek," and then proceed to describe sundry social, economic and political events on the near horizon. But the sincere Moslem has ever had a wider horizon, and faces the future a great way off. He is on trek to the far country. This world is a stage or market-place passed by the pilgrims on their way to the next. The world is like a table spread for successive relays of guests who come and go. Life is like a lamp, the light of which falls upon the walls wherever it goes. The heart is the wick of this lamp, and when the supply of oil is cut off, the lamp dies. But this is only the death of the animal soul; the second soul is spiritual and eternal. Death is not an interruption, but a connecting link, a door that opens upon the hidden realities. As Al Ghazali expresses it, "Men are now asleep, when they die they wake up." What shall it profit a man if he gain the whole world and lose his Paradise, is a question the mystics have often proposed to the worldly and the heedless.

The burial rites and the funeral services of Islam deeply impress the sympathetic observer. The face of the dying is turned toward Mecca. At the last breath those present say reverently, "Verily, we belong to Allah, and to Him do we return." The washing of the body, the grave clothes, the burial procession and chant, the prayers offered, the shape of the grave, and the instructions read to the corpse before the visit of the angels of the tomb—*Munkar* and *Nakîr*—all this when rightly understood is a compelling argument for missions. Because our Moslem brethren see the invisible world, hear inaudible voices, and try to lay hold of intangible realities, they will never be attracted by a missionary message that is not other-worldly. The Moslem knows that Jesus raised the dead. The story of Lazarus, referred to in the Koran, is enlarged in their traditions. It was at the grave of Lazarus that Jesus preached the Gospel of the Resurrection. "I am the resurrection and the life, whosoever believeth in Me, though he were dead, yet shall he live, and whosoever liveth and believeth on Me shall never die." This was also the heart of Paul's message. He preached Christ and the resurrection. He knew no other gospel. "Now, brothers, I would have you know the gospel I once preached to you, the gospel you received, the gospel in which you have your footing, the gospel by which you are saved—provided you adhere to my statement of it—unless indeed your faith was all haphazard. First and foremost, I passed on to you what I had myself received, namely, that Christ died for our sins, as the Scriptures had said, that He was buried, that He rose on the third day as the Scriptures had said . . . if Christ did not rise, then our preaching has gone for nothing, and your faith has gone for nothing too. Besides, we are detected bearing false witness to God by affirming of Him that He raised Christ—whom He did not raise, if after all dead men never rise." (I Cor. 15:1-3, 14, 15; Moffatt's version.) We must stress in our

preaching this the very heart of our message. Jesus was victor over death. There is no terror of the tomb. He, not Mohammed, has brought life and immortality to light in the gospel. If in this life only we had hope in Christ, our message and we ourselves would be most miserable. But we are ambassadors of the Conqueror of Death, the immortal King of Glory. Our gospel for the Moslem concerns eternity, and is therefore of infinite value. All our institutions, organizations, equipment and methods are only means to an end—the scaffolding for the house not made with hands, eternal in the heavens.

The social gospel has its place and its power; Islam needs to understand the ethical content of the gospel message, and its severe demands; but nothing can so appeal to the individual as the gospel of the resurrection. There is no aspect of our message more timely than this. Indeed we are progressives in theology if we carry this message to the non-Christian world. As Dr. Deissman told the delegates at Lausanne, "For the last thirty years or so the discernment of the eschatological character of the Gospel of Jesus has more and more come to the front in international Christian theology. I regard this as one of the greatest steps forward that theological enquiry has ever achieved. We today must lay the strongest possible stress upon the eschatological character of the Gospel, which it is the practical business of the Church to proclaim: namely, that we must daily focus our minds upon the fact that the Kingdom of God is near, that God with His unconditioned sovereignty comes through judgment and redemption, and that we have to prepare ourselves inwardly for the *Maranatha*—the Lord cometh."

This indeed is our missionary message, the Everlasting Gospel of One who came, who died, who rose, who ascended and who is coming again. From Bethlehem and Calvary, from the Empty Tomb and from the clouds that hide Him from view, there streams the light of eternity.

Because "God hath set eternity in *their* hearts," "we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." The gospel of the resurrection is alike the token of our apostleship and the test of our sincerity in the world of Islam. If we fail here, will not the Moslems on the street as well as

"The angels from their thrones on high
Look down on us with wondering eye,
That where we are but passing guests
We build such strong and solid nests;
But where we hope to dwell for aye
We scarce take heed a stone to lay."

The great ellipse that includes the content of our message to the non-Christian world may be drawn as widely as possible, but it always has had and always will have two foci—the death and the resurrection of Jesus Christ, and their relation to sin and eternal destiny. This is the gospel of the resurrection.

Cairo.

S. M. ZWEMER.

CANON WILLIAM HENRY T. GAIRDNER OF CAIRO

It is with the deepest regret that we record the death, in Cairo, of our Associate Editor Canon W. H. T. Gairdner, a Missionary of the Church of England. He died on May 22d after a long and painful illness and was buried in the Church Missionary Society's cemetery at Old Cairo. Canon Gairdner was born fifty-four years ago at Ardrossan, in Scotland, a son of the late Professor Sir W. T. Gairdner, K. C. B., of the University of Glasgow. As missionary, theologian, author, linguist, Arabist, poet, he has left a deep mark on our knowledge of Islam, of the technique of teaching the Arabic colloquial, and, above all, on the method of interpreting Christianity to the Moslem mind. As a missionary he believed in evangelism by speech and in print and in thoroughly understanding the ideas of those whose minds and hearts he strove to reach. A great part of his later life was given to the training of younger missionaries in the same methods and it is largely his work if the younger men and women on the Moslem field are facing their task with a deeper understanding of its problems. A fuller appreciation of Canon Gairdner's work will appear later.

DUNCAN B. MACDONALD.

A DUPLICATE IN THE KORAN; THE COMPOSITION OF SURAH XXIII

Professor Barth (Der Islam VI p. 130) pointed out that in Surah XXIII, v. 101 does not connect with what precedes. Looking back through the Surah, we find a passage, vv. 66ff., which is difficult to interpret on the assumption that it is Meccan, as the greater part of the Surah undoubtedly is. It becomes much more intelligible if we suppose it to have been composed in Medina, and to have been directed against the Meccans, when its wealthy men (*mutrafihim*) were becoming disturbed at the prospect of ruin, which the Prophet's activities in attacking their caravans were opening up to them. This passage begins with the same words (*hatta idha*) as vv. 101ff. The main idea of the two passages is the same. Both describe the effect upon the unbelievers of the actual coming of "punishment" upon them. In 101ff. it is death, resurrection, judgment and the punishment of Hell, which are dramatically described. In 66ff. it is some punishment not particularly specified, which has thrown the wealthy unbelievers into perturbation. There are other similarities between the two passages, compare v. 107 with v. 68. If now we connect vv. 101f. with v. 65 we find that the phrase *fimā taraktu*, which is unintelligible where it at present stands, at once finds its explanation. The unbeliever, threatened with death, asks that he may be restored in order that he may have a chance of acting uprightly in regard to that which he has left undone. V. 65 says that "they have works *short of that*, which they will continue to do, until . . ."

It seems clear that Mohammed substituted the one passage for the other, in the early stages of his career in

Medina. In the meantime he has found a more effective threat against the Meccans, than the preaching of resurrection and judgment had proved itself to be. This confirms the view which I expressed in my book "The Origin of Islam in its Christian Environment" in connection with his use of the term *furqān*, that Mohammed regarded the warlike activities of the Moslems against the Meccans as the execution of the divine punishment which was due to fall upon the unbelieving city.

How far the substitution of one passage for another in the Surah extended is difficult to determine with certainty. But vv. 80ff. do not connect very well with v. 79, and would come better after v. 117. Perhaps then we may take these as the limits of the duplicate passages.

The Surah as a whole shows traces of Medinan revision. Vv. 1-11 are early in style, but the passage is an adaptation of LXX, vv. 22ff., and need not therefore be early. It contains a couple of verses, 6 and 7, which are almost palpably Medinan, though they occur also in LXX. The Medinan origin of 66ff. being assumed, I incline to think that this passage also belongs to the Medinan revision, and that the verses 6 and 7 were transferred from here to the similar passage in LXX.

Vv. 12ff. is also early in style, but treats of a common theme, and has perhaps been adapted. The mention of "clay" in connection with the origin of man is at the earliest late Meccan.

Vv. 17ff. is also an adaptation of an early theme, but the mention of the seven cycles or heavens does not belong to the early treatments of it. The list of the blessings which Allah has created for man ends (v. 22) with the mention of the ship (*al-fulk*) upon which men ride as they do upon animals. This leads to the apparently irrelevant story of Noah vv. 23ff. Hirschfeld regards this as an intrusion into the Surah, as also the prophetic tales which follow. This, however, is not so certain. Mohammed regarded the ship, like the animals, etc., as a

proof of God's benign creative power, and one at least of the main points of this version of the story of Noah is that the Ark, the prototype of all ships, was made under the eye of Allah and at his suggestion (*wahyun*), v. 27; cf. also v. 29 with XLIII, v. 11f. Whether or not the story belonged to the original form of the Surah, it at least contains an indication of its own date; for the prayer for a good settlement, v. 30, shows that the idea of a migration from Mecca was in Mohammed's mind. The passage is therefore late Meccan.

The story of Noah leads to other tales of Judgment vv. 32ff. These, however, are told in formal fashion without names or details. Perhaps *as-saiha* (v. 43) may indicate that Thamūd was in mind, but on the whole as Horowitz (*Koranische Untersuchungen* p. 20) says "the scheme of the tales of judgment has been completely given up." The passage ends with a short account of Moses and Aaron, vv. 47-50. In all these rather formal stories, the main point is the rejection of a prophet who is only a man like themselves.

The reference to Moses in vv. 51ff. is in a different strain, and the knowledge that the distinction between Jews and Christians is a matter of Scriptures is either very late Meccan or early Medinan. V. 56 seems almost to indicate that the break with the Jews is already in Mohammed's mind. But probably the insertion ends with v. 55, and v. 56 would then have originally followed v. 50, and have referred not to those who had cut up the Scriptures (v. 55) but to the Meccans. Only if we could be sure that Mohammed considered what v. 56 would imply coming immediately after vv. 51-55 would we have an indication of the time when these verses were inserted.

Vv. 56-65 describe, in contrast to those who think that the wealth and children with which they are endowed are good things, those who in the Prophet's doctrine are hastening towards the real good things and will come

first to them. The unbelieving Meccans, however, fall short of that standard (v. 65). Upon this followed originally the passage 101ff. for which as has been shown above the present 66ff. has been substituted, picturing the Meccans "lowing like cattle" at the punishment which is now falling upon them. They are reminded that their "lowing" is now of no use. They had had ample opportunity, but had been too high and mighty to listen to the message. V. 69 was declared by Barth to be "unconstruierbar." The difficulty lies in *sāmīran*, for which he proposed to read *summaran*. The suggestion is worth considering, but perhaps if we keep the text as it is, and translate "avoiding one who held night discourse," we may see in it a reminiscence of the Meccan taunt, that Mohammed had been helped to his revelations by outsiders, and had had the stories which he retailed, recited to him morning and evening. For *am* in the next verse Barth proposed to read *idh*, evidently feeling that there was something wrong with the statement which is implied that the message had come to their fathers of old. But the text is correct as it stands. Mohammed has simply changed his point of view. Whereas in earlier days he had described himself as a warner sent to those who had never been warned before, he has now familiarized himself with the idea of a succession of prophets sent to the same people or to the world, (cf. v. 32 and v. 46). Perhaps he has by this time associated Abraham with Mecca, but even in v. 85, which is Meccan, the unbelievers are represented as saying that "their fathers had been threatened in the same way." V. 74 belongs to the Meccan controversy, and the tense in vv. 72-76 would seem to indicate that some part of the discarded passage had been retained or at least that the prophet has fallen into Meccan language. With v. 77 we return to the Medinan situation. V. 78 would seem to imply that some other form of "punishment" had already fallen upon the Meccans, but the nature of it is not indicated. Perhaps the

famine which is spoken of in Tradition was a historical fact. It would fall mainly upon the poor, and would not affect the heads of the opposition to Mohammed. The present punishment hits directly at them.

If now for this passage we substitute vv. 101ff. there is plain sailing, as far as v. 113. The unbeliever is pictured at the point of death, praying that he may be restored to life, that he may act uprightly in what he had formerly left undone. The prayer is useless, "there is a barrier behind them until the day they are raised up." When that day comes and deeds are weighed, they find themselves condemned, and taunted with unbelief of the signs which had been recited to them. With the fire already scorching their faces they plead for another chance, but they are hounded to Hell and not allowed to speak, and as they slink away are further taunted with the ridicule they had heaped upon those who professed belief, and informed that the latter are now to be rewarded for what they suffered. Here (v. 113) the passage might well end, and perhaps was intended so to do. In the following verse those who had been forbidden to speak are now invited to answer a question: "How many years had they remained in the earth?" They reply that they had only remained a day or part of a day, and they are assured that they had really only remained a little while. This seems inconsistent and irrelevant. But perhaps it is not too much so, to be allowed to stand as part of the passage by one accustomed to Mohammed's style. For it is his answer, thus projected upon the background of the Judgment Day, to the "dust and bones" argument of the Meccan scoffers. The dead may have become dust and bones, but in God's eyes, and in their own eyes when they are resurrected, the time is not long.

Finally comes the scornful question: "Did they think that God had created them for fun, and that they would not be raised again?" The Judgment scene closes, and the passage ends with an ascription of praise to Allah,

and a challenge to those who call upon other gods to produce a proof (*burhān*) of their existence.

This might have brought the Surah to a close. But what then of what follows the inserted passage which has displaced this in the Surah as it stands, vv. 80ff.? It certainly does not connect with v. 79. It returns to the theme of v. 12ff. which was interrupted by the story of Noah. But that passage is spoken by Allah in the first person plural, while this passage speaks of him in the third person. The hypothesis that the mention of the ship had led to the intrusion of the story of Noah into the middle of a continuous passage the conclusion of which is here given, must therefore be rejected. But if we suppose v. 80 to have originally followed v. 117 we have at least a possible connection. Allah has already been spoken of in the third person in the ascription of praise. Further Mohammed has just challenged the unbelievers to produce a *burhān* for any god besides Allah, and we may suppose him to be led on by this to produce a *burhān* for Allah. If not here a new word, it is at least one which he has comparatively recently got hold of, and according to his manner he would be disposed to linger on it. As a matter of fact the passage does contain an argument for the uniqueness of Allah of a more formal kind than is exactly frequent in the Koran. He is stated to be the originator of man and of his faculties, of life and death, night and day. Then comes a digression which represents the unbelievers in the face of all this, bringing up the old "dust and bones" argument. This may indicate how much that argument was at the time in the Prophet's mind, and help to explain the somewhat inconsistent intrusion of the answer to it into the Judgment scene above. Advantage is then taken in a series of verses (86-91) of what the unbelievers do admit with regard to Allah. Finally comes the argument that if there were anything of the nature of god besides Allah, then each god would take what he had created, and set themselves

up one against the other. We may note that what sounds like an echo of this appears in the inserted passage (v. 73), which helps to confirm the impression that this passage originally formed part of the Surah. The passage then closes with a short ascription of praise to Allah (93c-94). There then follow a series of short prayers introduced by "Say." One is always suspicious of such passages, especially at the ends of Surahs where a collection of disconnected tags frequently appears. The most suspicious verses here are 95-97 in which the Prophet prays that whether he sees the execution of what is threatened or not he may not be placed among the wrong-doing people. This, implying the possibility of a Judgment upon Mecca in the Prophet's lifetime, seems to come from a different atmosphere than that of individual death followed by a general resurrection and Judgment, which is the implication of the discarded Meccan passage. But the previous part of the Surah with its tales of Judgment had implied the falling of Judgment upon Mecca for its rejection of the message, and probably at this stage Mohammed had not clearly distinguished between the two things. At any rate he had not yet conceived the idea of himself executing the "punishment" upon the unbelieving city, but was concerned with dissociating himself from it (cf. above in regard to v. 30).

Further v. 118, which will, now, after the restoration of the discarded passage to its place, follow v. 100 (cf. Barth's remark in the article above cited), arises clearly out of v. 111. So we may, though with some hesitation allow that these verses 95-100, 118, formed the original conclusion of the Surah. The transference of 118 to its present position, while 95-100 were left where they stood, is probably due to its similarity to v. 111. The transference of the discarded passage to the end carried this verse along with it.

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RICHARD BELL.

NEW DEVELOPMENTS IN MOSLEM LANDS

Whatever may be the country under consideration, it will invariably be found that developments and movements are, in the last analysis, nothing else than the expression in thought and action of certain basic and formative ideas. If then we wish to understand the present situation in Moslem lands aright, we must, first of all, grasp what these ideas are, watch them struggling into recognition, see them challenging the old ideas, winning their way here, losing ground there, and, all the time, hampered by the natural inertia, prejudice and illogicality of human nature. And we shall find some of the most dynamic of these ideas, even after they have triumphed over the deeply entrenched customs of the past, leading only to disappointment and disillusionment, because they have failed to achieve all that was hoped of them; because, in other words, they did not fit the facts.

The most potent of these mental forces in Moslem lands during the past decade has been the idea of "Nationalism." Here, it was hoped, had been found the golden key that would unlock all doors; here all internal and external problems were to find their solution. On the side of internal politics, this new power, this devotion to the common ideal of a united nation, was expected to link together the widely divergent elements that constitute the population of most Moslem lands, bridging not only the gulf between the western-minded effendi and the old-fashioned sheikh in Egypt, and between the orthodox Sunni and the heterodox Shiah in India, but also that between the Coptic Christian and the Moslem in Egypt, and between the Hindu and the Moslem in India. The

idea of Nationalism was to provide a basis of unity deeper than the cleavages of sect or of religion. The doctrine of "self-determination" as propounded by President Wilson was eagerly caught up, especially by those Moslem peoples that were under the control of a European administration, and the assumption was usually made both by the European powers and by the Moslems themselves that self-government when applied in practice meant some form of "democracy."

Nationalism, self-determination, democracy—here lay the trinity of political ideas upon which the hopes of the whole Moslem world were fastened. In external policy, this new movement meant that the Pan-Islamic ideal of Sultan Abdul Hamid and Enver Pasha gave place, though not without a long struggle which may not yet be ended, first to the Pan-Turanian, Pan-Arab idea, the idea of binding together all the Turks in one political unity and all the Arabs in another, and then to the purely nationalistic idea of Turkey for the Turks, Syria for the Syrians, and Egypt for the Egyptians. It meant a movement for the withdrawal of European political and commercial predominance in Moslem lands, for the abolition of the Capitulations, and, in Turkey, for the expulsion by transfer of the Greek and Armenian minorities.

Now before we proceed to consider to what extent these new ideas have succeeded in ousting the old ideas, and to what degree they have fulfilled the hopes of their protagonists, two observations must be made. The first is that it was inevitable that we should begin with the new *political* developments in Moslem lands rather than with the social, ethical or religious developments. The reason for this is that politics today are the pivot, around which the life of the Near East turns, and we must begin with what comes first in the mind of the average Moslem, rather than with what comes first in our minds. The second observation is that we must not expect to find precisely the same results accruing from this clash of the new

and the old in all Moslem lands alike. Just as Islam itself appears to have assumed a somewhat different form according to the character and beliefs of the people to whom it came, so to-day, when the grip of the old Islam is slackening, we observe the emergence of those ethnological and even philosophical differences, which distinguish one Moslem nation from another. Each nation, therefore, constitutes to a great extent a separate stage upon which its own special drama is being enacted.

With this caution in mind, we may return and see how far "Nationalism" has proved in practice to possess the resources that were claimed for it. Not many months elapsed after the conclusion of the Great War before the total divergence between the aims of the progressive and the reactionary forces within Islam itself appeared. This divergence culminated in the withdrawal by the Turkish National Assembly of all political power from the Caliph in 1922, and his expulsion from Turkish territory in 1924. Turkey did not wish for any liabilities in the form of foreign complications due to the presence of the Caliph. The Moslem code of law, of which the Caliph had been the nominal executive, was replaced by the Swiss civil code, and the Turkish National Assembly adopted and enforced a number of measures, which suppressed those institutions upon which the power of the reactionaries rested.

This act of Turkey dealt the death-blow, in turn, to the movement for Moslem-Hindu union in India. The Moslem leaders were shocked and startled by what they regarded as a sacrilegious act. Anti-Hindu outbreaks, which had already begun in South India, spread to other parts of the country, and the peace of India has been broken ever since by periodic rioting. In Egypt we find a not dissimilar story. Such autonomy as the country now possesses appears, when translated into practice, to exhibit slight difference from a Moslem government with an anti-Coptic bias. Thus the curious situation has been

created that many in India and not a few in Egypt have come to see in the continued presence of the British government for the time being the only power that can ensure order and pave the way for future progress.

There is hardly a Moslem country from which we do not hear of constant strife between the young progressives and the *mullahs* or *mujtahids* or *sheikhs* who stand for reaction. The struggle centres round the question of what we may call loosely the separation of Church from State, the question of the control by the government of all educational institutions (even of El-Azhar University itself), and the question of liberty of conscience.

Thus we see that the idea of "Nationalism" as a unifying factor has failed to achieve what was asserted of it, while the accomplishment of "self-determination" in a land like India, which is torn by racial feuds, presents a peculiarly difficult problem. And if we look closely enough, we shall see that "democracy," too, that third great political idea, has not proved capable of practical application in countries which are largely illiterate. Where democracy *does* appear to be functioning successfully, we shall find, at nearer range, that it is in reality a form of autocracy, as, for instance, in Turkey and Persia.

This endeavour to adopt a political outlook, modelled on Western forms, and the failure now described to accomplish it in practice might have led, one would have thought, to closer co-operation between the progressive leaders of the East and the West. It is, to our mind, one of the most regrettable features of the present situation that at a period of development when the wealth of experience of the European powers would have been of the greatest possible value to the East, there should have been handed down such a heritage of misunderstanding and suspicion from the policy of commercial and imperialistic expansion which dominated Europe during the 19th century that that help when offered is almost invariably misrepresented and rejected. British action,

whatever its motive, is interpreted as imperialistic. The attitude of superiority which has so often characterized the British official has more often than not alienated the sympathies of the people, even when his whole life was devoted to the service of that people. The League of Nations is almost totally suspect, chiefly because of French action in Syria. Hence Moslem governments look favorably towards Russia, not, we are convinced, by reason of any partiality towards Bolshevism, which most of them fear more than anything else, but because for the moment a convergence of interest dictates such a policy.

Experience, we find, has taught the nationalists one great lesson, that their ideals in the political sphere can never be realized without a revolutionary change in the social and intellectual spheres also. All classes of the community, it is felt, must be educated up to these great political ideals. Almost every Moslem land has today a policy of progressive educational development, with a view to introducing compulsory elementary education within a decade or two. It is a policy which, in the more backward countries, like Afghanistan, is meeting with the staunchest opposition of the mullahs, who are apprehensive of the reaction of the new education, not merely upon the respect of the masses for the Koran, but also upon their own position. But they are fighting a losing battle. Even El-Azhar, the bedrock of orthodoxy, has been obliged to open its curriculum to modern subjects, in order to allow its ex-students a chance to compete for a living in this rapidly changing modern world.

Hand in hand with this progress in education comes a movement for the emancipation and elevation of womanhood. Very few thoughtful Moslems are content with things as they are today. Most are agreed that the age of marriage should be raised; that polygamy should be abolished or severely restricted; that divorce should be made more difficult; and there is also a very important

movement to give women equal rights in the eyes of the law with men. Another fact of great significance is that no small part in this agitation for a wider and richer life for women is being taken by women themselves. But the opposition is still powerful, and it is not always obscurantism. There is a real fear even in the hearts of progressives lest the standard of Eastern womanhood should fall—we regret to say it—to the level of so-called Western “civilization.” And so we must not regard, for example, the opposition to the movement for the abolition of the veil for women as in all cases a sign of reactionary tendencies.

For the greater consolidation of these educational and social movements there is springing up in most Moslem lands an entirely new literature of newspapers and periodicals, of magazines and books, largely influenced by French and English models, and characterized by a definitely historical and scientific outlook. This literature is even forging for itself a new mode of expression in the form of a simple classical Arabic, which is neither the Arabic of the Koran nor yet the Arabic of the common people. And because of its language, as well as by reason of its scientific outlook, this new literature is being opposed by the *mullahs* and other reactionaries. There is, perhaps, no question which is more commonly discussed in the Arabic press of Egypt than that of the relation between religion and science.

It was inevitable that this new scientific outlook should revolutionize the economic condition of Moslem lands. Such development as the West has achieved was commonly supposed to be traceable to its interest in scientific research, and to its consequent control over the forces of nature. Why should not Moslem lands in this new era arm themselves with this new weapon? If they were to do so, they must first overcome certain ingrained prejudices of human nature, of pride of race, and lack of mutual trust, as well as certain Koranic prohibitions such as that against usury. There is now no doubt that

the new economic policy has won its way to the fore, and the Turk, who once considered trade a disgrace, is now ambitious to take the place of the Greek and Armenian merchant. In the same way, the scientific spirit is driving out the apathy of the extreme fatalistic doctrine, which attributes all activity to the direct working of God. New productive enterprises are being fostered, and "Support home industries" has become a slogan even in Afghanistan, where, it is said, the Amir cuts with a sharp penknife pieces from the cloth of garments which he sees to be of foreign texture!

Moslem lands are passing through a social and economic revolution, whose primary objective is to equip the Moslem nations to take their place on a level of equality alongside the civilized nations of the West. But, in adapting from the West the ideas and the practices which its social life implies, there is a very real danger lest what is copied should prove to be the external form rather than the inner spirit of civilization, and, also, lest along with the virtues and ideals of Western society there be acquired a greater measure of its demoralizing practices and conventions. The moral standards of Moslem lands were never remarkable for their purity or loftiness, but there probably never was a period in the history of Islam when intemperance, drug-taking and immorality in all its forms were so rife or so widespread; and this is especially true precisely of those effendis who aspire to be the most Westernized. With the loosening of the religious, ethical and social sanctions of Islam, the moral restraints of the old religion have been withdrawn, and there has been little to take their place. There is an obvious need for a new moral motive, for a new ethical dynamic. But where are they to be found?

When we turn to the daily press, which is the best mirror of popular thought, we find that the main appeal for a higher standard of individual and national life is addressed not to a religious motive (though there is no

reserve in the East on matters of religion) but to the desire for progress and the needs of the country. The call rings out for men and women to make sacrifices in the service of their nation, to execute social reforms, and to support philanthropic institutions. But this "nationalistic" appeal is very much weakened by the fact that there does not as yet exist in Moslem lands a progressive public opinion, making for righteousness. The virtues of truthfulness and honor, of purity and fair-play may be extolled on paper, but they are unsupported by any public school spirit, or by any Christianized public opinion, which might give them vitality and practical strength. And, all the time, there are the ingrained habits of centuries of *baksheesh* and intrigue impeding idealism and retarding the work of reform.

Thus Moslem leaders are confronted with the question whether this trinity of social ideas, of education, of the emancipation of women and of scientific development, is capable of creating a new ethical motive and a new ethical dynamic. The example of the West on these matters does not afford much ground for encouragement. The Great War drove home the truth that modern education is as liable to be employed for destructive as for constructive purposes, and the same is true of scientific and economic development, while the liberty of women needs to be closely safeguarded, especially in rapidly changing countries, lest it turn into licence. Furthermore, the Western education which has hitherto predominated in such countries as Egypt has aimed primarily at producing clerks for government offices rather than at developing leaders with moral character.

It is, then, of vital importance to ascertain whether there is anything in the religious life of Islam, as it exists today, which is capable of supplying this ethical motive and dynamic. At this point, however, a peculiar difficulty waylays us. For the sake of convenience we have spoken freely, as most writers on Islam do, of the pro-

gressive and the reactionary forces in Moslem lands, as if these represented two clearly distinguishable types, but in reality there exists in Islam as it is today a more numerous and a more complex intermixture of religious ideas and groups than may be found, perhaps, in any other religion of the world, not excluding Hinduism and Christianity. It will be worth our while to pass these groups rapidly before our minds, and to take note of what message they have for the modern world.

At the one extreme of the line stand the Wahhabis, the men of the Arabian desert, the Puritans of Islam, the stalwart supporters of the doctrine of the literal application of the teaching of the Koran to every department of life. Side by side with them rank the Sennusi, their disciples, the missionary propagandists of Islam in Africa, the terror of European diplomacy in that continent. And near them in the line may be found the eschatologists, drawn largely from the ranks of the poorer Berberine and Riffs, whose one hope rests upon the appearances of a *Mahdi*, who will save the world of Islam from its present plight. Valuable as the doctrines of these groups may be in upholding the primitive and rather low standards of Islam, they are patently inadequate for the needs of the modern world.

The next group we notice is that of the great body of orthodox Sunnis, the followers of the four traditional schools of Koranic interpretation, and the bulk of the Shiahs—for the large majority of these two schools, with all their differences, resemble one another at least in their general satisfaction with the ways of the past. Conservative in thought and custom, they give ground but slowly to the forces of Western civilization. Their leaders are the *mullahs* and the *sheikhs* and the *mujtahids*, the majority of whom are afraid lest the new movements within Moslem lands should deprive them of their hold upon the masses. Again we find here no adequate message for modern life. The old Islam, no doubt, em-

phasized strongly right belief and correct ceremonial practice, but its influence on the moral and spiritual life was, except in rare individuals, deplorably weak.

As we pass further along the line we come upon groups who in varying degrees have been attracted by the progressive and scientific ideas of the West, and have endeavoured in different ways to combine these ideas with faith in the truth of the Koran. Lack of space will prevent us from explaining how in a multitude of divergent ways this compromise has been effected. With some Moslems it is the truth of the Koran that must be vindicated at all costs; with others it is the new mode of thought that must be accepted, whatever the cost. So far can this process of abandoning what are regarded as antiquated elements in Islam be taken, that eventually we reach the group that maintains that Islam is limited in its scope to the conscience of the individual, and that it has no right to meddle with legislation or social conditions.

It is not easy to estimate the spiritual power of such divergent schools of thought. Much, nay rather everything, depends upon what they omit and what they insert. There is no hesitation on the part of some in borrowing freely from our Christian conceptions of the character of God and of human duty, and in claiming that these are really Moslem doctrines. It is no unusual thing to hear effendis asserting that Judaism, Christianity and Islam are in essence one and the same, and are merely different roads to a common goal. It is, we are convinced, an error to suppose that, because the old Islam seems to be weakening wherever education spreads, there will be no power in that faith in the future. If Islam was largely, as we believe, a composite religion of human fashioning, and yet has swayed the hearts of millions of men down the centuries, because it contained just enough truth to grip them, so we are convinced that a new Islam, which has adjusted itself to modern conditions, may in the future prove to be as powerful a force in the world as the

old Islam, and an equally confident challenge to Christianity. There is emerging in many Moslem lands an ethical monotheism, whose moral and social ideals are at least as high as those which are current in good English literature today.

And now let us pass on towards the other end of our line. Here we meet men who have come to the conclusion that, whatever value religion may have had in times past in promoting social evolution and in providing ethical sanctions, it has really no place in the life of the twentieth century. Religion appears to them to be mainly composed of superstitions, and to be a positive handicap to progress today. And yet they feel the need of something spiritual in life, and they do not know where to find it. All kinds of modern excrescences from Islam, like Bahaism and the Ahmadiya movement, are tried and found wanting. Others turn to the primitive religion which reigned in their land before Islam entered. Others experiment with Theosophy. But by far the largest number just lapse into agnosticism and scepticism. It is a strange medley of thought, and none of it, we believe, can give satisfaction.

A review of the facts discloses the extent and variety of the religious cleavages that exist within modern Islam. The resultant clash of thought is simply tremendous. One group pillories another. The Wahhabis are described by the Indian Sunnis as "full of bigotry and intolerance, ignorance and want of culture, and of the knowledge of the principles of government." Dr. Taha Hussein, a thorough modernist, in his recent book on Pre-Islamic poetry, caricatures the typical *sheikh*. The *mullahs* are defied by men who still believe in Islam. Thus we observe that a new generation is springing up in Moslem lands, who are being thrown into a perplexing medley of religious ideas. They will have to choose for themselves the way they will go. Meanwhile the principle of religious freedom is spreading in men's minds, though it

has the long-established custom of intolerance everywhere resisting it. Even in Turkey many of the new ideas have hardly yet worked their way from the realm of theory to that of practice. But there is no cause for surprise in this.

And now, in conclusion, the question may reasonably be asked what message Christianity has for this changing Moslem world. Undoubtedly there are many interested in the Christian faith; evidence from scattered areas reveals a general willingness to listen to the preaching of missionaries, but this must not be misunderstood to mean that there is a general willingness to accept it. The greatest obstacle in Moslem lands is that Christianity conveys to the average mind the thought of militant crusaders, unpatriotic Christian minorities, an imperialistic and aggressive Christendom, race-proud English rulers, and a Europe given over to pleasure and material success. Yet no follower of Christ need be discouraged by the Moslem problem. We know nothing that challenges more trenchantly an inferior form of Christianity, be it inferior in doctrine, in ethical practice, or in its application to social and national life, than the Moslem situation. When other creeds have passed away, Islam will still face us and force us to draw upon our spiritual resources. The Cross may be hard to bear in Christian lands. It is still harder to bear for the Moslem convert or even the Christian missionary in Moslem lands. But the religion that itself denies the Cross will, we believe, more than any other faith teach Christians the vitalizing power of that Cross, and of the resurrection that was its consummation.

Cairo, Egypt.

S. A. MORRISON.

“SHELL-SHOCKED” CONVERTS

A commonplace of psychology tells us that successful thinking depends upon a clear understanding of our problem. To those working among Moslems there is perhaps no more baffling unsolved problem than the care of the new convert. In the early days of mission work in India this problem was spoken of as the “mountain peak difficulty of mission work in North India.” Early mission reports and records of conferences show struggles with this problem for more than forty years. It was never satisfactorily solved, but was more or less shelved when the mass-movement work absorbed the time and strength of missionaries. The Indian Christian community in North India, apart from the Christians out of the depressed classes, is largely composed of the descendants of Hindu and Moslem converts who accepted Christianity prior to 1885.

An aggressive, hopeful evangelistic program means facing this question anew. Christian workers dealing with new converts have often been disappointed by them after they have been baptized. One thing noted with dismay by all who have experience in this work has been a sense of abject dependence. The convert forms an attachment to the missionary or worker who has been the means of his conversion, which is embarrassing to say the least. Commentaries on this sentence can be furnished in abundance by experienced workers in the field. This dependence runs along the line of food, shelter, work, matrimony, companionship, advice on everything to an extent that tempts a man to bury himself in activities that will help him dodge the whole question.

Modern psychology, particularly the work arising out of the treatment of "shell-shocked" patients, seems to indicate that instead of handling perverts, as we have often been led to suspect, missionaries have been dealing with men who are soul-sick, and who require the skill of a physician. Psychological literature of today is filled with discussion of the significance of "inner conflict." Spiritual and psychical health is largely dependent on the way the conflict is brought to a conclusion. Prof. McDougall in his "Outline of Abnormal Psychology" has this significant paragraph, "A conflict of motives faced and resolved does not itself result in neurotic disorder, nor does a continued conflict produce disorder, if the conflicting motives are recognized and openly acknowledged. Danger of disorder comes when the contending motives work obscurely, unrecognized, or disguised by rationalizations, reasons which we invent to explain and excuse our yieldings to the promptings we do not acknowledge; and especially is there danger of disorder when one of the unrecognized motives is of a nature such that we will not, dare not, recognize it, but rather repress it. Thus it is not conflict, but rather the repression to which conflict of motives may lead that is the great source of neurotic troubles."

Prof. Thouless, in his "Social Psychology," quoting Freud, makes this statement, "The psychoneuroses arise by a new adjustment of the mind which is unsatisfactory." Limit of space forbids further quotation, but the whole literature on inner conflict is significant and worthy of study. An analysis of the above statements, and experience with converts and inquirers, will throw light on much that has hitherto been obscure. Many of the symptoms met with are those of hysterical patients who have been literally shell-shocked by their solution of conflicts of long duration. The convert from Islam invariably comes out after such a conflict. The claims of Christ and the fear of Divine punishment, and his dis-

satisfaction with Islam are in conflict with the claims of a social order of peculiar solidarity and with an intense fear of the consequences of a break. The frequency of dreams of an alarming nature, often related by Moslem converts, point to the force of the inner disturbance. The new adjustment, which in itself is psychologically healthful, is the decision to break from Islam, accept Christ, and be baptized.

Two conditions tend to make the new adjustment unsatisfactory and so produce the neuroses mentioned above. One is the convert's reception into a cold, unsympathetic church. He finds no social environment to compensate for the social solidarity he has given up. In this situation he turns to the missionary who has brought him out. Sometimes the missionary is successful in helping him to win through, very often, as most of us know through sad experience, he is not. The writer still has vivid recollections of four men baptized from Islam, partly through his effort. It was time for furlough. There was weeping and panic as these men knew that I was to leave the country. Of the four, three went back to Islam. One of these three has since been restored. The fourth man held firm, although in the course of the year of furlough his hysterical symptoms were so pronounced that he was treated in a hospital. He later went back to live in his Mohammedan village, where he had formerly been a *maulvi*, and has borne a fine witness in the midst of much persecution.

The second condition lies in the region of the motives of the convert. Most of them come with mixed motives, and this is to be expected. Such men, however, may become useful Christian citizens, and should not be repelled. The man in danger is the one whose dominating motive in presenting himself to the Christian Church is selfish and economic. This man, too, has usually had severe conflict. He can often be recognized before baptism, and discouraged from coming out. When he suc-

ceeds in concealing his real motive from the missionary, and perhaps even from himself, and is baptized, his disappointment in the adjustment is almost certain. One missionary of experience told of two such cases of weak converts where the men became insane. One case, that came under my own observation, developed a marked persecution mania, and for a time seemed a fit subject for an asylum. After about eight years of a rather checkered career, he seems on the way to Christian usefulness.

The number of this second class that are likely to be baptized into the Church, compared to those who are really seeking a spiritual blessing and peace of heart and fellowship with God, will be comparatively low. For their condition a remedy is hard to suggest. For the others the cure lies in the direction of a warm sympathetic indigenous Church.

The writer here comes to a favourite theme. Only a Church that has a program leading to the winning of converts will ever develop an atmosphere warm enough to care for them. Has not the time come for a change of emphasis in the work of Moslem evangelism? We are still laying most of our emphasis on plowing, when plowing enough has been done. Most of our technique on Islamics is centered on the method of sowing the seed, when we ought to be learning to garner the fruit. There is danger of continuing to emphasize our isolation and our difficulties as missionaries to Moslems, and forgetting, like Elijah, the thousands in the indigenous Churches that are a mighty army waiting for leadership.

The qualities necessary for those who would restore these soul-sick men, torn by the devil as he comes out of them, are not new. Love, faith, patience, tenacity, and skill were used by Christ in this same work, and are all called for in the program of His followers. The problem of the convert challenges the Church on all these points.

Rawal Pindi, India.

J. C. HEINRICH.

FAMILY LIFE IN SHI'AH ISLAM

Our modern psychologists are showing us, if we ever needed to be shown, that there is nothing so vital to the development of strong wholesome character as is the early home environment. Particularly must this be true in a land such as Persia, where the overwhelming proportion of the people is illiterate, and the only school for the large majority of the children is the home. The age of life at which home responsibilities are assumed, the conditions attaching to the entry into the marital state, the relative degree of permanence of that state, the existence or non-existence of rival claimants to the father's affection, the sanctity or promiscuity of sexual relations—all these affect vitally the health, both physical and spiritual, of the children. And whatever may be written fine on the delicate slide of childhood, will one day be revealed in the large on the screen of history.

In order to acquaint ourselves with the actual home conditions of those among whom we are working a brief questionnaire soliciting information in regard to these vital matters was prepared, and over a period of several months submitted to those coming to the daily clinic of the Kermanshah hospital. It is not a free clinic, though many non-paying patients are admitted, but on the whole represents a group above the economic average rather than below, and can be taken as fairly representative of life in a medium-sized Persian city. The population of Kermanshah is estimated as being about 60,000.

Nearly three hundred and fifty questionnaires were filled out, and as the averages for the first hundred were maintained throughout without any considerable varia-

tion, there is every reason to believe that the results reveal conditions typical of the city as a whole. The value of the results was very considerably enhanced by the presence of a fair proportion of native Christians, Assyrian refugees from Urumia. The contrast in the conditions existing among them, and those existing among their Moslem neighbours living in the same environment, brings out in clear relief the effects of the two religions, as in all other respects they are subject to identical environmental factors. In order to discover if possible any modern trends, the Moslems, both men and women, were divided into two groups, those married from one to ten years, and those married for over ten years.

Age when married. Briefly the ages ascertained were as follows:

Moslem men married for 1-10 years were married at the age of 24.2 yrs.
Moslem men married over 10 years were married at the age of 21.3 yrs.
Moslem women married for 1-10 yrs. were married at the age of 14.6 yrs.
Moslem women married over 10 yrs. were married at the age of 13.7 yrs.
Assyrian men married at the age of 24.4 yrs.
Assyrian women married at the age of 15.7 yrs.

Two features at once stand out; the relative maturity of the men, and the extreme youthfulness of the women. An average of 13.7 years, means of course a great many married younger than that. Approximately one-third of all the Moslem women examined were married at an age of 12 or less. About 5% were married before they were 10. Eight and nine year old brides! What a picture of wronged childhood the thought brings up! And yet it is no accident in Islam, for the prophet himself married Ayesha at the tender age of seven. The average age of the Christian girls at marriage, was, while low, distinctly better, an average of a year older than the better of the Moslem groups, and but 10% married before the age of 13. The most encouraging feature in the Moslem group is the increase of one year in the average age of those married within the last decade. There is every reason to hope that this represents a permanent trend.

Divorce. It is to be expected that marriage, "sight unseen," results in many unhappy unions, with resultant divorces. The inclusion in the marriage contract itself of the amount of alimony to be given in case of divorce is however a great deterrent, and doubtless holds together many unhappy couples one of whom may long for a divorce. Nevertheless the figures are high enough to show that a very considerable proportion of Kermanshah families have been broken up, and the children deprived of the care of one or the other of their parents. The figures are:

Moslem men married 1-10 years.....	17.4%	divorced.
Moslem men married over 10 years.....	38	% divorced.
Moslem women married 1-10 years.....	19	% divorced.
Moslem women married over 10 years.....	28	% divorced.
Assyrian men	0	% divorced.
Assyrian women	0	% divorced.

The contrast between the Moslem and Assyrian groups here is most illuminating. Indeed it is probable that nowhere in the world is there a higher reverence for the marriage relationship than among the Persian Assyrians. Divorce is almost unknown among them.

Polygamy. The results from this question were observed with peculiar interest as widely differing estimates have come to our attention. Ameer Ali in his "Spirit of Islam" quotes Col. Macgregor as putting the figure at 2% in Persia, while magazine writers often declare it to be practically non-existent. Only the men were questioned in this regard, as it was felt that the women would not care to admit the existence of rival wives. The group of those married from one to ten years showed no polygamous marriages, due either to the fact that the custom is dying out, which we would like to believe, or to the fact that such marriages are ordinarily contracted late in life after the first bride has lost her physical attractiveness, which is more probable. Indeed we know that polygamous unions are being contracted by more mature men all the time. The other group, men married over

ten years, revealed the surprising average of 14% now living with two or more wives.

It is difficult to imagine true love and harmony in such homes. A respected friend who had recently taken on a second wife, confessed to the writer, "You don't need to bring any arguments to me to prove that polygamy is wrong. Since I married this second wife I have had nothing but trouble. I would give anything not to have married her, but the girl has not been unfaithful to me, and I do not feel that I can divorce her." Surely a custom that is being practised by nearly a seventh of all the married men in their mature years cannot be ignored or minimized, and is a long way from being defunct. There were, of course, no instances of polygamy among the Christians.

Temporary Marriages. This is a feature of Shi'ah Islam particularly hard to put one's finger on. Many of the men frankly told the questioner that it was none of his business. They were willing, they said, to give information as to their wives and children, but their temporary wives were no one's business but their own. Hence the figures in this respect have less claim to reliability than any of the others, and are certainly far under, rather than over, the truth. Nevertheless of those married less than ten years, 8.7% confessed to such temporary marriages, with an average of 3.3 wives each. Of the older men 17% reported having made such compacts, with an average of 4.7 wives each. This system, whereby a man may "marry" a woman for a defined period of from an hour to several years, is too little understood in the West. It is a form of legalized vice that bears the full sanction of the religion of the land, and thus puts to shame anything in the way of wide-open cities in the West. For example one man boasted of twenty-five such unions, each one entered upon with the full consent and blessing of the Shi'ah faith. And I have known of men who claimed to have made as many as two hundred such contracts.

Infant Mortality. It would be strange indeed if the conditions revealed above failed to register on the exceedingly delicate thermometer of child life. Child marriage, divorce, polygamy, licentiousness, are the sort of chickens that literally come home to roost. The findings are:

Moslem men married 1-10 years.....	32	% of children dead.
Moslem men married over 10 years.....	61.4	% of children dead.
Moslem women married 1-10 years.....	45	% of children dead.
Moslem women married over 10 years....	65.6	% of children dead.
Assyrians (exclusive of casualties on flight) .	24	% of children dead.

The difference in mortality of the children of Moslems married over ten years, from those of the younger group is rather arresting. Some difference is to be looked for, of course, with increasing age, but not so much as this reveals. Probably a variety of influences contribute. Divorce and polygamy are both commoner in the older group, and the resultant neglect of the children would thus be more pronounced with them. Again, the younger group have a higher average age when married, which doubtless has an appreciable effect on the children's health. And perhaps most influential of all is the fact that the period of great scarcity following the great war reached its most acute stage some seven years ago, when most of the children of the younger group were unborn.

In computing the mortality among the Christians, the losses on the terrible flight from Urumia, in which this group was involved, were excluded. Such a devastating calamity, involving as it did the flight of over 70,000 people for some six weeks across the desert, a flight on which many whole families of sturdy children were completely wiped out, obviously has no place in such a comparison of the ordinary conditions of family life as we are studying. On the other hand the resultant poverty and distress, which has persisted among these homeless people down to the present day, has certainly made the mortality among the survivors much larger than would

normally be the case. Even so the difference bears eloquent testimony to the love and care of the Christian home. Lumping the divisions together, we get an average child mortality among Moslems of 59%, among Christians, 24%.

Perhaps one or two individual cases would illustrate yet more vividly what Moslem home life may mean. Here was a girl married off at the age of seven. Probably because she has been childless, she has been divorced three successive times and each time re-married. And so this little girl of seventeen, the age when our girls are approaching their High School graduation, can already look back on ten years of married life, four husbands, and three divorces! Here is a man who has been married six times, twice to temporary wives, four times to "permanent" ones. Two of the latter he has divorced; with two others he is still living. He had had until now sixteen children. Three of them have survived. Another reports fourteen marriages, five of them temporary; he has divorced four and is living with four others. Of his nineteen children nine are living.

Every religion has its black sheep, and we would have no right to lay the blame for such travesties of home life at the door of Islam were it not for the fact that every one of the factors combining to make these deplorable situations, i. e. child marriage, polygamy, concubinage, and easy divorce, were inculcated by both the precept and example of the founder of Islam himself.

Kermanshah, Persia.

JOHN ELDER.

THE TOUAREGS OR VEILED MEN OF THE SAHARA

From Khartoum to Kano, viā El Obeid, El Fasher and every important south Saharan centre in a long, straight stretch of three thousand miles, are to be found villages or encampments of one or other of the many families of Touareg, who have gone out of the bandit business owing to French activity, and now do useful trans-Saharan transport work. From Kano, in northern Nigeria, to Kairouan in Algeria the Touareg is the principal problem that faces the French administration everywhere.

These Touareg possess convoys of camels of a strong, sturdy breed and spend most of their time carrying merchandise and merchants from place to place. I have met big caravans of them in Ouadai, on their way east to the railhead at El Obeid, and have travelled with still bigger ones coming and going between Abecher, Lake Chad, and Kano, the Nigerian railhead. In Ouadai they are called Kindeen, while throughout Nigeria they are better known as Bouzou.

The Touareg found in Nigeria belong mostly to the Ikelan, or slave branch. Their masters are the lordly Imghad, who in turn are the serfs of the Immageren, or nobles of the Hoggar. The Bouzou are mild and gentle, kindly disposed, and quiet workers. In the Touareg town of Fagi, outside Kano city, where they live a life apart, they are governed by an *Amenokal* (chief) who arranges loads, pay, and distance of each trek undertaken. During the quiet season, when work is scarce in Kano, they serve as water-carriers, and may be seen running round the city calling: "Water! Water! Only a copper."

An interesting feature of Touareg life in camp or *kraal* is the inexplicable and ubiquitous use of the cross as an ornament and sign. The why and wherefore of a Christian emblem dominating the life of this mysterious people defies all but one solution—the Christian one. Women wear iron and silver crosses suspended from their necks, called *tenaghal*. Men have crosses tattooed on various parts of the body, and women too. The Touareg delight in a large, beautiful, cruciform ornament on the front of each riding camel saddle, resembling a mascot. Their *takouba* or sword, and their dagger worn on the arm and called *telak*, are both cross-handled, and of the Crusader pattern. The former is long, and hangs at the left side, while the dagger is attached by a leather ring to the left forearm—the handle resting in the palm of the hand ready for use. On the centre of his hardened, oryx-hide shield a cross is blazoned, which is surrounded by Tifinar characters, and looks like a coat-of-arms. It is a traditional representation of glory, or light shown as a radiating mass.

Some writers say this symbol of the cross is due to the practice of sun-worship, formerly widespread in Libya. I have seen cruciform ornaments on doors and in houses; a cruciform stick-head for a bridle stand; a cross-headed spoon, and a cross is stitched on to their wide sandal fronts. The letter "T" of the Tifinagh script is a cross. The cross is also sewn on to their garments, and is extensively used to decorate the leather work of the saddle, its harness and metal work. There is, I think, no doubt that the Touareg ancestors were a race of Christian people, though nominal Moslems today, and the use of the cross, many words of their language, and many of their practices prove this beyond a doubt.

They still retain the use of a number of words that most certainly point back to a Christian ancestry. For example, the word *Mesih*, for God, with its changes (*Messinah*, my God; *Messinak*, thy God; *Mesines*, His

God; *Messiner*, our God) refers to the former use of Messiah. They also use the word *Amenehai*, meaning the "all-seeing one," and *Ialla*, which is of course the *Allah* of Arabic. They use *Amerkid*, for religious merit, from the Latin, *mercedis*, etc. *Abekkad* is their daily word for sin (perhaps from Latin *peccatum*.) *Tafaski*, is feast day from *Pasca*. *Andjelous* is their word for angel; and *Arora* their word for dawn, or aurora.

Tamachek, the language spoken by the Touareg, has a large number of dialects. Three of these dialects were a subject of study on the field for different translations. I first studied the Hoggar dialect spoken by the noble tribes. The second was that of the Oullimeden Touareg round Timbuctoo, and as far west as Araouan in the western Sahara. And the third, into which I translated Luke 15, and other passages tentatively with the help of one of the Touareg teachers, was that of the Asben mountains bordering the Hoggar hills. I should say that Tamachek is one of the oldest languages of Libya and the north, and the only one that has resisted change during the many centuries of Islamic influence.

Tifinagh is a word that means signs, and is the name given to the Tamachek script in use. It is made up of circles, crosses, squares, angles and dots, plus a dozen of double letters. Picturesque and poetic in speech they talk of a sandstorm as a "caravan of demons—*tarakouft en kelaçouf*", and describe an echo as the "mocking voice of demons". This ancient script is much used in correspondence and can be found on rocks around the wells, in and outside cave centres, from end to end of the rocky regions of Asben, Hoggar, Rhat mountains, and all over the south-central Sahara. I photographed much of this rock-writing, and translated it by the help of educated Touaregs. I found also Tamachek inscriptions on tombstones.

The true meaning of the name Touareg, which was

given to them by their enemies the Arabs, has not yet been satisfactorily explained. The Arabs call them Touareg, or Targui, and consider them as "apostate Moslems" having abandoned their faith—"tareku-dinihum"—they say of them: Or, and I think it may be, because they apostatised from the Christian faith. The Touareg are remiss in the matter of "prayers," and treat religion with little or no seriousness. I lived over two months near a mosque in the oasis of Iferouan; and night by night as I sat outside my tent door I watched the worshippers come and go. A few Arabs and Hausamen would turn up, and sometimes one or two Touareg, but on rare occasions only were there as many as half a dozen men at prayers in the evening; never in the day time. I asked the *Muallam*, who hailed from the oasis of Aujila, why so few answered the call to prayer. "The Touareg," said he, "will neither come for instruction nor attend the mosque." Abu Bekr Ag Allegue, Amenokal of Rhat in the Fezzan, detests all *Muallams*, and himself rarely attends prayers. *Muallam* Muntaka with whom I spoke, who is a friend of mine, is a learned marabout of Rhat, and he declares that Abu Bekr Ag Allegue is worse than an unbeliever.

The Touareg represents that peculiar phenomenon, a monogamous Moslem, and I was told, and I believe it, that not more than six per cent of Touareg are polygamous. I was amazed at the Touareg treatment of their women folk. During thirty-five years of pioneering in Africa I have come across no race whose women hold such a high position as they do among these veiled mystery men. I have seen the men pound and mill the meal for the supper; many do it regularly. I have watched the men cook and cultivate and carry the baby on their backs, while the women chat and laugh. I have heard them telling stories, and singing songs of the trail to their tall, big-hearted husbands as the latter washed up the dishes after a feast. I have been present at a feast when the hostess was a lady! Coming from central Africa it

seemed strange to see a man walking while his wife rode the donkey, or family camel.

Genealogy is traced through the mother, and whereas the women may show their pretty faces, the men go veiled. Both wear long, braided hair, and in the presence of a woman of noble birth men cover their faces and heads. It is the mother who gives whatever instruction the children receive, and they train them to obey them. When trying to unravel some knotty point in the language, or decipher some obliterated rock-writing, I have seen the Amenokal go and consult his wife. "Wait till I ask my wife," and he would return smiling, with his "better half" who, after greetings, would explain and give her decision. Women eat before the men, and the men take what they leave. The Touareg always eat with a spoon.

Another name of the so-called Touareg is, *Kel-Tagelmuss* which signifies "the veiled people," and the veil, or *tagelmuss* worn by the men from puberty till death, and without which they may not be seen, is the outer characteristic of these interesting people. Two reasons were given me for the use of the veil. One was, to secure the wearer in the many sandstorms that arise in the desert, and the other was to terrorise people they attacked and robbed. The use of the veil which is worn till death; the conspicuous place the cross occupies on their swords, saddles, bodily tattooing and other decorations; their folk-songs and mountain melodies; their striking stories, after dinner recitations and poetic effusions—these, with their dash and pluck, and code of honor, all show the Touaregs to be men of no ordinary origin, or attainments.

The Touareg recognize the following three classes of people:

(1) The *Immageren*; nobles or aristocracy, to which belong the kings and ruling classes—the founders of their great, tribal confederation.

(2) The *Imghad*; whose status is that of serfs of the Middle Ages. This relationship is tribal, and their importance is secondary.

(3) The *Ikallanen*, a word that corresponds to "negroes" or slaves, and the *Irawellen*, or domestic slaves and household servants—formerly slaves. The latter have more freedom than the former, and may own slaves themselves.

How can I write calmly and with dry eye as I think of the past tragedy of the Touareg trail? Scores of splendid men, and one super-splendid woman, whose graves stretch link to link in a chain that joins Nigeria and Algeria. In August 1825, Major Gordon Laing, a Scottish explorer, was left for dead outside the city of Rhat with twenty-four spear wounds in his body. Nursed by Sheikh Sidi Mohammed of the Kountas tribe, he recovered, and was later murdered by Oullimeden Touareg at Sahab, between Laouessi and Agonegifal near Timbuctoo. The Flatters, a French expedition, was massacred to a man. Three groups of missionaries sent by Cardinal Lavigerie to establish missions in the Sahara were cut to bits. Later, the Marquis de Mores, and the Count de Foucauld, a freelance apostle of the "White Fathers," were both brutally killed. West of Murzuk, Miss Tinne the Dutch explorer was murdered by the Azgeur Touareg, with her two Dutch sailors. She was the best and bravest of lady pioneers, and was foully done to death by the very Touareg she befriended. On account of her kindness she was known as the *Bint el Re*—the king's daughter. Thank God these days are past, and I can only say that, personally, I received nothing but kindness and hospitality, and in every oasis and group of shepherds' tents I found a people ready to sit down and listen to the Gospel story. Medicine and dental equipment I found a great help, and much appreciated.

Sitting surrounded by a company of Touareg, including the chief and his lady, and trying to explain the Gospel story I stopped, and asked the Amenokal and people to explain the symbol of the cross they use so freely. Said they: "Our forefathers always used it, and it was their distinguishing mark". "Can you tell me," I asked, "its modern meaning?" After talking among

themselves for a time to try and find a solution they turned and said to me: "We cannot, oh Christian. Can you?" "Yes," I said, and I told them the story of the Christian ancestry of the Berber peoples, to which they are said to belong, and of Cahina the Christian queen who was butchered, refusing to deny her Lord. I explained the meaning of the cross as a Christian symbol, and told them how Jesus Christ was crucified on a cross as a sacrifice for sin, and how He rose again, and how through faith in His blood all that believe receive the remission of sins and the free gift of eternal life.

They looked at each other in open-mouthed amazement, and turning to me remarked: "You have brought us great news! Now we understand what the cross signifies to Christians. You are the first to come here to our mountains and tell us these things, and we believe them. Why is it we did not hear this news before?"

Surely there is a call to the Church of Christ in this great wide field, where the door is open, among the greatest and most interesting people of Africa.

Glasgow.

DUGALD CAMPBELL.

JESUS IN MOSLEM TRADITION

This is by no means a new field of study, but it is still one where much remains to be done. There is an excellent introduction to the subject in Hasting's Dictionary of Christ and the Gospels, from the joint pens of Canon Sell and Professor Margoliouth¹, in which they discuss the traditions concerning Christ in the Koran and the *Qisas al-Anbiya*. Dr. Rendel Harris wrote one of his charming and sympathetic articles, under the title, "Christ in Islam," for the *Expositor*² in which he dealt with a number of mystical sayings preserved for us by Al-Ghazali. A very full collection of sayings was made by Michael Asin Palacios in the *Patrologia Orientalis*³; which sayings were translated by Margoliouth, and printed by him in the *Expository Times*.⁴ The best discussion of the whole subject which has so far come to the writer's notice is contained in Dr. Zwemer's "Moslem Christ," to which must be added Chapter IX of his "Moslem Seeker after God." The present writer discussed some of the traditions, and gave an introductory sketch to the Gospel of Barnabas in his "Unwritten Sayings of Jesus." Emile Besson's "Les Logia Agrapha" gives a number of sayings in his second appendix. These are arranged under two heads: "Textes du Koran," and "Choix d'Agrapha musulmans." The second section includes fifty-one sayings from various sources.

A collation of the works mentioned gives us about one hundred and fifty sayings attributed to Jesus, which are mostly otherwise unknown.

¹ Vol. 2, p. 882.

² 8th Ser., Vol. 16.

³ Tome XIII, fascicule 3.

⁴ Vol. 5.

We may add to the above a reference to Jesus to be found in Arabic in a "Tract on the Triune Nature of God," which draws from two lost apocryphal gospels, one of which was apparently drawn up by Moslems, since it quoted the Koranic story of the birds being made from clay.⁵

To this we may supplement four more noted in the *Expository Times*.⁶ The first is from Amr Ibn Bahr al-Jahiz' "Book of Animals"; "If a man hears the People of the Book asserting that Isa ibn Maryam took in his right hand a little water, and in the left a piece of bread, and said, 'This (the bread) is my Father, and this (the water) is my Mother,' he disapproves thereof." That the reference is to the Eucharist is clear, but the substitution of water for wine requires explanation. Epiphanius says respecting the Ebionites of his time that they annually celebrated the communion with unleavened bread and with water. This latter practice was due to their ascetic principles, which did not allow of the use of wine. Some practice of this kind may well have led to the invention of our Agraphon.

The other three sayings come from the "Book of Beautiful Admonition" of Muhyi-al-Din Ibnu'l-Arabi. Jesus said, "Leave the world and meditate on death. To a believer death comes with good, which has no evil after it: but to a wicked man it comes with an evil which has no good after it."

(In one of His sermons to the Children of Israel) Jesus said, "O doctors and teachers of the law! You have sat down in the way of the world to come; you do not walk in it yourselves, in order to reach heaven, and you do not permit others to walk in it, and to reach heaven. But the ignorant is more excusable than the learned."

(Speaking to God of His enemies) Jesus said, "If

⁵ *Studia Sinaitica* VII.

⁶ Vol. 18, p. 140 and Vol. 27, p. 383.

Thou punishest them, they are Thy servants; but if Thou forgivest them, Thou art the mighty, the wise."

In this place we may call attention to a very strange coincidence. In Moslem agrapha a favorite simile is the building of a house on the water. Asin's number 40 reads: "Said Jesus, on whom be peace, 'Who is he who will build his house on the wave of the sea? That is what the world is like to you: but don't take it then as being solid ground.'"

This simile was probably borrowed from the image of God's throne on the water. This comes from a saying attributed to Mohammed, and was probably taken from a pre-Othmanic version of the Koran, cited by Barsalibi in a treatise against the Mohammedans.⁷ The verse reads, "He made the heavens and the earth in six days, and His throne was upon the water."⁸

There is a long paragraph containing much muddled tradition about Jesus, His family, and the Baptist, in El-Mas'udi's, "Meadows of Gold."⁹

A comparison of these Moslem sayings with the large number of extant non-Moslem sayings from Greek, Syriac, Coptic, and Latin writings has proved disappointing; since the Mohammedan words do not seem to depend on any of these Christian Agrapha. There is a small amount of borrowing, at second hand, from the canonical gospels, but far less than was to have been expected; while certain of these sayings, attributed to Jesus by the Moslems, are also, by other writers, referred to the prophet. Some few are quickly seen to be popular sayings. A specimen of this class comes from al-Ghazali: "Jesus on whom be peace, he said: 'Do not hang pearls on the necks of pigs, for wisdom is better than a pearl, and he who has despised it is worse than a pig.'"¹⁰ Badaoni cites this as a well-known proverb in his "Mun-

⁷ M. S. Mingana 89.

⁸ Ryland's Bulletin, Vol. 9, p. 218.

⁹ Chap. 5.

¹⁰ Ihya. Vol. 1, p. 43.

takhab-al-Tawarikh," in this form, "It is wrong to put fine jewels on the neck of a pig."

When we inquire as to what still remains to be done, some things are seen to need inquiry. How far, for instance, is the picture of Jesus in the Apocryphal Gospel of Barnabas, early Gnostic, how far late apocryphal, and how far Moslem? The indications of some dependence in this work on the "Inferno" of Dante, may yet, if a recent claim to have discovered an Arabic original to Dante's "Divina Commedia" be made out, have to be relinquished. The whole question of the chronological sequence of these three works requires investigation.

Before proceeding to suggest some further lines of research, we need a critical edition of the known Agrapha, with full references to other Moslem writings.

The well-known saying from Futehpur-Sikri has many parallels, which ought to be registered along with it. "Jesus, on whom be peace, has said, 'The world is merely a bridge: ye are to pass over it, and not to build your dwellings upon it.'" With this compare al-Ghazali,¹¹ "Therefore pass through the world, but do not build in it." There is a saying of Mohammed of very similar trend, "Verily the world is no otherwise than a tree unto me: when the traveller hath rested under its shade, he passeth on." The meditations of Ma'arri supply two examples of this image, both of which may have been written with our saying in mind.

" . . . Life resembles
"A bridge that is travelled over in ceaseless passage."

"Life is a bridge between two deaths—'tis crossed
"That moment when the man to life is lost."¹²

A subsidiary line of inquiry would deal with the influence of reputed sayings of Jesus on Islamic thought and tradition. What, if anything, does the favourite Sufi conception of the soul as a mirror owe to the saying at-

¹¹ *Ihya*. Vol. 3, p. 139.

¹² Nicholson, *Studies in Islamic Poetry*, p. 69.

tributed to Jesus in the "De Duobus Montibus" (XIII) of Pseudo-Cyprian:¹³ "The Lord Himself teaches and exhorts us in the letter of His disciple John to the people: See me in yourselves, as one of you sees himself in the water, or in a mirror." (Cf. Odes of Solomon. Ode 13.) The dependence may be suggested by a citation from the Persian mystic Bayazid of Bistam, who said, "Thirty years the high God was my mirror; now I am my own mirror."¹⁴ The image is fairly frequent in the *Luzum* of Ma'arri, as instance:

"The sage looketh in the glass of reason, but he that makes
"His brethren his looking glass will see truth, mayhap, or lies."

"The mirrors of the eye show nothing true:
"Make for thyself a mirror of clear thought."

"Thy understanding's mirror shows thee evil,
"If there thou seest aught thy conscience owns not."¹⁵

Another example follows, a saying attributed to Jesus in the *Akhlaq-i-Jalali* of Faqir Jani Mohammed Asa'ad:¹⁶ "It is told us for a saying of Isa (blessed be He) 'I have learned manners from the unmannerly, [and others of the wise have said, the seeker of virtue ought to make his friend's exteriors a glass wherein to contemplate his own qualities and disposition, that he may thus become aware how odious his vices are.]" The portion of the quotation in brackets is not found in the *Akhlaq*, but is derived from Yacob Kandy, a Jewish physician and magician of great eminence at the court of the Caliph Ma'mun (9th Cent.).

Before considering the question of the ultimate sources of the Islamic traditions of Jesus, we would point out another line of investigation that might well prove fruitful. If some scholar would collect for us the incidental references to Jesus (apart from Agrapha and traditional stories) in Moslem writings, we might glean some very interesting sidelights for our reconstruction of

¹³ Resch. Agrapha. Harnack's Texte und Untersuchungen. Agraphon 36b, p. 111.

¹⁴ Nicholson Mystics of Islam, p. 14.

¹⁵ Nich. Stud. in Isl. Poet., pp. 63 and 197.

¹⁶ Sect. 7, Book 1.

the traditional Jesus of Islam. We may cite as an example of what we mean, the curious statement found in the *Akhlaq-i-Jalali*.³⁷ The writer mentions a letter of Galen to Jesus entitled, "From the physician of bodies to the physician of souls." The editor of the English translation of the work remarks in a footnote that, "As for Galen's letter, they must have meant it to be written in anticipation of our Saviour's second coming, to which they look forward as well as ourselves. Nothing can be more certain than that they know as well as ourselves that Galen was not contemporary with Christ. Take Khondemir's own words, 'The birth of Galen took place in the city of Feragas (Pergamus) two hundred years after the legation of Isa (blessed be he).'"

It is unfortunate that the writer of the *Akhlaq* does not give us the text of this letter, and so our curiosity as to its contents must remain unsatisfied.

Our last example is an illustration of the possibility of tracing down the Jesus legends of Islam to their original source. In the *Qisas-al-Anbiya* (Tales of the Prophets) we read how Mary and Joseph fled with the child Jesus, from Herod, going to Damascus. They came, so the story runs, to the house of a rich man who gave them entertainment and hospitality. This philanthropist, it appears, also gave shelter to many lame and blind people. Now a valuable article of his was stolen and no trace to the thief could be found. Jesus said, "Such a lame man and such a blind man stole the thing." When accused the blind man said: "How could I see to steal?" And the lame man, "How could I walk to do so?" Jesus said: "The blind man carried the lame man, who then from a shelf took the goods, and divided the booty." So the theft was found out.

This story is untrue and absurd on the very face of it, for how could the babe talk, and reason after the manner of a story-book detective?

³⁷ Eng. Trans. W. F. Thompson, *Oriental Trans. Fund*, p. 133.

Now let us leave Arabic annals and consult Jewish tradition. "The emperor Antonius said to Rabbi (sc. R. Judah the Prince, 2nd and 3rd Cent.) 'The body and the soul can free themselves from the judgment.' How so? The body will say, 'It is the soul that hath sinned, for from the day that she departed from me I have been lying in the grave silent as a stone.' And the soul will say, 'It is the body that hath sinned for from the day that I quitted it I have been flying in the air like a bird.'" And Rabbi replied, 'I will tell thee a parable. Unto what is this like? Unto a human king possessed of a beautiful *pardes* (i. e. park) which had in it some fine early figs. He placed therein two watchmen, of whom one was lame and the other blind. Then said the lame to the blind, "I see some luscious early figs in the garden, come and carry me on thy back and we shall delight ourselves with them!" The lame mounted the shoulders of the blind and gathered some of the fruit and they ate it together. After a time the owner of the *pardes* came, and said to them, "Where are those fine early figs?" The lame said, "Have I then legs to walk with?" The blind said, "Have I eyes to see?" What did the king? He made the lame mount on the back of the blind and sentenced them together. Even so will the Holy One, blessed be He, bring the soul, cast it into the body, and judge the two together.'"¹⁸

In this context the story is clever, and the application skilful; yet even here it is not original, but derived from an apocryphal book of Ezekiel, now lost.

Perhaps sufficient has been said to interest new students in this fascinating sideline of Moslem research; and we trust that an Oriental Resch will yet rise up in our midst, and give us the benefit of his discoveries.

Lahore.

E. J. JENKINSON.

¹⁸ Rabbi Nathan Assur. Parables and Similies of the Rabbis, p. 96.

THE COST OF MOSLEM EVANGELIZATION

The evangelization of the Moslem world is not to be spoken of lightly. It is a great adventure. It has been entered on in the past for the most part spasmodically, not at the will of the whole united Christian Church. Nevertheless, the triumphs which have been won through such sporadic efforts as have been made have been wonderful, at least in India, where the evangelization of the non-Moslem population is proceeding, in a not inconsiderable degree, by means of those won from Islam. The cost is great; it has been great in the past, and must always be great. Islam, the only great post-Christian religion, has been from its very nature a strenuous opponent of the Christian Church, which it has supplanted in many places, erasing almost its every trace, and turning its sanctuaries into mosques.

In the past centuries we know that many lives have been laid down. From the time of Raymund Lull, martyred in North Africa in 1315, to the present with the death by violence of Dr. Vernon Starr, there might easily be compiled a long list of names of those whose lives have been laid down, in various areas of the Moslem world as part of the cost of taking Jesus Christ to it. And how many have died through sickness and weakness, as well as by the hand of the assassin!

Again we note the tragedy of work once begun, and then abandoned. Work among Moslems, though difficult, and never yielding numerically the same results as work among the Hindu lower classes, has never been entirely unfruitful in India. The reason for its abandonment must be looked for in the apparent fact that the

Church has never had sufficient interest in Moslem evangelization to maintain an adequate staff to carry it on. The result of this has been that in some places, even in strategic positions, there has been a lack of continuity in this work, where continuity and adequate support were most particularly called for. Can this be considered an economical way of carrying on work? A great deal of time and money is consumed in getting work started; and this, even if not actually wasted, is a very extravagant way of spending, when such work is repeatedly closed down after periods of five or six years. This is what actually happened in Bombay many times during the period 1860 to 1890: and the position now, though improved in some ways, is not yet what it should be. Work among Moslems in Lucknow was carried on by the Church Missionary Society for some years; a man was trained for it in Cairo, and when he had to leave the field, he had, and to this day has, no successor. In Calcutta, the center of a vast Moslem population, the same society had Moslem work for some years, and it was eventually given up, though in this case it was partially adopted by another mission. This state of things is no doubt due largely to the increasing demands of the work among Hindu outcastes, which have made it imperative that missions put the best of their strength into that work.

Another element in the cost is loneliness, or lack of companionship. In a work of this kind, where the results are not to be expected on as large a scale as in other fields of labor, the companionship of fellow-workers would be specially valuable. Only those who have worked in this field know the terrible weight of the problems and the depressing sense of loneliness and isolation which comes to us at times, when the most promising converts disappoint, either by going back, or by grievous lapses from a Christian standpoint of life. I doubt if these burdens are quite as heavy in other fields of labor.

The cost in the future will not be less than in the

past. Are we prepared to pay it, and so win the victory?

Speaking of India, it seems true to say that the indigenous Indian churches have never yet taken a deep interest in Moslem evangelization. Experience shows that, in prosecuting this work, at present, the trained foreign worker, with a love for Moslems in his heart is indispensable. Nevertheless, the building up of the indigenous Church, partly of Moslem converts, and partly of other Christian people, yet all inspired with the deep desire to win the Moslems for Christ, is a matter of first-rate importance. The Church is the Body into which each Moslem convert is to be baptised. The Church is the home into which he must come after leaving his own home, family, possessions, and all that he formerly held dear. Again, while missions and missionaries come and go, and are at best but temporary, the Church is the one and only permanent body which can never die, and which can and must therefore be interested in such a problem as this. The cost of Moslem evangelization must therefore be studied and reckoned up by the Church.

The study of Christian doctrine through Moslem eyes is vital to success. Whilst holding firmly to fundamental Christian truths, we must learn to be wise and patient in our method of stating them, and this means careful study and thought. We must not insist too soon on the acceptance of non-fundamentals, nor expect a mere babe to be able to digest a strong man's food. There is a tremendously large field open to the writer of tracts and booklets, especially in this day of new literacy among Moslems of both sexes. The sects of Islam, again, need to be studied, in regard to their characteristic differences, with a view to finding openings for presenting Christ. All cannot be dealt with alike—what will appeal to one may make no appeal at all to another. The educated Indian Christian can best do this work, if he can be brought to see its immense possibilities. At least, he must be brought into cooperation with literary effort made by missionaries.

Most costly of all is effectual prayer. Whatever we may say or think of the Moslem's prayers, there is a tremendous amount of reverence, enthusiasm, and devotion seen in them. What Moslem, worthy of the name, neglects his prayers? And we may well believe that multitudes of them are looking beyond the outward ritual of *namaz parhna* (to read prayers), to the spiritual reality which is God, with the earnest desire to behold His Face. How many Christians are as regular in prayer as the majority of Moslems? How many pray (to say nothing of five times) three times, or, shall we say, even once, a day? A habit among all Christians of a short period of prayer at mid-day (say between 12 and 2 P. M.), would be of great benefit to the Christian Church, and would also make an immense impression on the non-Christian world, especially that of Islam.

The form and attitude of worship must not be neglected. The cultivation of a devotional attitude at prayer ought to be regarded as an essential Christian duty in all Moslem lands, if not elsewhere. Lounging in a seat during prayer, with restlessness and listlessness throughout the whole service, disgust the Moslem enquirer, and dishearten and disillusion the Moslem convert. He is inclined to reverence; he does not want much ceremonial, but he is helped by a simple, orderly, and reverend ritual, the expression of the devotional mind. Churches must be free from pictures and statuary; if we wish to win Moslems, and to help them towards Jesus, we must be willing to exercise self-denial in such matters, restraining our aesthetic tastes for what would to them savour of idolatry.

Again, what is to be said about our empty churches, or at the best usually only half filled (perhaps excepting the Roman Catholic ones), and generally shut up the whole week between Sunday and Sunday? We look at a great contrast when we observe the mosques, filled at

least once every day, and over-crowded on any feast day, and overflowing on to the streets at times. Moslems commonly look upon Christians as a prayerless community. Is it to be wondered at that a prayerful Moslem does not care to be asked to join an apparently prayerless community?

Our very habits in eating and drinking must be made to conform to the law of love. In some parts of India, drinking of intoxicants has become a grievously prevalent sin in the Church. This is an offence to the Moslem who is religiously inclined. While we can fearlessly state that our religion imposes no absolute prohibition in matters of food and drink, we can claim at the same time that the principles of our religion lead us to abstain from things that offend on a much higher ground than that of mere prohibition.

The cost of evangelization also includes a more hearty welcome to the Church. Islam's boast is that every Moslem is a brother, and that Islam is a universal brotherhood. We need not discuss this claim, but it behooves us to remember that there is much more reason why the Christian Church should be a Universal Brotherhood. One is our Father, and all we are brethren. But is not this brotherliness often conspicuously lacking in the Church? The European Christian and the Indian Christian alike frequently give to the Moslem convert the "cold shoulder," and many more things are discovered after entering the Christian fold than were visible to the outside observer, things not always to the credit of the Church. Of course, what is really wanted, as a solution of all problems, is a new baptism of the Holy Spirit through the whole Church, setting her on fire with love, and with apostolic zeal in proclaiming Christ's Power, and in living Christ's Life, so that Moslems as well as others shall be drawn to Him! Is the Church ready to pay the price?

Byculla, Bombay.

H. J. LANE SMITH.

SHARING EXPERIENCE IN LITERATURE WORK

SOME NOTES FROM A CENTRAL OFFICE

After a rather vigorous pre-natal life of three years, the Central Committee for Christian Literature for Moslems came into constitutional being in May, 1927. It has a meeting only once in two years, when wise leaders from various countries pool experience and discuss plans. Between its meetings it has a small office in Cairo (housed, through the permission of the trustees, in the C. M. S. Building, Boulaq, Cairo) with a part-time literary secretary.

But what is the work of such an office? Wise people who dread the encroachment of organization on life will naturally want to scrutinize this. In particular the missionaries of the Near East,¹ through whose cooperation the office came into being and the secretary was set apart, will want to know whether that cooperative effort of theirs was worth while, or merely led to one more machine for sending out questionnaires for over-busy people to answer. Most of all, that part-time secretary herself desires most earnestly to know whether the investment of a large fraction of her life is made in vain or is worth the sacrifice of other dearly-loved work.

It occurred to that secretary (who is also the writer of this article) that she had received her answer to this question, never far from her thoughts and prayers, in the budget of letters that lay on her desk when she returned

¹ To avoid unnecessary machinery and expenditure the Central Literature Committee, while retaining its links with the whole Moslem world, will act as the literature committee of the newly-formed Missionary Council for the Near East and Northern Africa (secretary: Dr. Robert P. Wilder) and will be all the stronger for this close local connection with so important a part of the Moslem field.

to it in the autumn of 1927. She had spent a summer in Europe without an address for office correspondence. Letter-writing in warm countries tends to dwindle in the summer months, but even so there was a formidable pile from all parts of the Moslem world awaiting the returned wanderer, who would have to work slowly through it and make many a painful excuse to fellow-workers for her summer escape.

As she slowly read through the correspondence, the conviction grew upon her that something real was happening through this new little central office. Men and women looking out on Islam in many countries and from many national and ecclesiastical angles were seeking counsel of one another as regards the literature side of their common work, and were asking the central worker to be the passer-on of experience from one land to another. She was a person of no importance in herself, but she might be a servant of the servants of Christ if she could prove a faithful transmitter.

Look over her shoulder as she wades through the piles on her desk, and see the experience asked for or the experience volunteered for the use of the brethren. Here is Iraq speaking:

"The other day I was in a bookshop and came across a whole line of English Bahai books. Can you give me a list of anti-Bahai books in English with their publishers? They should be real books. The one pamphlet in Arabic is pretty old and rather poor. Would you kindly put this matter on your docket for your committee's discussion? The field here for such is not very large, but the need is urgent."

Here is Persia, with a most stimulating account of new work printed: "The new edition of 'Pilgrim's Progress,' with eight fine coloured illustrations, has just come, and all are delighted with it. Yesterday the first thousand copies of Dr. Zwemer's address 'The Greatest Character in Human History' arrived from Germany,

representing the neatest bit of printing work we have done so far.”

Or again: “I have heard that you have in Cairo some good posters for Child Welfare work. Will you kindly forward them? Have you any other literature or helps to carrying on welfare work among the women of the East?”

But Persia has more to say. The editor of the new Persian Christian magazine reports difficulties in getting government permission to print a hymn-book and then, like all editors, asks for material. He has been reading, he says, that “Professor Taha Hussein, of Egypt, is accused of heresy for his findings in pre-Koranic poetry of Koranic material.” Could the central secretary “possibly get hold of the facts of the case, and more particularly of the details, either in Arabic or English, so that we may translate for our magazine or other literature?”

The head of a Persian school writes of a Christian boy who is advanced in the study of Persian and knows a considerable amount of Arabic: “My idea is to try and send this boy somewhere out of Persia where he could get a good knowledge of Arabic and also extend his experience. I can think of no better place than Cairo, if it could be arranged to send him there. It is the centre of the Arabic world of literature. But besides this he would be in the centre of the Christian Arabic literary work for Moslems, in which he is much interested. He is very likely to contribute in the future to the Christian literature of Persia. . . . He could be a living link between us in Persia and you in Egypt.” (Through the kindness of our friend, Mr. Upson of the Nile Mission Press, house-room was offered to this guest from afar.)

Here is Syria: “Could you kindly let me have a list of works on hygiene in Arabic?” Or again: “Are Scripture Union notes in Arabic printed in Egypt: if so, could you see that they are sent to the station of Ain Zahalta in Syria?”

But Syria is not only asking questions, she is answering them. Here is material from a missionary in Damascus with suggestions for Indian missionaries for the revision of one of Dr. Rouse's much-used series of tracts. And here are suggestions from Mr. Naish of the Beirut language school for encouraging each young missionary to make himself master of at least one point where Arabic literature touches and expresses the life of Moslem people today.

Other letters are from further afield. Here is a great bunch from Africa, with the good news that six African languages will make translations of a little manuscript on "Christ the Conqueror of All Our Fears," prepared at the Committee's request by the late Rev. J. L. MacIntyre, for African Moslems who still keep a pagan's fears.

Here is one from Java: "I should be very much obliged if you could send me a copy of Miss Trotter's 'Sevenfold Secret' in English and Arabic (Algeria contributing to Malaysia!) and a catalogue of the 'Picture-Sharing Scheme for Missionaries.' We are just planning here a more effective organization of the distribution of pictures."

Still further afield is China, and Bishop Molony reports with thankfulness that the stocks of Christian literature for Chinese Moslems are all safe in these troublous days, though the question of distribution is at its hardest. And from the other side comes a Moslem magazine in French from Mauritius, with the information that a Chinese Moslem committee in Shanghai is now turning Moslem books from many countries into Chinese.

Remotest of all Moslem fields, by reason of the weary overland journey, is Chinese Turkestan. Here is a letter from Stockholm from the headquarters of the gallant Swedish Mission that holds on so bravely in that distant province.¹ The writer sends specimens of the beginnings of a Christian literature in the Turki of those parts, and

¹ We rejoice to hear that during 1927 there were seven Moslem baptisms in this field.

he says: "I hope that your work will be of use for the Moslems in East Turkestan. I have an idea, and I herewith take the liberty of setting it before you as a suggestion. It is that the Committee would select a corresponding member on this mission field."

So the brotherhood grows. And what a group it is! God forgive us for grudging in our selfishness the sacrifice of personal work necessary to make time for the simple machinery that keeps these far-scattered brethren in touch with one another's work. And God be thanked if the Central Literature Committee can do anything to save their time and labor, to stimulate their thoughts and to use more fully their precious offering of mind and life.

Cairo.

CONSTANCE E. PADWICK.

SUFI ORDERS IN THE DECCAN¹

It is curious to see that the Moslems of some parts of India are hopelessly involved in saint-worship. The Moslems of the Deccan, for instance, are especially notorious in this respect. They are uneducated, and do not know the tenets of Islam for themselves, and hence fall an easy prey to some clever fakirs who have made a religion a sort of business. It is interesting to note how these people have organized this priestly craft, and how they manage to exploit the minds of simple people.

At the outset it must be noted that the fakir is not an isolated individual, as he appears to be. At the first sight it looks as if one has to take a bowl of clay or wooden tray to play the role of a fakir; but the history of this individual would reveal that he is the product of a well-organized machinery, a member of a society, with strict rules and regulations, the breach of which involves his being "drummed out"—a way of ostracism that appears to be popular amongst them, as in the army. According to some jurists, every Moslem man or woman is bound to follow the lead of a spiritual director or a *Pir*, corresponding to a *guru* amongst the Hindus. There is no direct authority in the Koran enjoining the following of a *Pir* or spiritual leader. In fact, the democratic spirit of Islam would appear to be against all confessions and saint worship; but texts are sometimes quoted in the support of ceremonials connected with the *baiyat* or homage to a spiritual leader, such as:

Obey God and His apostle, and such as those place in authority over you (V:51)

¹Abbreviated from *The Islamic World*, January, 1928 (Lahore), and printed by permission. We retain the orthography of the writer.

Whoever did *baiyat* homage to you, O Prophet, has verily done *baiyat* to God, for verily God's hand is on their hand (xxvi:13)

O believer! believe in God once again, and in His apostle, and the book He sent down on His apostle (v:13)

The ceremony of *baiyat* (i. e. placing the palm of one's hand on that of another person) appears merely to have been the sign of solemnizing an agreement. The Prophet took under a tree the allegiance of some people of Medina, who had invited him to their city, and performed this ceremony. He took the people into his *baiyat* on certain occasions. When the people adopted Islam, they had to perform a *baiyat* to the commander of an army. When *jihad* or the holy war of Islam was undertaken, the people performed *baiyat* to the effect that they would risk their lives. When a caliph was elected they performed *baiyat* or took oath of allegiance.

According to Islam every man has direct communion with God. No intermediary is required. There is no angel worship in Islam; otherwise, like Hinduism, it would have its thirty-three crores of gods or *devetas*, that is, intermediary beings who manage the affairs of the world. Such being the case it is incredible that Islam would enjoin saint-worship. That is why enlightened Moslems do not believe in a *baiyat* if it means more than the making of a promise to a saintly person to avoid sins. Nevertheless, most uneducated Moslems perform this ceremony and attach themselves to some spiritual leader.

The ways in which a man performs the *baiyat* are different. The *murid* or disciple says two *rakats* of prayer. If he is illiterate, the leader or *Pir* leads the prayer and the disciple simply follows him. Then he sits before his *Pir* four square, and they both join hands. If a woman is to become a *murid* or disciple, she takes hold of one end of a turban-cloth, while the *Pir* takes the other end, or a basin of water is put in front of them and they dip their hands at the same time and say the same

prayers. The *Pir* says: "I take you as a brother or sister in religion, and ask you to accept the allegiance of all the *Pirs* up to the Prophet." Then he reads the *Fatiha* and concludes the ceremony. Then again there is a stage at which a man renounces the world and joins some order of dervishes or fakirs.

When a person wishes to become a fakir, he must become a *murid* first; and then present himself to the chief of some order called *Sriguru*. First he has to prove that he is circumcised. The *Pir* then takes a pair of scissors and cuts off three hairs from his forehead, thus cutting off the three vices of ignorance, pride, and selfishness. The *murid* then gets himself completely shaved and has a bath. The *Pir* then gives him a strap of leather, also a *lungutee* and a *lungi*, a lower garment and a long sheet of cloth like a shroud and a cap for the head. If all these clothes are not within his means, he gives him only a *lungutee*. The ceremony is then performed before the assembly of fakirs. The *murid* is clad in these garments, while the necessary texts are chanted aloud. A cup of *sharbat*, already partaken by the *Pirs*, is then given to the *murid* to drink. A dinner is to be given to the assembly either by the *murid* or the *Pir*; if this is not possible, they are satisfied with a cup of *sharbat* each. After this the *murid* becomes a regular fakir. The *Pir* then teaches him the names of four *Pirs* and fourteen *khanwadas*, and tells him how the different ceremonies connected with the initiation arose, and on what authority they are based. The shaving of the brows originated with Sheikh Jamalud-din-Sawochi, based on the text: "Am I not your creator?" They all said, "Thou art our creator." The binding strap originated with either Billal or Meeran Kheel or Hazrat Ali. The *lungi* arose with Abdulla the standard bearer, and is based on the text: "They shall not enter into heaven in which rivers are flowing," v:47. The ceremony of bathing arose with Khwaja Basri, and is based on text: "Thou art to die and

they are to die" (XXIV:6). The ceremony of wearing a cap and drinking *sharbat* arose with the Prophet, and they are based on the texts: "God is the light of the heavens and earth," Sura Nur 35, and, "Then gave them their creator the purest wine," and so on. Thus every ceremony is traced to some saint, and based on some text of the Koran. The reader can, however, see that the texts quoted in support of these ceremonies have little bearing on them.

The chief seat in the Deccan, where several bands of fakirs are organized, is Penukondah, a small town in the Ananrpur district. Every year on the first of Jamadi-ul-Akhir, the fakirs of all orders, Banava, Rafai, Madari, Malary and Shah Jalal congregate at this place, and select their office bearers to go on a two years' pilgrimage to the tombs of the saints in the presidency. The Banava order was founded by Ghulam Ali Shah of Delhi, and is traced back to the saint Sayed Abdul Qadir Jilani. The Rafai order was founded by Sayyid Ahmad Kabir Rafai (died 756 A. H.), and is traced to Khwaja Junayid of Baghdad. The Madari order was founded by Shah Badr-ud-Din Qutub-ul-madar. He seems to have come from Syria, and to have travelled over a large part of North India, and made thousands of converts to Islam. He died in 840 A. H. His shrine is in Makanpur in Oudh. His order is traced to Tyfur in Syria, who is said to have been a disciple of Jesus Christ. The Jalali order was founded by Sayyed Jalal Bokhari (died 699 A. H.). They wear a sash, and bear a horn of deer, and the seal of the Prophethood on their shoulders. The selection of the chief of these orders was for long in the hands of these fakirs themselves. Now it appears that the *Sajjada* of Penukondah has this selection taken into his own hands. The latter is said to be descended from a brother of a local saint Baba Fakhr-ud-Din, and has nine villages attached to the tomb. Out of the proceeds of these he has to celebrate the annual festival. The *Seri-*

guru is the ruler of each order, and has dominion over all fakirs of his order in whatever part of the presidency. The *Seriguru* of Banavas must be a bachelor, and must have some knowledge of Tasawwuf, but as often as not he is a mere ignoramus. He has the power of "drumming out" or excommunicating a fakir from his order for breach of discipline.

Next in rank to *Seriguru* is the *Bhandari*. He is the prime minister of the order. He collects money, and spends it on behalf of the band. He is the money-bag man, and distributes the money share of each fakir to him. Then comes the *Upkari*. He looks after the cooking and meals. The *Kotwal* has to look after discipline and has to accompany the *Seriguru* in his itinerations. The *Seriguru* holds four *Choukis* or durbars, viz. at Penukondah, Matarawangal, Trichnopoly and Nagore.

At Penukondah there is the tomb of Baba Fakhr-ud-Din. He is said to have been a king of Sistan, a province of Persia, and a disciple of Nather Awliya (Maxhar-ud-Din) the saint of Trichnopoly. He is the saint of cotton curders (*panjaris*).

On the 11th of Jamadi-ul-Akhir, the *sandal* ceremony is performed at Penukondah; on the 12th the *arus*; on the 13th the *asas* (staves) are taken round. From Penukondah, visiting small tombs *en route* and collecting their fixed *mamools*, the fakirs go to Matarawangal, twenty miles from Kolar. Here is the tomb of Hyder Safdar, another disciple of Nather Awliya of Trichnopoly. Some orders fall off from this place, the Banava fakirs, however, proceed further. At times some of the fakirs of the remaining orders select their own chief for the remaining journey. At Trichnopoly there are the tombs of Nather Awliya and his two disciples, Shumspuran and Shems Gozan. Nather Awliya is said to have been a king who became a saint. From Trichnopoly fakirs go to Nagore, where there is the tomb of Qadirwali. A curious ceremony in connection with the four

Chowks mentioned above is that they make the Malaing *Seriguru* sit four square and tie raw thread round his toes, so that he is not to go even for the calls of nature, for five days at Penukondah and Matarwangel, and three days at Trichnopoly and Nagore, and then the fakirs tread on fire in his presence. The practice of the visit from Penukondah to Trichnopoly appears to have arisen out of the custom of Baba Fakhr-ud-Din paying an annual visit to Nather Awliya, his Pir, during his life time.

The salaam among these bands of fakirs is not the ordinary salaam of a Moslem. Amongst Banavas it is "Love of God." Answer, "Love to all." Amongst Malaing and Madaris it is, "*Haqq Allah Muhammad Madar.*" Answer, "*Dam Pir Shah Madar.*" Amongst the Rafais, "Love of God." Answer, "Love of Mohammed, the Prophet." When an order is on the move, the *Naqib* leads the band and calls out, "*Hush bar Dam, Nazar bar Qadam,*" i. e. wakefulness on breath; and eye on foot. These two are the terms of the Naqshbandiya order. Wakefulness on the breath is akin to the Hindu *Parnamaya*. Each breath that goes out is said to voice forth *La ilaha*, and the one that goes in *Illalla*—"No God except one God"—i. e. in breathing out, they negative all existence; and in breathing in, they acknowledge the existence of only one God. "Eye on the foot," appears to be a fitting watchword in marching, and has for its objective the concentration of attention. Esoterically it is intended to put each man on his guard regarding the observance of the footsteps of the particular prophet whom he has chosen for his model.

Such is the history of some sufi orders in the Deccan. If these bands of fakirs be turned into Moslem missionaries, and the money they collect be spent in the propagation of Islam in a well-organized form, the non-Moslem population of the Deccan can be won over to Islam in the near future.

KHAJA KHAN.

THE TURKISH PRESS AS MIRROR OF THOUGHT

(Selected translations from Turkish Periodicals*)

The following are extracts from two articles written by one of the professors of the University of Constantinople in a series of articles entitled "Philosophy of Revolution."

From the *Milli Medjmoua*:

I.

MORALS.

"Morals are the fundamental expression of the social life. They are one of the factors which determine the power of society and the firmness of its structure. The soundness of individual character is dependent on the degree of sincere allegiance to these morals.

"Morals are the springs out of which the social life is born, therefore they lie beyond the individual comprehension. They appear in the form of social events and take their strength from the lofty social feelings which the collective conscience imparts to individual consciences, rather than from official institutions.

"Every society has its own morals, since it is social events that give birth to morals. This is also the reason why morals constitute a part of the general culture.

"The Turkish community has its own peculiar morals. Every great nation in history has exhibited his own superiority in one of the branches of civilization. An examination of the history of the Turks will bring forth the superiority which the Turks possessed in morals and virtue over those of other nations.

* These translations are supplied by Rev. Ernest Pye of the School of Religion in Athens.

“In spite of this fact, morals were very low and loose during the Ottoman reign. The only thing which that reign cared for, or at least showed itself to care for, was sexual morality. And this resulted in an artificial raising of a barrier in the life of the society dividing it into two. The one-half of society, the women, were deprived of every right and privilege in every phase of life and progress. And this prevented and delayed a great deal the development and perfecting of social life.

“In other fields, the conditions were still worse. Patriotic morals were altogether non-existent, even forbidden; vocational morals yet unborn; and as to the morals of civilization, of course, they could not exist under such conditions.

“Because the moral sense of the Turkish soul is the most powerful and virtuous, the patriotic morals of Turks are deeper than those of any other people. The family morals also, are much stronger among Turks. Because the family is a sacred institution with Turks, Turkish history is full of such virtues as help of the weak, sympathy for the fallen.

“Turkish morals fundamentally concern themselves with women and the public. The fact that the tribe as a whole was the supreme ruler in the old Turkish life, shows the democratic spirit which the Turks possessed. The equality of the position of women with that of men in Turkish life proves the fairness to woman of Turkish morals. But in spite of these early Turkish moral views, Ottomanism, later on, took a hostile position towards women and the people, thus preventing the progress of both the people and women in the path of civilization.

“Therefore, the revolution of morals in a revolutionary Turkey can only come by seeking and bringing forth the ever-existent but hidden moral sense of the Turkish soul, and by connecting this with the moral statutes.

“Morals, as all other social institutions, are in an ever-developing state. Therefore, it is the most sacred duty

of the modern generation to investigate and bring forth the real Turkish moral statutes from the present mixture of foreign elements which have found their way into it through lack of any control.

“If we begin to investigate in this way the morals which form one of the most important institutions of Turkish culture, we shall see that the moral life of modern civilization already exists in Turkish morality. Turkish history is the best witness to this. This being the case, intruding of foreign elements to the Turkish soul during the reign of Ottomanism has given an adverse course to the growth and development of Turkish civilization, resulting in the present condition of moral looseness and weakness in the individual conscience.

“The revolution in morals can only come by finding the ever living fundamental moral laws of the collective conscience and embodying them in moral events.”

THE INSTITUTION OF RELIGION

“One of the institutions which forms society is religion. An individual may lead a social life only when he is linked to the religious life by some sacred ties.

“The lack of religious life causes a vacancy in the soul of the human being which cannot be filled by any other thing. In the same way the place of religion in the social structure cannot be filled by other institutions.

“Both the history of primitive peoples and observations of the life of modern civilized society teach us that religion, similar to the other social institutions, is ever active because it satisfies the highest and most divine needs of human beings by its religious emotions and divine inspirations.

“Therefore, the religious life with all its emotions is present in the social life of a modern person. It lifts up the soul to eternity and wakes it to live an eternal life even in its vanity. The individual feels himself constantly rising towards that Divine Being through the

power of this divine life and religious faith by opposing the various physical pains and troubles of this life. Moreover, he feels satisfaction in the knowledge that his soul has its source in another Being.

“Our religion Islam satisfies the holiest and the highest senses, lifts up the individual from his vain surroundings to Eternity, and ensures satisfaction to ‘the will to believe’ of the individual. Moreover, Islam is a religion which puts society on sound foundations because of its high estimation of social life.”

ISLAM IN OTTOMANISM

“In Ottoman society, Islam was not purified from the nonsense which later had found its way into our religious life. Religious practices were not examined scientifically, and consequently, the high values of this divine religion were not put forth such as might have infused holy feelings in individuals. Thus the religious life has become lifeless.

“There was, however, an institution called ‘Sheikhul-Islam,’ during the Ottoman empire. This institution, according to its name, was supposed to guide and regulate the religious life. On the contrary, this institution, neglecting totally the work of religious education, was busy with secular affairs. In the *Medressehs* (seminaries) Arabic books were used which were void of any value. The study and interpretation of traditions, which should be the real objects of these schools, were neglected. Their only aim was to create a body of nobility in the Ottoman society who could perform rites and ceremonies. Therefore they were nicknamed ‘doctors of ceremonies’ by those religious teachers who had come forth from among the people.

“Thus, while this institution was busy with such secular affairs, it affected fatally the temporal legal institutions of the state by its *fetvas* (decrees), assuring their acceptance under the cover of religion. Neglecting its

own work, it caused the disrepute of Islam in the light of others by thwarting the religious life of the people with unreasonable myths.

“As a result of this, the real values of Islam were obscured and have not been related to the people.

“Islam is the religion of the Turkish people. There is an extraordinary supremacy in the nature of Islam as a religion which is not found in any other religion. It satisfies the ‘will to believe’ of the individual. It lifts him up to a sense of communion with the eternal Being. That is why the Turks have been true and sincere followers of it since the day that they embraced it and they never have left it. Sincerity and attachment like that of the Turks to the Moslem religion cannot be seen anywhere among other Moslem nations. Islam has attained its zenith in the Turks, and the Turks have lived their holiest and most sublime life in Islam.

“Moreover, Islam possesses a certain power, which has been the greatest factor in the promotion of this religion among the Turks, and which is not found in the same degree in the other universal religions.

“Islam until today has been able to keep its characteristic of true universality, and this, in spite of the fact that the number of its followers are less than those of Christianity and Buddhism. It is not a religion confined only to the people of one race or one culture. Sometimes other religions have witnessed comparatively greater success in mission fields than Islam, but their successes have been temporary, devoid of permanent results; whereas the case is the reverse in Islam. Manichaeism also has been a universal religion in the past, followed by a great number of people in the vast areas between Southern France and China. However, this did not help and this religion has disappeared. Buddhism through its missionary activity progressed much in the West, but at length it confined itself to be the religion of the civilized nations of Western Asia only.

“Christianity had many followers among the Turks before the spread of Islam. Also some nations in Western, Eastern and Southern Mongolia had embraced Christianity. But the success of Christianity has been only temporary. It also has become confined to the principal civilized nations of Europe. The Christians who do not belong to Western civilization are so few and backward in civilization compared with the Christians of Europe, that they are not worth considering. In spite of the fact that Islam is usually regarded as the religion of the civilized society of Western Asia only, the number of Moslems in Eastern Asia, especially in India and Zind (?) Islands exceeds the number of the Moslems of Western Asia. In China, Moslems possess their own Chinese religious literature. They have no need of any outside help. They are an indifferent power. Whereas, the efforts of Christians have failed to bring into existence a national Chinese Christianity. In Africa, Christianity has not been able to achieve anything compared with Islam. There, Islam was spreading among the Abyssinians even in the 19th century, in spite of the fact that they had the Christian religion long before. In general, history is full of examples where a great number of former Christian and Buddhist nations have left their religions in order to embrace Islam. Whereas, history does not record a single instance where a former Moslem nation has left her religion for Christianity or Buddhism.

“However, Islam, being the religion of the Turks, has satisfied this ‘will to believe’ of the soul of the Turks all through the ages, but has not kept itself abreast with the progress of these feelings in the course of time. Consequently, it has not been able to guide these feelings in their necessary development with other movements of the time.”

REVOLUTION IN RELIGION

“There is no official institution in Islam; and there cannot be one. Islam imparts its eternal and holy being

and its holy injunctions to the consciences of men. It takes its strength not from formal institutions but rather from faith and conscience.

“Islam makes felt in better ways its spirituality and sublimity through the communication of its divine inspirations. It makes possible to human beings the living of a spiritual existence above worldly relations, through the ministration of the highest and holiest feelings. It imparts a sweetness to the souls of people. It creates a longing in the soul towards a divine Being. This spiritual and holy feeling, which cannot be imparted from any other institution, is the result of religious inspirations, produced through the religious life in the individual conscience.

“Therefore, it is indispensable to give to human beings these sublime messages and holy teachings of Islam in their primary simplicity; to purify it from superstitions and Judaistic intolerance; to arouse its social vigor by examining the whole structure and the foundations of Islam according to modern concepts; and finally, as a result of all these, to bind the individual to society by the blessed links of this holy institution.

“Moreover, the important thing to be done is to examine thoroughly by modern scientific methods the origin of Islam as given by the Koran and the Prophet; and to bring forth the religious premises and their modern values for society.

“The result of such scientific investigation will bring forth, no doubt, the sublime and divine nature of Islam. It will demonstrate, for instance, the wonderful concordance of the feeling of freedom of the individual, with the inner religious submission in Islam. It will emphasize the importance and value which Islam attaches to social life, unparalleled in any other religion.

“Through such inquiries Islam should be purified from all later superstition and should take its original simplicity. It should be demonstrated that Islam is a

modern religion, unparalleled by any other religion, as well as being a divine religion.

"The country expects from her young doctors of Islam, who are the sons of the Revolution, that they should fulfil the great lack, felt in our social life, by putting forth the sublimity of Islam, which is the sacred institution of our race."

(signed) KHALIL NIMATOULLAH,
Professor of Logic in Constantinople
University.

There has been going on a great deal of discussion in the Constantinople papers concerning an eventual change of the weekly holy-day from Friday to Sunday. The following are extracts from different articles written on this subject:

Djournhuriet, August 9, 1927.

"Lately, there has appeared in our business world a tendency favoring the transfer of the weekly holiday from Friday to Sunday. This has moved us to carry on an inquiry about this matter among some of our men of business and commerce. The following is the result of our inquiry.

Vehbi Bey, the general secretary of the Chamber of Commerce, and one of the professors in the Commercial School said: "When all is considered, the days of the week are named by men. Therefore it is arbitrary. For the very same reason, we may easily rest on Sundays instead of Fridays, which is the generally accepted holiday all over the world. It is more proper also that we rest on the same day with all the world."

Shakir Bey, representative of Chataldja in the National Assembly, Chairman of the Corporation of the Dealers in Sugar and Oil has declared that: "Such a matter as the weekly holiday, whether it should be on Friday or Sunday, pertains to law. Friday as the holiday of the week is confined by law. To transfer that day

to Sunday depends on a favorable action by the National Assembly. I, being a member of the National Assembly, must refrain from expressing any opinion publicly on this matter before it comes to National Assembly. If I do, it would not be right."

"Another person, an agent of *Bourse des Valeurs et Cambios*, has said: 'The fact that Friday is the rest day of the week is more disadvantageous to us than anybody else. We lose much because of it. Our Bourse is open on Sundays till noon and that even in an idle condition. No transactions of buying and selling take place on Sundays by any institution or bank on account of the general lack of business on European bourses and banks on that day. No telegrams of prices are taken on Sundays. Whereas on Fridays European Bourses are open. This has led some people to transact business illegally outside of the Bourse. Therefore, in my opinion, the transfer of the weekly holiday from Friday to Sunday is necessary and also indispensable.'"

"The General Assembly of the Chamber of Commerce yesterday under the presidency of Hussein Bey after having discussed the report of its president on the matter of weekly holiday has decided by absolute majority to send the following note to the Secretary of Commerce:

"Considering the fact that Friday is a rest day with us while it is a day of work and activities in European markets, and that some markets are closed on Sundays: therefore our resting on Fridays and working on Sundays has not produced satisfactory results.

"In fact, Saturday which falls between our weekly holiday Friday and the European weekly holiday Sunday, may be reckoned a defective day. Therefore, from the point of commercial activities and correspondence and also from the point of the Bourse and market transactions, the economic waste of two other days besides our weekly holiday, is a situation which must be taken into

consideration for the economic welfare of our country; and we propose that necessary steps in view of so modifying the law that the transfer of the weekly holiday from Friday to Sunday may be possible, should be taken to the Secretary of Commerce.' ”

Djournhuriet, August 16, 1927.

“In Turkey, up to the present time, there has been a complex problem regarding the weekly holiday which was solved by a law constituting Friday as the general weekly holiday. The situation previous to this law is known to everybody. On Fridays all the state offices were closed, some shops were opened while some others were closed. On Saturdays, some Jewish shops were closed, while other shops were kept open. On Sundays, all the banks and the majority of Christian shops were closed, while the rest were open. Three different days in a week were kept as holidays, and naturally the country was affected because of this. The situation was strange. Therefore, a law was promulgated, establishing Friday as the general weekly holiday for everybody in this country, thus bringing to an end the existing confusion of holidays.

“As the result of this law, a compulsory rest-day was established. But some Jews, faithful to their tradition, continued to rest on Saturdays. We don't know whether some Christians also still persisted rest on Sundays. It did not take long, however, to see that this legal arrangement for establishing a weekly holiday did not satisfy everybody, especially those institutions which are related to European markets. Banks, the Bourse and large commercial houses in general are institutions which depend on Europe for their transactions. Our resting on a different day from that of Europe caused difficulties and confusion in the usual activities of these institutions.

“In Europe, the people rest on Sundays not on Fridays. Moreover, their holiday begins from Saturday noon which causes a great deal of confusion in matters of

communication, often engendering great losses also. Transactions of banks are most affected, since all their transactions are based on telegrams received from Europe. This may be the reason, it seems to me, why banks in Turkey have agreed to open their offices till noon on Sundays in order to carry on current operations and keep closed Sunday afternoons. This shows that a half-holiday on Sunday is going on with us, and such a holiday is no doubt compulsory in a way. This confusion of the situation has engendered recently a great deal of discussion and publicity. Even the Chamber of Commerce prepared a report on this matter. There is a general tendency in the opinions expressed favoring an eventual transfer of the weekly holiday from Friday to Sunday. In fact, this is the only way which can bring us to rest on the same day with Europe and thus solve all difficulties of a separate holiday from Europe.

“Friday, as the weekly holiday with us, is established by law. Any discussion looking to the transfer of it, should aim to have the transfer made by means of law. This is the only possible and right way. The present discussion in the press is no doubt the echo of public opinion. If this view is shared also by the government, the natural thing is for the Secretary of Commerce to send the draft of a new law to Parliament. In fact, this matter can only be solved by Parliament.

“It is not only special institutions, which possess relations with Europe, the State itself has its own relations with Europe. In discussing this matter, the government, no doubt, will consider this fact also. If the transfer of the weekly holiday from Friday to Sunday would convince the people and the State that it is the only way of having orderly transactions with Europe, there is no doubt that in the end it will be so. In fact, there is no absolute test, stating a definite day for the weekly holiday. The weekly holiday may be transferred to Sunday; or Friday may be transferred to Sunday. The days are

named arbitrarily among peoples. From this point of view, it is the most proper way to consider as a practical way, and also not unscientific, the assertions of those who advocate the transfer of Friday to Sunday as a probable solution to these difficulties.

“There are some people who suggest that, since the 31st day of December, 1927, is Saturday, therefore a law should be promulgated stating that the first day of 1928 is Friday instead of Sunday as it ought to be called. They think this is a good way to solve the problem. According to this plan only the place of Friday shall be changed and the other days of the week would follow it. The advantage of this lies in the fact that we shall rest hereafter also on Fridays as before. In this case there is only a slight modification to be made, in view of harmonizing the Turkish names of the days with those of foreign languages; because, Friday by changing its place, is changing also the places of other days. In reality nothing is changing. Because the earth is revolving around the sun as before and the days and nights are following each other regularly.

“There is time till the opening of the new national Assembly; and in the meantime, the discussion of this matter should naturally result in bringing forth the most appropriate and right procedure.”

(signed) YOUNOUS NADI.

CURRENT TOPICS

“Is Islam the State Religion of India?”

The Government of India have prohibited under the Sea Customs Act the bringing into British India of any copy of the book entitled “Mohammed, a Biography of the Prophet and the Man” by F. Dibble wherever printed. *The Modern Review* (Calcutta) commenting on this action and on the book says:

“The writer evidently regards dullness as one of the most deadly sins, and seeks to give more life and brightness to his narrative by using lively language. When this has been said, it should be added that he has given a vivid impression of Mohammed, unimpaired by the bias and abuse which used to mar the picture. Mr. Dibble brings out the frailties of the man, perhaps rather overemphasising them, and the virtues of the prophet and leader. His concluding chapters, which are the best in the book, indicate a high appreciation of the true greatness of Mohammed.”

“On this the comments of *The Week* are:—‘But such a book, published by a responsible firm like Hutchinson’s and capable of being read only by people in this country who have had an English education, is prohibited in India! Whither are we drifting with this extreme governmental pandering to the religious susceptibilities of Moslems? One really begins to wonder, whether Islam has become the State Religion of the Indian Empire or whether we have still got the much vaunted “neutrality” in religion. If this is a sample of what the Indian Government believes to be the way, not to invite further, but to stop actual Hindu-Moslem communal tension, then indeed one can only gasp at the *naiveté* of it.’”

The Split in the Indian Moslem League

The Indian press with its various political outlook has found it difficult to interpret the break in the ranks of educated Moslems on the occasion of the annual meeting of their League. A Calcutta correspondent sums up the situation for *The Near East and India* by saying:

“The story of the split in the Moslem League is too tangled to tell in full. There have been two meetings, on the same days, at the same hours, one in Calcutta and the other in Lahore. Which spoke with more authority for the Moslems of India is a disputed point. The disinterested would probably say that Lahore did. The Calcutta meeting opened its arms to many non-Moslems who had hurried here from Madras and the meetings of the National Congress, while the leading Bengal Moslems either absented themselves, or were excluded on technical grounds. ‘It is clear,’ declared Mr. Jinnah before his departure from Calcutta, ‘that the Lahore meeting was a farce. Even the reports

in the Anglo-Indian press show that not more than a dozen delegates from other provinces went to Lahore.' For all that, the Lahore meeting declared the Calcutta meeting illegal.

"The Calcutta meeting amended the rules of the League, which provide that no President shall hold office for more than two consecutive terms, and elected Mr. Jinnah Permanent President. The Lahore meeting elected Sir Mahomed Shafi President of the League, the supporters of the resolution stating that Mr. Jinnah's presidentship expired in June.

"The *Statesman's* comment on the situation is the forcible one that 'the outer world can do little but look on in amazement at the lack of elementary political instinct that brings about confusion and leads to open public recrimination,' while the *Englishman* says, 'A very great responsibility for the present breach rests with those Moslem leaders who, when the composition of the Royal Commission was first announced, let their emotion run away with their reason, and then had not the manliness to stand up and argue for what was the right cause. Faint-heartedness is the curse of the average Indian politician.'

The Text of the Anglo-Hejaz Treaty

Because of its important references to the suppression of the slave-trade and the conduct of the pilgrimage to Mecca we give the chief articles of the new treaty of Jeddah:

Article 1: His Britannic Majesty recognizes the complete and absolute independence of the dominions of His Majesty, the King of the Hejaz and of Nejd and its dependencies.

Article 2: There shall be peace and friendship between His Britannic Majesty and His Majesty the King of the Hejaz and Nejd and its dependencies. Each of the high contracting parties undertakes to maintain good relations with the other and to endeavour by all the means at its disposal, to prevent his territories being used as a base for unlawful activities directed against the peace and tranquillity in the territories of the other party.

Article 3: His Majesty the King of the Hejaz and Nejd and its dependencies, undertakes that the performance of pilgrimages will be facilitated to British subjects and British protected persons of Moslem faith, to the same extent as to the other pilgrims, and announces that they will be safe as regards their property and their person during their stay in the Hejaz.

Article 4: His Majesty the King of the Hejaz and Nejd and its dependencies undertakes that the property of the aforesaid pilgrims who may die within the territories of His Majesty and who have no lawful trustee in those territories, shall be handed over to the British Agent in Jeddah or to such authority as he may appoint for the purpose to be forwarded by him to the rightful heirs of the deceased pilgrims, provided that the property shall not be handed over to the British representative until the formalities of competent tribunals have been complied with and the tax prescribed under the Hejazi or Nejdi laws have been duly collected.

Article 5: His Britannic Majesty recognises the national (Hejazi or Nejdi) status of all subjects of His Majesty the King of the Hejaz

and of Nejd and its dependencies who may at any time be within the territories of His Britannic Majesty or territories under the protection of His Britannic Majesty. Similarly, His Majesty the King of the Hejaz and of Nejd and its dependencies recognises the national (British) status of all subjects of His Britannic Majesty and of all persons enjoying the protection of His Britannic Majesty who may at any time be within the territories of His Majesty the King of the Hejaz and of Nejd and its dependencies, it being understood that the principles of international law in force between independent governments shall be respected.

Article 6: His Majesty the King of the Hejaz and of Nejd and its dependencies undertakes to maintain friendly and peaceful relations with territories of Kuwait and Bahrain and with the Sheikhs of Qatar and the Oman Coast who are in special treaty relations with His Britannic Majesty's Government.

Article 7: His Majesty the King of the Hejaz and of Nejd and its dependencies undertakes to cooperate by all the means at his disposal with His Britannic Majesty in suppression of the slave trade. The present treaty shall be ratified by each of the high contracting parties and ratifications exchanged as soon as possible. It shall come into force on the day of the exchange of ratifications and shall be binding during seven years from that date. In case neither of the high contracting parties shall have given notice to the other, six months before the expiration of the said period of seven years, of his intention to terminate the treaty, it shall remain in force and shall not be held to have terminated until the expiration of the six months from the date on which either of the parties shall have given notice of termination to the other party.

Article 9: The treaty concluded between His Britannic Majesty and His Majesty the King of the Hejaz and of Nejd and its dependencies (then the ruler of the Nejd and its then dependencies), on the 26th December 1925, shall cease to have effect as from date on which the present treaty is ratified.

Article 10: The present treaty has been drawn up in English and Arabic. Both the texts shall be of equal validity but in case of divergence in interpretation of any part of the treaty, the English text shall prevail.

Article 11: The present treaty shall be known as the treaty of Jeddah signed at Jeddah on Friday the 20th May 1927, (corresponding to the 18th Zul-Qada 1345).

Gilbert Falkingham Clayton.
Faisal Abdul Aziz Al Saud.

King Amanullah of Afghanistan

The press has given a full account of the royal visit of the ruler of all Afghanistan to the capitals of Europe. We are indebted to the *Sunday Pictorial* (London) for the following pen portrait by Lt. General Sir George Macmunn.

"What type of young man is he who has dared to wear the dress of Europe and a white top hat in Cairo, and tell the reverend gentlemen of Islam to 'go to'? Who seven short years ago dared to launch his

armies to the invasion of India and halloo our own tribes to harry the borderside?

"In the words of Scripture, he is a choice young man and a goodly, born, as all princes are not, of a high-born mother, brought up within his own mountain kingdom, fairly tall, alert, courageous, fully determined to bring his backward Afghanistan into the front of as much Western civilization as will suit the genius and character of his people.

"All through the Great War the Afghan Amir Habib Ullah, the young King's father, remained true to his obligations, despite the call of the Caliph, the Sultan of Turkey, to a Holy War, despite the constant urge of the Moslem priesthood, despite the clamour of the fierce mountain tribes within the British sphere, a monument to his own loyalty, British policy, and also his shrewd acumen.

"And then at the end, for causes not yet historic, he was murdered. The young King was overwhelmed in the urge which the older man had withstood. The Punjab was in rebellion, and he launched his armies on India. The Indian Army, in the throes of demobilization, eventually hurled the Afghans back.

"Then the British and the young King concluded a gentlemanly agreement of friendship, under which the title of King was to supplant the democratic one of Amir.

"Since then he has devoted his enthusiasms and energies to Westernizing and advancing his State. The army, flying corps, schools, roads, electricity, motor transport have all been organized and developed. Foreign representatives for the first time attend his Court.

"Kabul is flooded by electricity run by Continental engineers. No longer does the time gun execute malefactors on the Behmaru heights. Civilizing influences unknown since early Hindu days are sweeping the country. The question of immediate importance to Amanullah and to Great Britain is whether he can stem the intense anti-British and anti-monarchical campaign of Bolshevism which, thwarted in China, now bids fair to surge against Kabul and thence to India.

"Amanullah will go to Turkey, and may there see the good and the evil of new Turkish ways.

"His beautiful Queen, now well accustomed to her emergence from the purdah, will see how emancipated are the women of Turkey and how trivial is the attractive veiling of Egypt.

"Will she subscribe to the dour religious opinion of Kabul and go back behind the veil and the harem wall? Or will she and her husband persuade their people to follow Turkey and Westernize themselves as Japan did?

"It is the most intriguing problem that has gone on before the eyes of the plain man of the Western streets for many a long year. But the verses which Lyall put into the mouth of the King's grandfather have still a pregnant ring:—

'And the lord of the English writes, 'Order and justice and govern with laws,'

And the Russian he sneers and says, 'Patience, and velvet to cover your claws,'

But the kingdoms of Islam are crumbling, and round me a voice ever sings,
Of death and the doom of my country, shall I be the last of its kings.'

"It is the duty of Great Britain and the Powers to see that this enthusiast shall have a chance to bring, for the first time in modern history, a Moslem kingdom to prosperity and civilization without the loss of all the good that Islam can stand for, and that the Soviet poison shall not destroy his dreams."

Behind the Scenes in Turkey

Under the heading, "Steer Clear of Turkey," the (New York) *Outlook* publishes an article from the pen of Harry A. Franck, whom it calls "a wise and seasoned observer." He has not much good to say regarding the present régime and doubts whether the influence of Angora reforms have penetrated into the provinces. Here are some examples of the new liberty, equality and fraternity experienced by this traveller.

"Now that his rights under the capitulations are gone, the foreigner in Turkey cannot move hand or foot without the permission of the police. Soldiers bearing huge ledgers go through every train, examining, and usually taking up, the police permits of foreigners. If one of these is out of order, due to the innocent ignorance of said traveler—and seldom, indeed, will a Turkish official give a foreigner information on what he is expected to do—due to the carelessness or even the intentional malice of a bored clerk in a police station, he is hustled off the train and returned to the point of departure for trial.

"Be not led astray by the surface of things in the 'new' Turkey. The present régime is eager to be considered progressive; it does not wish to be blamed for the crimes of the former régime. But the leopard does not change his spots as easily as a Turk does his headgear. There has been much pro-Turk—or more exactly, pro-Kemal—propaganda since Turkey changed the form, and the form only, of her government. Kemal and his entourage know enough of Western psychology to realize the appeal of the romantic to the world at large, and our papers have been flooded with reports of the completely Europeanized condition of the Turkey of today, of the striking character of her new sultan under the name of President. But the Turk is still much what he was, and there is little evidence that Turkey has essentially changed under that ardent disciple of Venus and Bacchus, Mustapha Kemal. * * *

The tourists who make up some ninety-five per cent of American travelers in Turkey come back reporting that the veil has virtually disappeared. So it has—in Constantinople, the only place tourists see, also in Angora and among the women of the official class. But the great majority of feminine faces the country over are still covered; and the 'new' Turkey is in a similar state, still largely what it was under the vicious and degenerate Sultans. * * *"

A (Borrowed) Word to our Readers

"A missionary journal, as a rule, is not and should not be conducted with pecuniary motives, nor should any commercial principles govern its activities. There should be no question of business like give-and-take in its transactions. It should be run only with one object, i. e., the propagation of Islam which is the sacred duty of every

Moslem. The case of the *Islamic World* is not like that of other periodicals. We wish that its subscribers should be *life subscribers*, as the cause it stands for is more precious than our lives. The companions of the Holy Prophet and the early Moslems actually gave their lives for the cause of Islam. We are supposed to follow in their footprints, and the least we can do is to espouse the cause of Islam throughout our life. It is only reasonable, then, if we expect our comrades to become life subscribers to the *Islamic World* and never to discontinue its patronage. The success which the *Islamic World* has attained during this short period of five years has excited wonder, even jealousy in some quarters. Its free circulation has won conversions in England, Africa, Bengal, Rangoon and Central Provinces. The demand for its free publication is daily increasing which cannot be adequately met owing to financial difficulties.

In these circumstances we venture to make two requests to each of our friends and comrades:—

- (i) To secure at least five subscribers to the *Islamic World* and
- (ii) To collect funds for its free circulation.

If all of our subscribers listen to our appeal, success is sure."

—*The Islamic World* (Lahore).

Missions in Turkey

It is unfortunate that an incident should have arisen in Turkey which raises the question of religious tolerance. It has been formally enacted under the Republic that all who are of age are free to adopt and profess whatever religion they choose; on the other hand religious propaganda in schools has been prohibited. An announcement, therefore, to the effect that an American Mission School at Broussa had recently secured four girl converts to Christianity was calculated to place the Turkish authorities on their mettle, and they have decided to make an example of the offending Mission. The Broussa school has been closed, the teachers are to be prosecuted and investigations are to be made into the activities of other schools of the same mission. It may be a matter of regret that the Turks, having gone so far along the road of religious tolerance, did not go the whole way, and remove all restrictions on liberty of conscience in regard to religion. The distinction in the case of minors, however, is comprehensible. The Mission in question can, no doubt, argue that it has to obey a higher mandate than that of the Angora Government; but in the circumstances it will not challenge the right of the Turks to enforce the laws of the country. Any vindictive action against foreign schools would not serve Turkey's interests, as the country is still sadly lacking in educational establishments.—*The Near East and India*.

The Tomb of Père de Foucauld

There is an account of the opening of the tomb of the missionary explorer de Foucauld by Mgr. Nouet of the Pères Blancs, Préfet apostolique of Ghardaia in *Missions d'Afrique* (January, 1928), which will interest all those who have read the story of his life in *The Moslem World* by Sonia Howe. He describes the lonely grave in the desert

so vividly that translation would mar the picture. After uncovering the body it was again buried.

“En repassant auprès de la tombe, nous nous arrêtons encore un instant. Elle ne dépasse le sol que de quelques centimètres. Il est visible qu'on l'entretient avec soin, mais qu'elle est humble! Elle est surmontée d'une croix très pauvre, sur laquelle est attachée une simple petite plaque en cuivre avec ces mots: VICOMTE DE FOUCAULD. Aucun souvenir, si ce n'est une couronne sur laquelle on lit: AU PÈRE DE FOUCAULD, CHICAGO TRIBUNE. Je souffre un peu de voir que le seul hommage affirmé est l'hommage de l'étranger. Je sais bien, et j'ai besoin de me le répéter, que c'est la volonté du P. de Foucauld, qui n'aurait rien voulu sur sa tombe et désirait même que son corps fût abandonné dans un ravin.

“Vers deux heures de l'après-midi, une équipe de quelques hommes fut mise à notre disposition pour ouvrir le tombeau. Lorsque Paul, qui avait assisté à l'enterrement du Père, commence à enlever la terre, je lui demande pour m'assurer de la précision de ses souvenirs si la tête du Père est directement sous la croix. Il me dit qu'elle est un peu en arrière, et c'était exact.

“Je m'arrête un instant, hésitant de respect comme devant une relique. Je me penche et écarte doucement les linges là où ils me semblent en plus grande épaisseur. J'aperçois alors avec bonheur le cou et le bas de la tête presque intacts. Du premier coup je le reconnais et ceux qui sont là et qui l'ont vu autrefois disent sans hésiter: ‘C'est bien lui; il ne peut y avoir aucun doute.’

“Le Père est couché sur le côté gauche, ramassé sur lui-même, parce qu'il s'était raidi dans la position où il avait été tué et qu'il a été impossible de l'étendre. Le bras droit est projeté en avant et l'avant-bras se plie vers le corps, les pieds sont ramenés en arrière; tout cela explique que, sur la photographie prise à ce moment, il ne paraît pas avoir le développement naturel.

“J'ai voulu voir le trou fait par la balle. Elle est entrée par derrière l'oreille droite, a traversé la tête et est allée sortir par l'oreille gauche. Les lèvres de la blessure sont encore très nettes, sans aucune trace de corruption. Elles sont seulement souillées de terre.”

Islam in Canada

The following paragraphs are from a letter published in *The Islamic Review* (Woking), and afford food for thought:

“Dear Sir,—When we, as a family, moved into Saskatchewan we were allotted to the south-west quarter of section thirty-two in township thirty-eight, situated one hundred and seventy miles west of the second meridian, as the ‘filing papers’ read. The land had only just been surveyed and thrown open to homesteading. . . . We saw houses and stables scattered hither and thither over the level prairies . . . an Arabic settlement. . . .

“Having always lived in English-speaking communities, my parents were not a little disappointed in the nationality of their new neighbours. Not so were my brother and I. . . .

“Being the older boy, I was soon employed by some of these Moslem farmers and lived with them, only going home on Sundays when I felt

so disposed. . . . It was at the home of one of these that I was destined to live for many, many months. Hasham Hassan was the name of my employer, and he was called by the Christians 'King of the Muslims,' since he was the first and by far the most prosperous settler in the vicinity. It was at his home where the brothers all met for prayer as a general rule and he was the spokesman for all who could not speak the English language. Mr. Hassan had several Christian Syrians employed on his farms, and it was with these people I worked through the day.

"Hasham organized a syndicate of Moslem farmers, and they purchased a threshing outfit between them and many other expensive articles of farm equipment. Binders and seeders were bought by two and three at a time, and the machine companies made substantial reductions on such orders, especially after the first few, when they learned that the signature of Hasham Hassan was as good as the money. . . . Hasham Hassan was the name back of many a humble Moslem settler, and even some of the Christian settlers who had Syriac and Arabic names tried to affiliate their names with the Moslem syndicate. They (the Moslems) were a shining example of the axiom, "United we stand, divided we fall," for many of the Christians failed to meet their obligations with the machine and provision companies through hail ruining their crops or frost spoiling them, and they seldom seemed to band themselves to help the unfortunates among them."

Islam on the South of the Batak Mission in Sumatra

The southern portion of our mission field in Sumatra is the great province of Angkola, which we call Sipirok after the name of our chief mission station, though that is not quite correct. Here the Rhenish Mission began their Sumatra work, and here the first missionaries were stationed, in Sipirok and Bungabondar, Klammer and Schütz. The historical importance of this mission in Angkola is that here in the sixties of the last century a barrier was erected which called a halt to Islam, which was pressing in from the south. Thus the Angkola Mission provided a rearguard for the work among the heathen tribes in the more northern provinces—namely, Pahae, Silindung, Toba, etc. In Angkola itself it very soon became a question of missionary work among Mohammedans rather than among the heathen, and it has remained so up to the present time.

The Angkola mission covers a large area. From northeast to southwest the distance is about 200 kilometers, and from north to south is a five days' journey on horseback. In this area there were formerly five missionaries, but gradually one station after another has had to be given up through lack of workers, because as the missionaries went home their places could not be supplied from Germany, until at the present time there remains only one missionary at work, Mr. Link at Sipirok, who thus has to take care of the work which was formerly done by five men. He has under his charge no less than fifty-one substations, each of which is an organized Christian church, and he has ninety-two native helpers to assist him in this work, in which number are probably included the five ordained pastors known as "Pandita Batak." The missionary writes that he cannot thank God enough that he has given

the churches such a large staff of co-workers. The number of Christians in the entire region is 6,421. In view of the wide extent of his work and the great distances to be travelled, it is certainly no luxury but an absolute necessity for Missionary Link to have an automobile, of which he writes, "It saves me many days; but I can only reach twenty of my substations with the auto, and some of these not completely; so to the others I go on my horse, or on shank's mare."

Sipirok is the headquarters of Islam in Angkola, and forty fanatical Hajis (pilgrims to Mecca) are located here. The native government officials are almost all Mohammedans and work in favor of Islam. Christians are merely a strong minority in Angkola, which is otherwise wholly Moslem, and the opposition of the Mohammedans to everything Christian is increasingly evident. No Mohammedan will eat rice cooked by a Christian, because that makes it unclean, and they would not eat off dishes which Christians had washed. Formerly Mohammedan relatives would take part in a family feast given by Christians, and Christians in the feasts of their Mohammedan relatives, but that is no longer the case, some fanatical Hajis having forbidden any Moslem to take part in a Christian feast, for even if a Mohammedan sits near a Christian he becomes unclean. Even in the burial of a Christian only the nearest Moslem relatives will take part, and they lose no opportunity to try and convert their Christian relatives to Islam. At Simanosor some Mohammedan relatives, and among them a Haji, came into the house of a Christian, and recommended him to become a Moslem, making him great promises if he would do so. But this man was versed in the Scriptures and had ready answers. Then they began to threaten him, and even the elder brother of the Christian said to him, "If you do not become a Moslem, we are no longer relatives, and our children will have nothing to do with each other, and they will not share in the inheritance." The Bataks think so much of family relationships that that was a severe sentence for this man, but he replied, "Do as you will. I know that Christianity is true, and even if all the Christians in this region became Moslems, I and my wife and children will not leave Jesus, who has saved us from our sins. It is useless for you to take the trouble to try and make us abandon our faith."

Many new Mohammedan schools have been opened, even in the neighborhood of Mission schools, in spite of the government regulation that no new school may be opened within four kilometers of an existing school. But in spite of the enmity of the Moslems, the attendance in the Mission schools is far greater than in the Mohammedan schools, and many Mohammedan children attend Mission schools. Missionary Link writes that the Mohammedans themselves frequently admit that the children in Mission schools learn more than those in the Mohammedan schools, because there is better order and supervision in the Christian schools, and that the children are taught obedience to parents, which is not the case in their own schools. In the Bungabondar district our schools are attended by 414 Christian children and 539 Mohammedans, and in the Sipirok district we have 158 Christian children and 557 Mohammedans. The missionary writes, "At every opportunity I urge the teachers to go into the villages and bring all the children, both Christian and Mohammedan, to the school. In each school we have five

hours of religious teaching each week, which even the Moslem children attend, though of course they are not compelled to do so. But I always notice how willingly they listen to the Bible stories. Since it is so difficult to reach the adults with God's Word, we must be even the more diligent in teaching the children, as long as the door is open to us. Many Mohammedans are not far from the Kingdom of God, but through fear of the enmity of others they do not dare to become Christians."—*Berichte der Rheinische Missions-Gesellschaft. (Abbreviated and Translated by W. G. Shellabear.)*

Hindu Music before Mosques in India

"One unexpectedly happy outcome of the assembly debate on the Reforms," says the *Servant of India* (Poona), was "the exchange of views on the vexed question of music before mosques, and the rights of the minority communities, between some of the leaders of the Hindu and Moslem communities. The speech of the Deputy President Mahomed Yakub was marked by a commendable spirit of conciliation and reasonableness which should have come as a surprise to the fire-eaters on either side. His statement that Mohammedans had no right to object to any Hindu music being played near mosques, if it was not deliberately intended to disturb the prayers of the Moslems and insult the Islamic faith, although it provoked some comment from the Don Quixote of the House, deserves to be welcomed by all Hindus as a distinct contribution to the solution of the question. We are happy to note that it was promptly acclaimed as such by no less a leader than Lala Lajpat Rai who added that any one who played music before mosques with the intention of disturbing prayers was not only a lunatic, but a criminal. Concerning political rights and safeguards Lalaji assured the Moslems that they would have much more than what the non-Moslems were given in Turkey, the latter being mentioned by Maulvi Mahomed Yakub as the due of his community in this country. One need not despair of Hindu-Moslem unity being achieved in the near future if this rapprochement continues and further negotiations are conducted in the same spirit of conciliation and reasonableness on all sides."

The Moslems of China through Indian Eyes

An Indian Moslem, Mr. Badruddin Khan recently visited his merchant friends in Shanghai; among others a jade-jeweller, Mr. J. C. Ma, "who devotes half his profits to the cause of Islam." He writes as follows in *The Moslem* of Calcutta:

"I am giving the benefit of my experience to my *confrères* in India, in the confidence that they will stretch out a helping hand to their brethren in China.

"There is an organization in Shanghai known as the Moslem Literary Society, of which Haji Hilaluddin Saheb is the Secretary. This organization has been doing propaganda amongst the Moslems in China, and has recently started a journal, in Chinese, called the *China Moslem*, which is published monthly by this Society, whose headquarters are 8 Tain Chong Lee Fong Pan Road, Shanghai.

"They have also undertaken the translation of the Koran Sharif in Chinese, and this will supply a long-felt want, since there has been no

translation of this up to the present, although Islam has been playing her rôle in China for the past nine hundred years. I had the honor of attending Jumma Prayers conducted by Haji Hilaluddin Saheb, and it was a most impressive service. I also had the honor of attending a meeting of the Society, and it was very interesting to see half a dozen Moslem Divines, seated around a table, with various Arabic books, culling extracts for the proposed translation of the Koran Sharif."

The Qadari Order in Rangoon

The *Moslem Chronicle* of Calcutta contains this interesting news on the spread of the Derwish orders in Burmah:

"His Holiness Maulana Syed Mohamed Rasheed Effendi, Al-Bagh-dadi Al-Qadari the Head of the Qadariya Order arrived yesterday on a brief visit to Rangoon. There was a large gathering of 'mureedees' present at the wharf, and the Maulana was received with ardent reception. His Holiness was garlanded and escorted to the car amidst recitation of 'Qasidas' (hymns). The reception party proceeded to Mr. V. M. Abdul Rahman's house, where light refreshments were served and prayers offered. A further meeting was held the same evening at the Zaviyatur-Rasheediya-fi-Thareeqat-ul Qadariya in Tseekai Mg. Taulay Street, opposite the Chulia mosque, where a feast was given in honour of the arrival of His Holiness."

Modern Islam and the Black Stone

Muhammad Alam of Gopalanj put a difficult question to the editor of *Light*, Lahore, and we append the answer of the Ahmadi writer in a succession of inaccuracies and misstatements:

"Q. What is Hajr Aswad or the Black Stone? Why is it placed in the Ka'ba? Why do the Moslems who go to Mecca to perform the Hajj kiss it and walk round it?"

"A. The Black Stone is a *symbol*, and it was *never used* as an idol by the polytheistic Arabs before Islam. It is nothing but a *monument*, representing the elevation, through the Holy Prophet Mohammed, of the line of Ishmael whose children, though springing from the same patriarch as the proud Israelites, namely Abraham, were ignored by the latter, from an abject condition. Hence by the Black Stone one may be reminded that, however, unknown to the world, any nation or race may be favoured by God and brought to a position of honour if it only obeys His directions and commandments presented to the world through the Holy Prophet who descended from Ishmael.

"From the days of Abraham the stone is said to be placed in the Ka'aba, and, being the only centre of the Islamic world, Ka'aba is the only place in which it might be preserved.

"The Moslem pilgrims to Mecca kiss the stone to show honour to the memory of the Ishmael. Nobody walks round it."

Mohammedans in British Guiana Adopt Scotch Names

The Editor of *The Moslem Chronicle* (Calcutta), in helping to settle a recent mosque-controversy at East Bank, British Guiana, utters a strong protest against the innovations among Moslems in that part of the world:

"The Mussalmans as a rule are not in a bad condition, but the most strange things among them are that they not only change their dress, which does not affect the Mussalmans at all, but one salient fact is that they change their names as a Scotchman. It is not exactly that they adopt the Scotch name, but what they do is that their Moslem names transformed as a Scotch name. From the letters we published we find names like Jan Mohammad into John Mohammad, Karamat A. Makhdum into Cramat A. McDoon, Rahman into Rayman and so on and so forth. There are over 18,000 Mussalmans in the colony and a large number of Mosques. There are also several institutions such as the Young Men's Moslem Literary Association, the Y. M. M. L. Association and the East Indian Association, etc. We cannot understand why under these circumstances the Mussalmans are so particular about accepting and trying to pose as Scotchmen. This is a sort of peculiarity we find in British Guiana and nowhere else.

"It seems to us a peculiar mentality of the Mussalmans of British Guiana that they are changing their names in such a way; as we were not there and we cannot vouchsafe for the characteristics of these Mussalmans nor can we give exactly the description how far they observe these formalities of Islam, but all the same it seems to us most disgraceful for Moslems to adopt Scotch names. So far we know that in the palmy days of Spain she took the Philippine Islands and converted the Moslem population at the point of the sword and these Mussalmans who became Christians are maintaining their first names as Christians such as John Mohammad, Alexander Hossain, Cyril Ahmed, etc. British Guiana is a far more civilized place and the people have connection with the Moslem World and they see for themselves that the most civilized christian nations both of Europe and America are looking so eagerly on Islam and at any opportunity they come to its fold. It is rather a disgrace for the Moslems of British Guiana to adopt and transform themselves into Scotchmen.

Perim as Mission Station?

The startling proposal is made in the *Bombay Diocesan Magazine* that the desert island of Perim has strategic value not only for the British Navy but for missions:

"One of the many pleasant duties of the Chaplain of Camp is to visit the Island of Perim once every three months. For reasons which would take too long to explain here he had not visited Perim since the New Year, till July 13th, when a second visit was paid. It is of interest to mention Perim in these notes because there is a number of English inhabitants there who are strongly of opinion that an English Church or some building suitable for carrying on worship, should be built on the Island, and this is a desire which all church people of the Diocese should have every sympathy with. No one can really say what the future of Perim will be, but we must always be looking forward to, and expecting the Church to grow and increase, and so we must not stop short in our thinking when we have enumerated all the English people inhabiting the Island. Its importance from the Church's point of view is that it could be an excellent stepping off place for missionary work both in Africa and Arabia. Both continents can be seen from the

Island. Small boats can make the passage across safely at all times of the year and being in the line of traffic for all ships that pass, not only would it be in touch with all communications passing from the West to the East, to China and Japan and Australia and New Zealand, but its Christian influence could be incalculable. What Iona was to Great Britain in the 7th Century, so Perim could be in a much greater degree to Africa and Arabia, if only a Missionary Brotherhood were inspired to settle there."

New Islam in India

A correspondent writes to *The Epiphany* as follows:

Dear Sir,—I am a Mussalman—not staunch and bigoted like one of the present day. I love truth and seek after the truth. Reading your liberal paper I ventured to pen these words and thank God and hope to give vent to my inward feelings.

Islam has an admirable injunction of Zakat and all others are not of much use.

(1) *Saying prayers five times* is impracticable, detrimental to daily work. This should be reduced to two times—of course the presence of God is to be conceived every moment.

(2) *Circumcision*.—In these days of civilization this brutal custom should be dropped.

(3) *Roza* should be observed with more moderation.

(4) *Interest* on money should be drawn from banks and on business, but should not be charged from individuals for domestic purposes.

(5) *Polygamy* in all circumstances should be discouraged.

(6) Eating and drinking what is partaken by other co-religionists spreads disease, so should be refrained from.

(7) *Cow's flesh* is found to have been the cause of many dire diseases so should be shunned.

(8) The idea of *Kafir* towards the non-Moslems should never be harboured in mind.

These reforms are essentially necessary and I shall write at length on this subject for the good of my co-religionists.

Thanking in anticipation.

Yours faithfully,
Karim.

Calcutta.

The Economic Development of Morocco

Among the most reliable guides to current international affairs is the fortnightly *European Economic and Political Survey*, published by the American Library in Paris. From a recent number we glean these paragraphs on Morocco's present commercial and economic progress:

"The census of March 4, 1926, gives the area of French Morocco as 415,000 square kilometers and the population as 4,230,000 inhabitants, of whom 4,016,000 are Moslems, 108,000 native Israelites, 66,000 French and 40,000 French protégés and foreigners. As compared with 1921, these figures show an increase of 19,000 French immigrants, but only of 1,000 foreigners.

"At the end of 1926 the land owned by Europeans covered an area

of 640,000 hectares, of which 607,000 hectares belonged to French nationals and French companies. The total cultivated area in 1925-26 was 2,781,000 hectares, of which 2,658,000 hectares were in the hands of natives and 123,000 hectares in the possession of foreigners.

"Morocco is still a primitive country and lives almost exclusively on agriculture, cattle breeding and farm produce. About 95 per cent of the cultivated land is given over to the production of cereals, chiefly barley and wheat, and the remaining 5 per cent to fruits and vegetables. No mineral riches of a striking character have yet been discovered, with the exception of phosphates, the deposits of which are being worked with increasing intensity. Lead, tin, copper, and manganese have so far been found in small quantities, but it is hoped that the establishment of new railway communications will encourage future surveys of those deposits.

"The railways of Morocco are of two gauges, 0.60 and 1.44 meters. The narrow gauge lines had been originally established for purely strategic reasons, and several of them are still maintained for military purposes. On January 1, 1927, the length of the Moroccan railway lines amounted to 1,255 kilometers in actual use and 287 under construction or survey. The main narrow gauge connections are the following: Casablanca-Marrakesh 284 kilometers, Oudjda-Fez 401 km., and Kenitra-Ouezzan 158 km. The latter two lines are of particular military value and were extensively used during the Riff campaigns. The narrow gauge system is operated as an autonomous State enterprise and is open to public traffic.

"The railways of the standard gauge are in the hands of private companies, the Franco-Spanish Tangier-Fez Railway Company and the Moroccan Railway Company. The former company runs the line between Tangier and Fez (314 km.) of which 203 km. are in the French zone. The Moroccan Railway Company operates a system of 406 km. connecting Kenitra, Casablanca, Marrakesh and Rabat and joining the Tangier-Fez line at Petit-Jean."

The Rebirth of Tripoli

A most interesting article recently appeared in *La Nation Belge*, on the rebirth of Tripoli.

"Under the dazzling light of the African sun, the port of Tripoli presents the characteristic beauty of the Orient: white, terraced houses clustering round the squat domes of mosques with their aciform minarets, a city which the warriors of Charles the Fifth of Spain enclosed with walls which yet remain. But to the east of this, stretching towards the oasis and the white cupolas of the tomb of the Caramanlis, lies a new city in the shade of palm trees, the pride of Italy, whose sons constructed it in the course of a few years. Its fine lighthouse and semaphore dominate the harbour. On landing one realizes the magnitude of the work accomplished; a wide, motor-crowded street leads to the Spanish castello which under Turkish rule was allowed to crumble in ruins, and whose grey walls rise over the new city. From this ancient citadel, whence floats the Italian flag, stretches the Corso Vittorio Emanuele, flanked by great business houses, whilst along the shore extends the magnificent promenade known as the Lungomare Volpi, named after the

famous Governor-General, who was the founder of Tripoli's new greatness. Sumptuous palaces, fine hotels and banking establishments line this boulevard, whose graceful curve suggests the Cote d'Azur. Close beyond are being constructed a palace for the governor and a cathedral—the latter will be one of the finest in Africa."

All this is to the good, but that there are painful birth-throes in the regeneration of this ancient land is also evident. The relations between the Italians and the natives form the subject of an article in *The Egyptian Gazette* by Major E. W. Polson Newman, F. R. G. S., on the "Pacification of the Hinterland." Sketching actual conditions he says:

"When fighting is in progress, quarter is neither asked nor given and even women and children have been known to suffer on this account; but it must be remembered that Italian troops have received the strongest provocation in that many of their comrades, who fell into the hands of the Arabs, have been first mutilated and then tortured to death with indescribable brutality. In peace time severity is exemplified by the heavy sentences, which civil commissioners and deputy-commissioners may and do inflict for relatively trivial offences.

"Yet this policy of severity is, curiously enough, accompanied by a considerable degree of unreserved familiarity which, except in the relations between officers and soldiers, forms the keynote of daily intercourse between Italians and natives. 'Colour' seems to be no bar to friendliness; and, although the governing authorities did put their foot down when some of their own race began to set up as bootblacks in the streets of Tripoli, it is not an uncommon sight to see Italian labourers working side by side with Arab coolies.

"The fine old mosque at Tagiura is being repaired at considerable expense by the Colonial Government, while in the mosque of Abdul-es-Salam are large glass candelabra presented by Count Volpi. Some of the attempts to humor the natives are as amusing as they are ingenious and successful. For example, there are a great number of fine old olive trees near Gusbat, and recently the deputy-commissioner on the spot wanted to have some more planted at the least possible cost; so he made a friendly agreement with the local husbands that for every son born the father should plant three young trees in honour of the event. The consequence has been an addition of 2,000 trees in the last three years! The natives quite see the joke, and the result pleases everyone.

"Another example, which is an object of curiosity to most people, is the fact that all signposts (good solid structures of wood and iron), besides giving the names of and distances to other localities, also invariably show the distances to Mecca followed by several lines of writing in local Arabic. As these distances to Mecca always exceed 4,000 kilometers, it is at first difficult to see what useful purpose they serve by being displayed all over the country. It appears, however, that wood and iron being scarce in Tripolitania the signposts stood in great danger of being stolen, but that the display of the distances to Mecca, followed by a suitable quotation from the Koran, has had the effect of inducing the natives to treat them with considerable respect."

A Missionary on Islam in Oman

There are two things that make it hard for the Arabs to enter the Kingdom. One is the price that must be paid for gaining the new and the other is the very great attractiveness of the old. The great feast of the Mohammedan year came while we were in Ajman and, as always, everybody went out to attend a sunrise prayer meeting. The whole town was there. A row of men five to ten deep, in bright holiday clothes, stretched for a hundred yards and more. Ten feet behind them was a similar row of women shrouded in black. The preacher stood in front on a raised platform, and after a short reading, led the worshippers in prayer. It was a wonderful sight, perhaps two thousand people reverently seated on the desert sand, in the cool of the early morning, the sun just appearing over the mountains in the distance. The deep blue of the sea was in front, and the desert stretched out to infinite distances behind. Palm trees were scattered thinly over the landscape as in a park at home.

As the service drew toward its close the lower thunder of cannon in the distance told us that fifteen miles away to the west morning prayers in Sharga had ended. A few minutes later a louder boom from Um el Gowein on the east announced the same thing from there. Our prayers came to their close a moment later and the earth shook with a tremendous report from the guns by the Sheikh's castle. Ajman also had finished. I have been in Catholic services where the elevation of the Host is accompanied by a peal from the great bells of the cathedral, and a man must be made of stone to be unmoved by such a service; but I have never seen anything to compare with this Mohammedan service, where simple, unostentatious worship is not trapped with tinsel and gilt, but is a part rather of the awful and divinely beautiful works of the Omnipotent God and where the humble worshipper joins hands with similar worshippers the world around.

The missionary witnessing such a service hopes very earnestly that when the Church of Christ appears in Arabia it will learn from Mohammedanism, will learn indeed a very great deal. He hopes that it will remove the Western clothes that the missionary tends to put on it, and in their place will put on the garb of the East.

But the aching desire of the missionary's heart to give this people Jesus Christ is not diminished by seeing such a superb service. He knows that this is the one nest of chattel slavery still remaining in the world. He knows that of all Arabia this district is most terribly cursed with immorality, unless perhaps, following its rapid Westernization, Bahrain can now compete for this evil preeminence. He knows that the pearl divers are oppressed and mistreated unspeakably. He knows in short that the splendid Arabs in this district of Oman, like every other splendid people in the world, are not delivered from the power of sin and selfishness by any services, however beautiful and moving.—Paul W. Harrison in *The Missionary Review of the World*.

BOOK REVIEWS

The Fellahin of Upper Egypt. Their religious, social and industrial life today with special reference to survivals from ancient times; By Winifred S. Blackman, with a foreword by R. R. Marett, M. A., D. Sc. George G. Harrap & Co., London (1927), 331 pp. 15 sh. net.

This important volume is true to its sub-title and should prove of the greatest value to all who live and work in Egypt, especially missionaries and those in government service. The author is a close observer, and was in charge of the Percy Sladen Expedition to Egypt (1922-26). She lived among the peasants of Upper Egypt and the Fayoum, studying at first hand their customs and beliefs, their social life and characteristics. As Dr. Marett remarks in his foreword, woman is eminently suited to be an anthropologist. "She is sympathetic by nature. She is not politically suspect. She can get at the women, who as educators of the rising generation exercise an immense influence on the formation of mental habits." Miss Blackman was trained for her job. The contents of her book, she tells us, contain but a tithe of the information collected, and she intends to produce a much larger scientific volume on the subject later, in which Lower Egypt and Lower Nubia will have a place. The book has eighteen chapters, all of which, save the last, tell of present conditions. The final chapter points out ancient Egyptian analogies to the customs that now prevail, and is the only chapter that is documented by references to authorities. It is disappointing to note that Miss Blackman, although she refers occasionally to Lane, seems unacquainted with the Islamic background of the picture she draws so faithfully; e. g. there are few references to the Koran, none to Bukhari, and strangest of all, none to the Arabic magic-books on sale in every village, and which give the key to popular superstitions. The earlier chapters tell of daily life in an Egyptian village, the environment, the character of the home, women's personal decorations, the customs connected with birth, childhood, marriage and death. Chapter VII gives a glimpse of the darker side of inter-village feuds and the law of revenge. Chapters IX and XV are on Magic, Medicine, the Evil Eye and other superstitions, *'Afarit*, and saint-worship. Chapters XVI and XVII deal with the annual festivals and the village story-teller, with examples of his tales.

The book is profusely illustrated, from original photographs, which always illuminate the text and show artistic skill. There is evidence of research and independent study in every chapter, and light is often thrown on points hitherto obscure to students of Ancient Egypt. The book is a notable contribution to anthropology, but it is marred by certain omissions and limitations to which we call attention. The author herself invites criticism, expressing the hope that "if I have misunderstood a point, my Egyptian friends will not hesitate to inform me." Although her investigations were made in Upper Egypt, and in the very centres

where medical and educational work has been carried on for fifty years by a large company of missionaries, there is no reference anywhere to them or to their work. Many pitfalls might have been avoided by consulting these experts on village life, who had spent not "six months every year," but all their years in social work among the *fellahin*. It is rare indeed to open a book on African anthropology that does not have the word "mission" in text or index. On page 82, Miss Blackman stumbles upon the *Aqiqa* sacrifice, but she does not know its name or character, and should remember that Moslems never use the words "compassionate and merciful" when cutting an animal's throat, but the special formula "God is great." It is not the souls of *twins* (p. 89) that enter cats at night, but the *Qarina*. She speaks of the "*Afrif* of a dead person" as the ghost, and of the two angels of the tomb as "Nakir and Nekir"; both are incorrect (p. 113). The recess in the grave is always traverse to the *qibla*, and has no relation to South (p. 115). The reason given for tattooing a cross on the wrists of Coptic children is not the fear of Abyssinian conquest, but due to Moslem domination and long centuries of fear and oppression. The hair of the body is not generally "shaved off," but a special depilatory is used in accord with Moslem tradition (p. 57). The *qarin* and the *qarina* are not of the same sex, but of the opposite sex to their mates (p. 69). The whole of this page needs revision with references to the teaching of the Koran and Tradition. David instead of Solomon controls the Jinn (p. 70); this is quite a new idea. The *ukht* is a euphemism for the *qarina*, and not "another personality" (p. 74); we are confident of this although we have not seen the special article referred to in her footnote. The description and terminology given of the *Zar* (p. 197-200) is quite erroneous; this is the more inexcusable as Kahle and others have written monographs on the subject, and the Cairo press, in its editorials, pointing out the origin and degradation of this Central African superstition. The "Syrian names of God" (p. 207) are really Talmudic names for angels that are invoked in magic, while the charms to which "there is no key" are based on the Buduh square of Al Ghazali (p. 206). The description of a *ziker* (p. 255) "under the branches of the sacred tree" does not indicate its real character or object. It is not "a kind of religious dance," but has a far deeper significance in the village life of Moslem Egypt. The Great Festival, finally, (p. 259) does not "commemorate the sacrifice of Isaac," but has reference to Ishmael and the sacrifice at Arafat. One incident discloses the charming style of the book, the method of an anthropologist, but also raises a question in ethics:

"On my first visit to Egypt in 1902, soon after my arrival at my brother's camp on the high-desert slope in Asyut Province, a certain number of childless women sent appealing messages to me, asking if I would let them have one of the bones which were scattered in great numbers about the ancient burial site on which the camp was situated. Their object was to step or jump over the bone in order to ensure, as they believed, the production of offspring. I acceded to their request, and then suddenly thought of my pendants, which I had unfortunately forgotten to bring out to Egypt with me. However, I sent a message to the women to say that I had written to England requesting that certain very potent charms that I possessed should be sent to me as soon as possible.

"When the parcel arrived I caused the fact to be known in the various villages of the district, at the same time intimating that I should be glad to see any of the women who wished to make use of them. From then onward, women, sometimes as many as ten at a time, would come from various villages in the district, crossing the lower desert, and climbing up to our camp on the hills which rose into the upper desert. They were usually accompanied by a middle-aged man or woman, sometimes by both. The man was not present at the ceremony, but the woman chaperon stayed with them all the time.

"The ritual was as follows. The women first repaired to one of the ancient decorated tomb-chapels, conducted thither by one of our servants, who had the key. On entering they each stepped seven times backwards and forward over what they supposed to be the mouth of the shaft admitting to the subterranean burial chamber. When this performance was over, they returned to the undecorated tomb-chapel in which I lived. Here I produced the charms, two of which were placed on the ground at a time. Then each woman solemnly stepped over them backward and forward seven times. Four charms in all were used, representing the head of Isis, a mummified divinity, a scarab, and a cat (Fig. 44). When this was accomplished the lower jaw-bone of an ancient Egyptian skull was placed on the ground. The same ceremony was again performed, being repeated with two complete ancient Egyptian heads, one a well-preserved mummified head, the other a skull. A glass of water was then brought, into which the blue glazed charms were dropped. Each woman drank some of the water, and then picked out the charms and sucked them, and rubbed their bodies with these magical objects, and also applied the water to their persons.

"It may interest my readers to know that on my return to Egypt the following year one of the first items of news communicated to me by my servant was that at least two of the women who had had to resort to my charms would shortly bear children." Z.

Kashshaf al-Huda. By Ya'qub Hasan. In Urdu. pp. 206. Daftar-i-Isha'at, 8, Sydenham Road, Madras. 1927. Rs. 2 As. 8.

This book forms an introduction to a special study of the Koran which the author is publishing in three volumes under the title *Kitab al-Huda*, the whole making a four volume set. In the first few pages he explains his purpose in bringing out this work as follows:

1. To edit the Koran so that the verses and suras might be arranged in the order of their revelation (*nuzul*).

2. To give inter-Koranic cross-references by subjects.

All this he has attempted to accomplish in the three volumes *Kitab al-Huda* to which the *Kashshaf* is the introductory volume.

The material and arguments presented in the *Kashshaf al-Huda* add nothing whatever to the usual stock-in-trade of writers of this sort. Every argument is built upon the unquestioned assumption of the validity of *wahy*, the infallibility of Mohammed, and the finality of Islam as a religion. Eleven pages are devoted to the Bible, which he describes in very fair terms from the historical standpoint. But, of course, he discounts the value of such literature which is only the product of inspiration (*ilham*), when compared with the Koran which is the product of

objective revelation (*wahy*). He does not bring the charge that the Scriptures of the Jews and Christians have been corrupted, nor does he assert that the *Injil* which was given to Jesus has been taken away. Rather he is willing to accept all the "former Scriptures" as valid as they now stand, but regards them all with disdain, because they do not bear the stamp of Divine Revelation as clearly as the Koran does. The words of Moses, and David, and Jesus he says were not collected into book form until after the death of their authors, whereas the Koran was actually in use as a book (though not published in book form) before the death of Mohammed! "Therefore," he concludes, "after a detailed consideration of the holy Scriptures of the Jews and Christians it does not appear that any one of them is fit to be called the word of God (*Kalam Allah*)." Verily, the letter killeth the spirit of man, so that he loses his power of perception.

M. T. TITUS.

Tarikh-i-Masih. By Hasan Nizami. In Urdu. pp. 216. Delhi, 1927. Rs. 2.

This is exactly what the name purports, namely a Life of Christ by a Moslem writer. The compiler, Hasan Nizami, is the head of the Chishti order of darwishes in Delhi, and the guardian of the tomb of the famous saint Nizam al-Din Awliya. He is also an outstanding Moslem missionary of Northern India, and conducts a very aggressive campaign. It is therefore a matter of considerable surprise that he should prepare a book of such remarkable character as this.

His sole purpose he declares in writing such a book was to show to his Moslem readers just exactly what Christians believe about Christ. In his work he has made use of the four Gospels, the Life of Christ by Farrar, the ones by Edersheim, Stalker and even Papini, the works by Dr. Sanday, the Encyclopedia Biblica, and Hastings Bible Dictionary. Being a mystic, he says that he loves Jesus because He was a great Sufi. The whole life of Christ is presented often in the very words of the Gospels, in chronological order, without criticism or comment. Only in a few cases he mentions in a foot-note what the Moslem position is, as in the case of the crucifixion, which is a contrary doctrine. He naturally avoids using the term Son of God—and substitutes usually the term a Prophet of God (*Khuda ka Nabi*). He ends his book with the account of Pentecost, an appreciative estimate of the life and character of Christ, referring particularly to His purity, and His emphasis on prayer. He also gives a long list of the references to Christ in Moslem poets. There is a real possibility that such a book will do much to help Moslems to a fairer appreciation of Jesus who is the Christ. The spirit of the book is admirable, and let us hope heralds the dawn of a new day in Moslem-Christian relations.

M. T. TITUS.

Nestorian Missionary Enterprise. (The Story of a Church on Fire.) By the Rev. John Stewart, M. A. Ph. D.; T. & T. Clark, 38, George St., Edinburgh. pp. 352. 1928.

This book fills a distinct gap on the shelf of missionary history, and covers an area at one time Christian but now Moslem. The author has been for thirty-five years a missionary of the United Free Church

of Scotland Mission in Madras. He has made a careful study of the Syrian Christian Church in Southwest India, and the Nestorian Church in its missionary expansion. No student of the early rise of Islam and its rapid spread should neglect this volume, which throws new light on the problem. In twelve chapters the author sketches the Church in Persia, the persecution it endured, Nestorianism in Arabia, the expansion of other missions in Central and Eastern Asia, the Syrian Christians of Southwest India, Nestorian activity in further Asia, together with some account of the monuments of Christian Churches in China and Japan. The last three chapters tell of the decadence of the Nestorian Church and its present condition. The book contains a full bibliography and an excellent map, but the index is rather inadequate.

The chapters on Nestorianism in early Arabia and on the expansion of Christianity in central and eastern Asia are very timely, and present new material to the student of Islam and its spread.

Professor Tor Andrae, of the University of Upsala, has shown in his recent study on the Christian origins of Islam (*Der Ursprung des Islams und das Christentum*, Upsala, 1926) that the opinion hitherto current of sundry heretical sects to which Mohammed was indebted for his Christian ideas is a mistaken one. He directs attention to the great Church of Asia, the Nestorian, as the prime source of Christian thought and life in pre-Islamic Arabia. There are many points of similarity between Moslem teaching and Nestorian Christianity, but the one circle of ideas most prominent and characteristic according to Andrae is the eschatology, with its extraordinary stress on the Day of Judgment.

Many were inclined to look elsewhere than in Christianity for the source of this element in Islamic teaching. Professor Tor Andrae points out that these very ideas were not only current but prominent in Syrian Christianity. Mohammed, of course, was not a Nestorian Christian, but if the conclusions reached by Professor Tor Andrae, and the historical survey in this volume, are generally accepted, it means that we must not look for Mohammed's inspirational ideas in some hidden corner, but in the midst of the daily religious thought and practice of the great Nestorian Church.

L. S. R.

L'Islam et l'Asie Devant l'Impérialisme. Par Eugène Jung, Paris. Marpon & Cie., 1927, 314 pp. 15 francs.

The author of this anti-imperialistic monograph was formerly Vice-Resident of France at Tonkin. He is a voluminous writer in history, politics, the drama and fiction. The present work is a supplement to his earlier study on Islam and Imperialism entitled "L'Islam sous le Joug," reviewed in our Quarterly last year. In nine chapters and sixty pages of documentary appendices he tries to establish his thesis that the present imperialistic colonial policies both of France and Great Britain in the world of Islam can only lead to disaster and the grave possibility of wars. In the two longest chapters of his book, M. Eugène Jung gives an unvarnished and well-documented account of the events in Syria and the Lebanon during 1926 and 1927. Since 1918 there have been six successive High-Commissioners "qui inonde le pays de fonctionnaires et d'agents dont le besoin ne se faisant nullement sentir." His criticisms are severe, but he is at once a loyal son of France and an outspoken

lover of the Arab race. In the first chapter he enumerates and describes a series of political events from May, 1926, to October, 1927, which have had "repercussion" in the entire Near East. He is no friend of the Vatican, nor of the "double-dealing" policies of Albion. According to this book, the troubled waters of a contradictory and dubious diplomacy in the world of Islam have proved excellent fishing ground for Bolshevik and extreme nationalist agitators. We will let him speak for himself.

"La société des Nations que nous avons établie à grand peine, ne doit pas être une assemblée où les plus forts sont les maîtres. Cette conception, si visible, a amené l'Asie à organiser de son côté une Ligue des Nations Asiatiques contre laquelle notre impérialisme s'insurge. C'est à nous à la faire lier partie avec Genève de manière à créer un tout harmonieux pour le bien-être et la tranquillité de tous. De cette façon nous empêcherons tout conflit. Il est vrai que pour constituer la Nouvelle Croisade dont des forces inavouables se font les apôtres, on brandit le spectre du bolchevisme. Celui-ci n'a aucune emprise possible sur les mondes chinois et arabes, pas plus que sur la Perse et l'Afghanistan. Par contre, si la Russie se contente d'être l'alliée de ces nations Asiatiques, comme protectrice des peuples opprimés, et si nous ne modifions pas notre mode d'opérer, le danger devient réel. Tôt ou tard nous serons submergés."

The remedy is a better understanding, especially of that barometer of politics, the native press.

"Notre ignorance de l'influence de l'extérieure sur elles est extrême, nous négligeons la lecture des centaines de journaux, revues et publications arabes paraissant dans les cinq parties du monde et reflétant la pensée de tous ces sacrifices. Notre indifférence à ce sujet est absolue et nuisible. Prenons-y garde."

He states that Islam is not only under the yoke of foreign treaties and mandates but that the controlling factor is Great Britain, whose policy he scores without much mercy, and yet seems to admire with some envy.

"L'Angleterre est maîtresse de l'Orient, et le monde arabe est virtuellement sous son contrôle. La seconde route des Indes lui est assurée, et elle encercle en partie la Perse par le Sud et l'Ouest. Elle paraît donc avoir les mains libres par ailleurs pour manœuvrer à son aise sur l'échiquier mondial."

Our chief criticism of the book is its grotesque use of statistics on Islam, evidently taken not from any census but from a vivid imagination. Yemen has five million inhabitants (p. 40); there are more than four hundred million Moslems (twice); in India alone more than one hundred million (p. 61); Islam has penetrated everywhere (p. 175), even in Japan and Formosa, where there are between two and three million Moslems. *There are none at all.* Such exaggerations are inexcusable, especially in a French writer who has access to the statistical tables of Massignon. These faults should not blind us to the value of the work as a whole. The author quotes freely from Arab nationalists, and from their words we can learn how deeply and sorely they feel the pressure of "impérialisme." The oration of M. Al Bahari Sindbad on "l'Islam entre la Baleine (Britain) and l'Ours blanc" (Russia),

pp. 202-244, alone is worth the price of the book. And yet one rises from its perusal unsatisfied. There is another side to the question.

Z.

The World Wide Call. By H. P. Thompson, M.A. Student Christian Movement, London, 150 pp. 4 net.

This book attempts to sketch in broad, rather rough outlines the present situation in the mission fields as dealt with in the five "World Call" Reports of the Church of England by its Missionary Council. Chapter five deals with the world of Islam and except for some inaccuracies of statement, is a strong plea. The author everywhere underlines the "stirring developments" and therefore falls into the temptation of giving too optimistic and kaleidoscopic a view of grave conditions.

Der Islam als Religion. von Prof. D. Julius Richter, Verlag von Quelle und Meyer, Leipzig, 1927. 156 pp. M.2.80.

An exceedingly compact, scholarly and attractive summary of Islam in its religious character and development. The short chapters are entitled: Mohammed; The Koran; The Development of Jurisprudence; The Development of Dogma; Mysticism; Islam and its Environment; Old and New Sects; and Present-day Conditions. Under the last named subject we have brilliant sketches of Turkey, Mesopotamia, Persia, India, The Far East, South-Eastern Europe and Africa. We know of nothing to equal this vest-pocket encyclopedia; an English translation would be desirable.

Z.

Les Musulman du Yunnan. By G. Cordier, membre correspondant de l'Academie des Sciences coloniales et de l'Ecole française d'Extrême-Orient, published by Hanoi Imprimerie Tonkinoise, 80-82, Rue du Chaure. Pp. 330.

We are glad to call attention to a new book on the Mohammedans of China. It is a monograph worthy of attention on the part of all missionaries in China. The author has had many advantages and his style is both interesting and thorough. In eleven chapters he discusses the entrance of Islam in China, especially into the South-western Province of Yunnan. The great centres of Moslem population are indicated and the history of Moslem communities carefully sketched. In the second chapter we have an account of their daily life and customs. The third chapter deals with Moslem faith and superstition, especially at the time of birth, marriage and death. An account of reformations and nationalistic societies is given in the fourth chapter, while the fifth and sixth give a long account of the various mosques and mosque schools in Yunnan. The remaining chapters of the book are brief and tell of the Musulman revolt as well as the reaction through pan-Islamism and contact with Turkey. There is also an interesting description of the animistic prayers and practices to obtain rain in vogue in Yunnan. The book has neither maps nor illustrations but contains some very interesting tables; among others a detailed statement of the cost of pilgrimage to Mecca from China. From arrival at Jiddah until return to that port each pilgrim spends more

than Rs. 360, exclusive of the ocean voyage. It is no wonder that the number of pilgrims from China is inconsiderable. Z.

Die Ausserbiblische Erlöser Erwartung: Zeugnisse aller Jahrtausende in Ihrer Einlichkeit dargestellt. Von Alfred Jeremias. Verlag Eberhard, Arnold. Leipzig. 1927. Pp. 419. M.10.

The learned author is well-known in Germany and abroad for his scholarship and critical acumen, and as the acknowledged leader in the training of missionaries for work among the Jews. This is the first of two volumes (the second of which is announced to appear later) on the prophecies, symbols and mysteries in the non-Christian world, before Christ's birth, of a coming Redeemer who would be born of a virgin and carry the sorrows of humanity. Beginning with the Sumerian legends and the folk-lore of Babylonia and the Egyptian Osiris myth, he passes in review similar "longings for the Redeemer" in Persia, Greece and Rome, including the famous passage in Virgil. India, China, Japan and Tibet furnish other illustrations of "the desire of all nations," while the three remaining chapters deal with the Hellenistic gnosis and the expectation of a Redeemer by virgin-birth among the Celts and early Germans. In his preface and conclusion Dr. Jeremias holds that the story in the Gospels is not based at all on these earlier legends but on the contrary that they represent a universal heart-hunger met by the Incarnation and the Atonement.

This book deserves attention because it meets the arguments of the Ahmadiyahs that the whole of the story of the virgin-birth, the doctrine of the Trinity and of the death of Jesus on the Cross are taken from pagan sources. Z.

Die Palästina-Literatur. Eine internationale Bibliographie in systematischer Ordnung mit Autoren- und Sachregister, unter Mitwirkung von J. de Groot, A. Gustavus, Sam. Klein, Chr. O. Thomsen, Will. Zeitlin, bearbeitet und herausgegeben von Peter Thomsen. Band IV. (in two parts) Die Literatur der Jahre 1915-1924. Leipzig: J. C. Hinrichs' Buchhandlung. 1927. Pp. 400. Teil I. M.20. Teil II. M.19.

This extensive Bibliography is of interest only to specialists. We call attention to it, however, as a complete index to the post-war books not only, but a practical index to everything that exists of Palestine literature from 1895 to 1924.

Islands of Queen Wilhelmina. By Violet Clifton of Lytham. With an introduction by Lord Dunsany. London: Constable & Co. 1927. Pp. 288. Numerous illustrations and a map. 18 sh. net.

A record of two journeys in the Dutch East Indies. The first made in 1911 to Sumatra, Nias and Java. The second chiefly in Celebes. An excellent book of travel and with unusually fine illustrations.

The Ottoman Land Laws. With a commentary on the Ottoman Land Code of 7th Ramadan, 1274. By R. C. Tute. Stevens, London, 209 pp. 20s. net.

Intended by the author, President of the Land Court, Jerusalem, to furnish an explanation of the Law of Mirie lands and other State lands in Palestine for the benefit of English-speaking judges and lawyers.

Suhal. By Coleridge Kennard. The Richard Press, London. 1927. 231 pp. 10/6 net.

The author of these Persian sketches published under the title of "Canopus," the brightest star in the Near Eastern sky, is favorably known by his earlier work *Lenel Crossings*. They describe musings and memories of journeys in 1914-1927 from Teheran to Isfahan, Yezd, Kerman, Bam, the Lut desert and the borders of Baluchistan. The style of the author, to quote from a reviewer, is "all dreamy and slight with an effect as of wisps of mist dissolving of an autumn evening." The pen-sketches of life and scenery are real, but often too idealistic to be true to fact. The glamour of the Orient and its bewitching attractions blind the writer to the ordinary and prosaic dullness and deadness of Persian village life. However, there are some wonderful bits of description that could not be improved. Here, for example, we sit among the carpet-weavers of Kerman: "A line of small boys sit behind the webs with the bobbins of coloured wool fixed on pegs in the wall behind them, while a man crouches on the floor between the two looms with the manuscript of the design on his lap. Following this with a pencil he sings backwards and forwards along the line of design and the many baby voices echo his words.

"The boys work with extraordinary rapidity, and it seems to the untrained eye that the tying of the knots and the cutting of the strings are accomplished in one movement. In fact, so swiftly do the children's thin hands work that one's glance catches but a swift wave and fall. And still how complicated in reality is every gesture! The wool is passed by the second finger and the thumb round the nearest thread, then the thread at the back is somehow caught, brought forward and slipped into the first loop. The two ends of the wool are then pulled sharply down and shaved off with a flat knife. When the line is completed an iron hammer with teeth, that fit through the threads, is inserted and forced down to bring the stitches together."

A History of Urdu Literature. By Ram Babu Saksena. With a foreword by Sir Tej Bahadur Sapru, K. C. S. I. 379 pp. Allahabad: Ram Narain Lal. Rs. 5.

The object of the writer is to give an outline of the development of Urdu literature from the earliest time to the present day. He includes biographical sketches and an appreciation of the writers with criticism of their work. This little manual should prove of great value to all missionaries in India who work in Urdu language areas.

The Ahmadiyya Movement. By F. K. Khan Durrani. 80 pp. Lahore, India: The Ahmadiyya Anjuman-I-Isha'at-i-Islam.

A study of the movement by a Moslem missionary in Berlin. The original appeared in the *Moslemische Revue of Berlin*. It has no critical value, but is apologetic. Those who wish to become Moslems, and those who wish to know the truth about the Ahmadiyya Movement should read the monograph by Howard Walter published some years ago by the Association Press, Calcutta.

La Lotta tra l'Islam e il Manicheismo. Un libro di Ibn al-Muqaffa contro il Corano, confutato da al-Qasim B. Ibrahim. Testo arabo pubblicato con introduzione, versione italiana e note da Michel-angelo Guidi. Roma, Accademia Nazionale dei Lincei, 1927.

An Italian translation, with the Arabic original text, of a controversial treatise which is typical of its day. A violent attack on the Koran and the Prophet of Islam may have been justifiable, but it is no longer the method of approach.

Arabian Society at the Time of Muhammad. Pringle Kennedy, C.I.E., M.A., B.L. Thacker, Spink & Co., Calcutta, 1926. pp. vi, 253. Rs. 7/8/-.

Just why this title was chosen for this particular book it is somewhat difficult to see, for it leads one to expect a sociological study of the Arabs, whereas it is chiefly a historical study. The introductory chapter and the last chapter are both devoted to Arabian society, however, and in them the author forcefully and dramatically produces the sociological setting for the momentous historical events which comprise the six intervening chapters. The author has a genius for analysis. The mountain peaks are made to stand out clearly. Islam itself is a mountain peak in the world's history—"the last great reaction, the re-balancing of the scales, the East triumphant over the oppressing West."

The best part of the book and by far the most important, is found in the six historical chapters, which give a discriminating survey of the political happenings during the reign of the first four Khalifas, and the Umayyad and Abbasid Caliphates. Very little attention is paid to the development of theology, and constitutional theory, to which Dr. D. B. Macdonald pays so much attention in his study covering the same period. The rise of the Kharijites, and the influence of Persia on the development of Shi'ah Islam are noted, as well as the later rationalist Mu'tazilite school; but only for the sake of showing the political effects they produced. In fact the uninstructed reader might easily gather the idea that Islam is far more political in character than religious; and that political, far more than religious motives, determined its spread. While it is true to a certain extent that "a great part of the persecution of Christians in Mussulman lands have been due to political rather than to religious reasons"—yet it must always be borne in mind that in Islam politics and religion are not so easily divorced as they are in our Western thinking. Islam is a composite unit of religion and politics—a "Church State," and not a mere State Church. It is therefore really impossible to understand the mere political events of the spread and development of Islam apart from the intimately allied developments in the "religious" sphere which went on side by side with the "political." Islam cannot be dissected in this fashion and be seen "whole."

Nevertheless, the author has given us in concise form a useful and well-written summary of the outstanding characters and events of the Moslem world during the period that the Caliphate was a great driving power. The author acknowledges his debt to Muir and Weil, and on the whole this book provides a very useful introduction to the exhaustive study of the Caliphate for which these men are so well known.

M. T. TITUS.

Arabia Deserta. A Topographical Itinerary by Alois Musil, Professor of Oriental Studies Charles University, Prague. Published under the Patronage of the Czech Academy of Sciences and Arts and of Charles R. Crane, New York, 1927. pp. 631. With special maps in folder. American Geographical Society, New York. Price \$8.00.

The author is well known for his researches in Oriental geography, history, archeology and ethnology. His book on the Northern Hedjaz, published in 1926, is followed by this volume on Northern and Western Arabia, and we are promised three other works on Arabian geography, namely, "The Middle Euphrates," "Palmyrena" and "Northern Nejj." In 1896-1902 the author explored Arabia Deserta. To fill in the gaps he made a second journey in 1912 and again in 1914. He says, "The primary motive of my explorations was historical, not cartographical; therefore I tried to collect as many topographical names as possible as a basis for historical researches, and in so doing I paid especial attention to the spelling."

In regard to the transliteration of Arabic words we have a criticism to offer later. The contents of the book fall into three parts, followed by eight valuable appendices. In the first part he describes his earliest expedition from Damascus to Al-Mijâdîn, to Harâbi on to Wadî Sirhan and al Gowf and the Nefud. The second part is a brief account of his journey to Nejj in 1912, and the third part describes a second visit to al Gowf 1914-1915. In the appendices we have invaluable geographical and historical studies on the following subjects: Northern Arabia in the Assyrian Period, The Bene Kedem, Arabia Deserta according to Classical Authors, The Boundaries of Arabia Deserta according to the Arabic Authors, Ancient Transport Routes in Arabia Deserta, Medieval and Modern Routes in Arabia Deserta, Pages from the History of the Oasis of Dumat Al-Gandal, The March of Haled Ibn Al-Walid from Iraq to Syria.

An extensive bibliography, including classical and Arabian writers, together with an exhaustive index complete the volume. Although published in New York, the whole work, including the excellent maps, was printed at Prague, and the execution is of the best. No student of present-day Arabia and of its ancient geography can dispense with this important contribution on the subject. The book contains pictures of Arab life and thought that remind one of Burton and Doughty. The narrative is delightfully personal. Professor Alois Musil loves the Arab and understands him. Here is the picture at the outset of his journey: "For the past ten days an-Nuri had been going about strongly armed. Besides a dagger and an eight-barreled Gasser revolver with forty-eight rounds of ammunition, he carried 120 Mannlicher sharp cartridges and a carbine. Wondering at this array I asked him the reason and received this reply: 'Brother, it's our habit. We are at war with many a tribe and know not when we may be attacked. I myself must be doubly careful and alert, for I know not when or where the avenger may surprise me. I never sleep alone at night; yet it is for the good of my family, nay, of the whole tribe, that I did what I did.' This he said in allusion to his brother and predecessor, Prince Fahad, who had been murdered by a slave at an-Nuri's own order, and to another brother, Misal, whom he had killed with his own hand. He boasted of having personally killed in fights over one hundred and

twenty men; and yet there he was sitting before me and looking at me with his childlike, sincere eyes!"

Like all Arabian travellers the author speaks of the hardships of the desert, he describes the utter lack of sanitation in the Bedouin camps, the hunger and thirst of their long marches and the extreme cold of the Arabian plateau: "Tuesday, November 17, 1908. At night the thermometer registered a minimum of six degrees below zero (centigrade). I could hardly believe it, but the ice that formed upon the water bags vindicated the truthfulness of the instrument. The first thing on the morning I left, with Tumân, for the Roman camp, where we worked for over three hours under difficulties, for a violent icy, northwest wind kept bending the tape measure and making our hands and fingers numb."

There are some interesting references to present-day religious conditions in Northern Arabia. "I was surprised to find that so many of the Rwala had been converted to Islam since the year 1909. In 1908 and 1909 I had not seen a single Rwejlî (*sic*) pray, but in the year 1914 it was different. I think that it was the result of Nawwaf's activity, for, having captured al-Gowf and other settlements, he was obliged to recite prayers with the fanatical settlers. His soldiers, hailing from the villages by the middle Euphrates and from al-Kasim, were accustomed to prayer, and many of them could recite an entire chapter from the Koran, teaching others and exhorting them to the observance of religious precepts. The soldiers from al-Kasim, like the settlers from al-Gowf, were pervaded with the ideas of the Wahhâbites; hence Nawwaf had no alternative but to join them and uphold, outwardly at least, the Wahhâbite teachings. Therefore al-Hatîb (the conductor of prayers) loudly ordered his soldiers to recitation of the prescribed prayers and prayed with them. Prayers were said near an-Nuri's tent also, but invariably in the evening, as the Bedouins slept long after sunrise; but they occasionally prayed in the afternoon. Many a Bedouin followed the example of the chiefs and prayed also. He would imitate all their motions but did not repeat the prayers, for he did not know them. This I learned by asking many men in vain to repeat the prayers. What amazed me most in the Rwala was their increasing hatred of the Christians (*nasâra*) in general and the *Inkliz* (English) in particular. This had resulted from the wars of the Turkish Government with Italy and the Balkan States."

We have two criticisms to offer. The transliteration of Arabic is meticulous, but quite impossible. We give an example from which the reader may judge: "When thou art on a journey through the inner desert, be thou on the lookout at all times of the day, but in the night keepest thou silence (*bilejl skât wa bnahâr iltifat*)!"

Our second criticism is that Prof. Musil makes scant reference to the great travellers who have preceded him in exploring the same area and made it famous by their books. We looked in vain for any reference to Charles M. Doughty in the text or the bibliography, finally we found a little foot-note in the preface speaking of "his noble volumes, 'Travels in Arabia Deserta' (2 vols., Cambridge 1888, reprinted 1920, 1923) in which he describes journeyings in a region which was actually the Arabia Felix of the ancient authors. Though his title is apt from the descriptive point of view, it is misleading when regarded in the light of ancient geography."

Why should Hamlet be left out in this fashion? The same is true regarding the work of Charles Huber. It is, to say the least, ungracious to dismiss in a dozen words the work of the great French explorer whose "Journal d'un Voyage in Arabia" (1883-1884) with a score of maps, and 780 pages of text is packed with geographical and archeological information.

S. M. Z.

Le Credenze religiose di Maometto: loro Origine e Rapporti con la Tradizione Giudaico-Cristiana. di Prof. Giuseppe Sacco. Roma, Francesco Ferrari (Via dei Cestari No. 2). 8vo. xlvi, 190 pp.

This volume represents the most complete attempt to set forth in systematic form what one might call the Theology of the Koran, that has appeared since the second part of Grimme's "Mohammed" which was published in 1894. Even so it is far from complete, but is a readable and suggestive treatise as far as it goes.

The author is of the School of Caetani and Lammens, and his discussion unfortunately is frequently marred by something of the harshness and bitterness which is so characteristic of the latter scholar. Sacco is perfectly convinced that Islam is hardly worth calling a religion, and that Mohammed was little more than a scheming sensualist who adopted religion as the way to attain his ends, and he states his convictions in no uncertain terms.

In the Introduction he gives a brief sketch of the life of Mohammed as he appears in the light that modern scholarship has been able to throw upon the *Sira*, and an account of the formation and general character of the Koran. Then in his Conclusion, he discusses how far Islam may be considered a religion, the reason for the wide divergence of later Islam from the doctrine of the Koran, and some discussion of the causes of its wide expansion.

The body of the work, however, is his systematization of the teaching of the Koran in the form we are used to in text books on the Theology of the Old or New Testament, with some discussion as he proceeds of the influence of Judaism and Christianity on the various doctrines set forth. He begins naturally with the doctrine of Allah, his nature and attributes and the Koranic discussion of the Trinity and of Christ. This is followed by the Angelology and Demonology of the Koran, which leads up to its account of Creation and its doctrine of man. This leads naturally to a discussion of Predestination and the Divine Economy, and the final chapters are devoted to Eschatology.

Prof. Sacco, unfortunately, has not kept abreast of the literature of the subject, so that frequently his discussion on individual points is antiquated. Also in dealing with Jewish and Christian influences, though he frequently refers to the Latin version of Apocryphal works, he seems to lack that close acquaintance with the Syriac, Ethiopic and Jewish Aramaic writings which is essential to any fruitful discussion of this complicated problem. On the whole, however, it is a good and useful book, which merits the attention of all students interested in the Koran or in the teaching of Mohammed.

ARTHUR JEFFERY.

SURVEY OF PERIODICALS

BY MISS HOLLIS W. HERING
Missionary Research Library, New York

I. GENERAL

CHEIKH SI AHMED BEN ALIOUA; MARABOUT MODERNE ET FRANCOPHILE. J. H. Probst-Biraben. (In *La Revue Indigène*, Paris. Nov.-Dec., 1927. pp. 198-201.)

An appreciation and eulogy of a "tolerant Musulman, an orthodox mystic," a savant and well-known author, who seeks for "practical means of harmonizing the desires of Christians and Mohammedans."

ECONOMIC DEVELOPMENT ECLIPSING POLITICS IN THE NEAR EAST. Josiah Edwards. (In *Current History*, New York. May, 1928. pp. 237-240.)

By a rapid glance at Arabia, Iraq, Palestine, and Syria, shows how the chief concern of these countries has, for the first time, apparently shifted from religious (here practically synonymous with political) to economic interests.

THE HIGHWAY OF THE DEAD PILGRIMS. Hermann Norden. (In *Travel*, New York. April, 1928. pp. 7-10, 56.)

A traveller's account of the trip to the shrine cities of Nejed and Kerbela, and of the unending line of those bearing the bodies of their dead for burial within the sacred precincts.

MUSTAPHA KEMAL—MAKER OF THE NEW TURKEY. Ibrahim A. Khairallah. (In *Current History*, New York, April, 1928. pp. 65-71.)

A biographical sketch written in the belief that "it is in analyzing the achievements of Republican Turkey, and the progress realized in the short space of a few years, that one gains an adequate idea of the man's real worth as a reformer, administrator and statesman."

STUDIES IN CONTEMPORARY ARABIC LITERATURE. H. A. R. Gibb. (In the *Bulletin of the School of Oriental Studies*, London, vol. IV., part IV., 1928. pp. 745-760.)

A description of the character and tendencies of a number of prose works by recent and contemporary writers in Egypt and Syria.

II. ISLAM IN ARABIA.

III. HISTORY OF ISLAM.

THE CHALLENGE OF ISLAM. Sirdar Ikbal Ali Shah. (In the *Indian Review*, Madras. Jan., 1928. pp. 19-23.)

Believes that side by side with the movement of modernization in Islam exists one of significant spiritual revivalism, and the "challenge" is not to Christianity, but to the materialistic instincts of man.

IV. KORAN, TRADITIONS, THEOLOGY.

DIE LEGENDE VON DER VERLEIHUNG DES PROPHETEN-MANTELS (BURDA) AN KA'B IBN ZUHAIR. Rudi Paret. (In *Der Islam*, Berlin. Bd. XVII., Hft. 1., 1928. pp. 9-14.)

THE PRESIDENTIAL ADDRESS OF THE RT. HON. AL-HAJJ LORD HEADLEY (EL FAROOQ), delivered on December 25, 1927, at the All-India Tabligh Conference, Delhi. (In *The Islamic Review*, Working. March, 1928. pp. 88-120.)

Characterized by the editor as "an epitome of the moral-philosophical aspects of the teachings of Islam."

V. RELIGIOUS AND SOCIAL LIFE.

THE BASMAJI MOVEMENT IN TURKESTAN. Mustafa Chokaev. (In *The Asiatic Review*, London, April, 1928. pp. 273-288.)

A discussion showing that the Basmaji movement originated as an unavoidable and necessary reaction of self defense of the Moslem population against the anti-Moslem policy adopted as a whole and without distinction of classes by the Turkestan Soviet power.

IN PERSIA—THE OLD ORDER CHANGETH. H. S. Lichtwardt. (In *World Dominion*, London, April, 1928. pp. 177-183.)

A brief review of the extent to which modern Western ideas have penetrated the social and religious life of Persia.

MOSLEM WOMANHOOD IN SEARCH OF FREEDOM. Olive Wyon. (In *World Dominion*, London, April 1928. pp. 172-177.)

Points out that despite the spread of modern ideas and the changes taking place in the Moslem world, the vast majority of Mohammedan women are still little better than slaves to a capricious interpretation of Mohammedan law and custom.

VERHEIMLICHUNG DES NAMENS. Ignaz Goldziher. (In *Der Islam*, Berlin. Bd. XVII., Hft. 1. pp. 1-3.)

A bit of research into the origin and justification of a widespread custom.

VI. POLITICAL RELATIONSHIPS.

AFGHANISTAN AND THE OUTER WORLD. George MacMunn.
(In *The Nineteenth Century*, London, March, 1928. pp. 344-353.)

The story in outline of Indian relations with Afghanistan since the days of Elizabethan Moguls.

THE FRENCH EFFORT IN NORTH AFRICA. W. Basil Worsfold.
(In *The Nineteenth Century*, London, March, 1928. pp. 310-321.)

Traces the efforts of France to win back Africa Minor to civilization, her greatest obstacles being found in the ignorance, idleness, and, especially, the Moslem faith of the native population.

PEACEFUL TURKEY; THE FOREIGN POLICY OF NEW TURKEY. J. H. Richard. (In *The Modern Review*, Calcutta. April, 1928. pp. 420-424.)

Defines the attitude in international relations of Turkey today, the fundamental principle of which is believed to be "Peace for the sake of peace."

ZIONISTS' PROGRESS IN PALESTINE. Owen Tweedy. (In *Current History*, N. Y., May, 1928, pp. 241-245.)

A sketch of the history of Zionism, and the general Jewish movement towards Palestine, with a note on the conditions of the Jews in Palestine, the appointment of a Commission of Survey, and an indication that, given time and peace from outside interference, Jewish-Arab difficulties and differences will be smoothed away.

VII. MISSIONS TO MOHAMMEDANS.

CHRISTIANITY AND ISLAM IN NATIONAL LIFE. S. A. Morrison.
(In *The Church Overseas*, London, April, 1928, pp. 118-125.)

An inquiry into the attitude of Islam and Christianity respectively towards the modern scientific spirit; and the question of the philosophical validity of normal Moslem thought.

ISLAM AND CHRISTIANITY; A NEW EVALUATION. Murray T. Titus. (In *The National Christian Council Review*, Mysore City. February, 1928, pp. 86-89; March, 1928, pp. 138-142.)

A painstaking and illuminating abstract of the pamphlet prepared by Canon W. H. T. Gairdner in preparation for the Jerusalem meeting of the International Missionary Council.

ISLAM IN MALAYA. L. Richmond Wheeler. (In *The International Review of Missions*, London, April, 1928, pp. 342-353.)

After a brief summary giving the main historical lines of the country's development, a survey shows the religious conditions and prospects of this land where Christian missionary work has been spasmodic and relatively meagre.

A UNITED CHRISTENDOM AND ISLAM. S. M. Zwemer. (In *The Review of the Churches*, London, April, 1928, pp. 233-243.)

The arousing of the Islamic world has thrown into sharp focus the imperative need of gathering the Christian churches into a unity of scholarship in the study of the problem of Islam; a unity of defense of the faith, as assailed by Islam in every part of the world; and a united front arising from a strategic survey and occupation of the field.

UNITY AND COOPERATION IN PERSIA. Bishop J. H. Linton. (In *The Missionary Review of the World*, New York, March, 1928, pp. 207-211.)

A report on the epoch-making Conference of Christian Workers held in Isfahan, July 23-August 6, 1927, showing the personnel, conduct, and topics of discussion, closing with an estimate of its values.

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