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THE MOSLEM WORLD AS VIEWED FROM MOUNT OLIVET

A wonderful view greets the eye from the crest of the Mount of Olives. To the east, four thousand feet below, lies the arid valley of the Dead Sea. It is a dead valley with dry hills, scorched and bleak, rising on either side, but beautiful with brilliant browns and yellows. Here Sodom and Gomorrah were destroyed by "brimstone and fire from Jehovah." Further north green patches reveal the presence of the life-giving Jordan River. On its banks thousands of rich and poor gathered to listen to the uncompromising denunciations of sin uttered by John the Baptizer. One can almost trace the road where the man fell among thieves. With haste and fear the priest and Levite passed him by. The Samaritan, already far from home and kindred and in the midst of a whole nation of enemies, stopped on that wild and rough path to minister to the wounded man. How vivid it all becomes! On the farther side of the valley rise the rock-ribbed hills of Moab. Somewhere on those peaks Moses stood to view the Promised Land—to view it and die. There he was buried and no man knows his tomb.

But the representatives gathered on this same Mount of Olives for the meeting of the International Missionary Council in April, 1928, looked beyond the valley and the hills to the great areas stretching eastward all across Asia where the religion of the Desert Prophet holds sway over

scores of millions of people. Rock-ribbed and hard is this faith, and too often its little, living stream is swallowed up in the dryness and deadness of tradition and form. With shame the Christian leaders, gathered there from fifty lands, recognized how little has been accomplished through the centuries in winning the followers of Mohammed. The Gospel of the love of God in Christ, the message of atonement for sin, of purity and the power of the resurrection has not yet brought life and healing. Arabia is still parched; Afghanistan is yet harsh in its antagonisms; India has its religious feuds, and the Moros of Mindanao remain in complete ignorance of Christ. The priest and the Levite have passed them by on a rough and dangerous road.

Towards the west from Olivet one looks down on the Temple area and the beautiful dome built over the altar of sacrifice. For centuries this spot was sacred only to the Jews, and they struggled to maintain control of it. In later years Christian and Moslem zealots have wrested it from each other with violent hands, and have bathed its sacred precincts in blood. Now it rests in the proud keeping of the Grand Mufti of the Moslems under the watchful protection of a Christian government. But the mind fares out beyond the eye and sees the Mohammedan states of Egypt, Tripoli, Tunis, Algiers and Morocco stretching across North Africa, where once was the flourishing home of the early Christian Church. Clear out to the Pillars of Hercules and down to the tropic heats of central Africa the name of Mohammed is called with reverence by other scores of millions five times a day, and the name of Jesus is only remembered as one of many prophets of the world of Islam.

The delegates to the Council, however, were sharply reminded that the Moslem world is not merely something static which stretches east and west from Jerusalem. This ancient culture, this political organism, this social system uniting two hundred and thirty millions of people

is being stirred with motions and emotions which made themselves felt during Passion Week, 1928. First came the news of the sharpening struggle between Egypt, the intellectual leader of Islam, and the British Empire. Because the students of the American College at Assiut failed to join with the students of the Moslem schools in a protest against England a mob was formed, windows were broken and lives were threatened. Then from Persia came the news of the closing of three Christian schools because they had refused to comply with an order to teach Islam instead of Christianity to Moslem students. Three American lady teachers in Turkey were haled to court accused of breaking the law against carrying on religious propaganda in a mission school. As one of the sessions of the trial was set for Monday of Holy Week the two hundred delegates to the Council meeting interrupted the sessions of that day to unite in prayer for these Christian teachers and for the great number of Moslem pupils, seeking the light, for whom they were suffering.

What do these stirrings in Egypt, in Persia, in Turkey signify? Has Islam felt its power slipping, and is it shaking itself for renewed struggle? Is there a reaction against the tide of progress that is sweeping over Moslem youth? So it might seem from the protests against holding the International Missionary Council meeting in Palestine, which poured in by letter and telegram, and which were voiced by the Arabic newspapers of Jerusalem. Some of the members of the Council were not a little disturbed by an incident of Good Friday which took place within earshot of the missionary gathering. Thousands of Moslem men, women and children thronged the hillside between St. Stephen's gate and the valley of the Kedron. They lined the great city wall and crowded the roads; they overflowed into the Moslem cemetery and covered every little hill. The pilgrimage to Nebi Mousa, the tomb of Moses, which has been located

by the Moslems on the western slope of the valley of the Dead Sea, was about to start. The beating of drums, bugle notes and even the booming of cannon proclaimed the gala day. Sword dances were executed and there was much chanting by pilgrims and their friends. Suddenly one man led in a sort of chant which the crowd took up and repeated over and over again after him: "Down with the International Missionary Council on the Mount of Olives!" When the Grand Mufti, riding by, checked this demonstration the crowd broke into a laugh, and when he was past they began again.

A careful consideration of these various incidents makes it clear that each has a political as well as a religious significance. The rampant spirit of nationalism must be fed with protests against foreigners and their influence, and these protests gain a double hearing if they appeal to religious prejudice as well. Many are honestly convinced that a man cannot change his religion without at the same time renouncing his national allegiance. Therefore even irreligious nationalists may become protagonists of the faith when they note a developing sympathy for the foreign missionary and his work.

It is well further to note that with the radical changes in social customs and in education which are taking place in an ever-widening area of the Mohammedan world, there is much to give concern to the conservative leaders of Islam. That great enemy of all religion, crass materialism, is at work in Teheran and Algiers as well as in Constantinople, and it has flooded in with so-called Christian civilization. It becomes difficult for the Oriental to discriminate between Christianity and the brilliant civilization which bears its name.

The Council therefore recorded its conviction that the Church must approach its task of carrying the Gospel to the Moslems "in a spirit of penitence as we remember the mistakes of the Christian Church in the past," "in a spirit of humility because of the failure in our own day

adequately to present Christ" and "in a spirit of understanding love, for they are our brothers."

As we look eastward and westward and especially as we look within the Moslem heart, we find a common hunger for a vital spiritual experience. The paths followed by the Moslem and the Christian seekers after God cross and recross, and often run parallel till we come to Jesus. The great and vital divergence between Islam and Christianity is in regard to the unique and exclusive claim of Christ Himself. Our message to the Moslem must be Jesus Christ. We must present Him not with recrimination or with controversy, but with love that can be felt. Words are weak and empty without the embodiment of Jesus in life, and it became evident to the Council that in this we have most sadly failed. Only with a deepened experience of Him in the life of the older churches of Europe and America, and in the life of the younger churches existing in Moslem lands, shall we be able so to exemplify Him as to win our Moslem brothers to a full allegiance.

An especial opportunity exists in the immediate present for exemplifying Christ in social relationships. In some places there appears an eagerness for reform and social betterment within Islam. In others prejudices and barriers, for the removal of which we have been praying for centuries, have completely broken down, and religion itself has been cast aside as only a harmful pretence.

This yearning for freedom and opportunity, for self-expression and justice in society, cannot be satisfied by the faith of the Prophet of Arabia. We must, therefore, "relate the Christian life and message to Islam not merely by words but by action, until all social bondage is broken, all moral darkness dispelled, and the Moslem world is brought to see 'the light of the knowledge of the Glory of God in the face of Jesus Christ!'"

Roston.

ERNEST W. RIGGS.

VALUES IN CHRISTIANITY

[This is the second part of the invaluable paper prepared by the late Canon W. H. T. Gairdner for the Jerusalem meeting of the International Missionary Council and is printed by special permission. The title of the paper was "Christianity and Islam" and it was the first in a series of studies on the Christian Life and Message in Relation to Non-Christian Systems. In addition to this paper on Islam, the Report Volume¹ will also contain a report of the discussion in the Jerusalem Meeting and the Finding of the Sectional Meeting on Christianity and Islam, as well as the Findings on the Christian Message adopted by the full Council. There will be in the same volume papers and reports of discussions on other non-Christian religious and systems.—EDITOR.]

The following pages are likely to appear out of focus, unless the reader remembers that it is no part of our present task to evaluate the essentials of Christianity, but only to emphasize afresh those features of the Christian message and experience which are of first importance in the conflict with Islâm. There is no element of Christianity which is not needed desperately in Moslem lands, as elsewhere. We can note here only those elements which specifically cure the maladies and fill the voids created by Islâm.

I. ENRICHMENT OF ISLAMIC HALF-TRUTHS

Before entering upon the more distinctive features of the Christian message, we bring together for brief consideration some of the vital elements of theology, which the preceding pages have shown to be already found in Islâm, although dimly perceived and neglected or distorted.

A. The Concept of God

The conviction that the hard, deistic doctrine of God which Moslems profess is barren and dishonoring has steadily grown in recent years in proportion as it has been realized how non-moral are the notions of Will and Force in themselves. Power is nothing but a physical category,

¹The complete Report Volume of the Jerusalem meeting will be ready for mailing September 15th, 1928. Price \$7.00. International Missionary Council, New York or London.

unless united ever and always with Holiness and Love. In fact, thinkers have come more and more to feel that loveless will-force is the contradiction, the very opposite of Christ's revelation of God. The Moslem must be freed from the dread of this inscrutable Despot, and taught to pray to "Our Father."

Islâm by the shallowness of its ethical conceptions of Allah drives us to emphasize afresh these two burning attributes of God the Father: His Holiness and His Love. The dogma of Omnipotence must itself be thought out afresh and brought into relation with eternal values: unconditioned physical Might being subordinated to God's ethical Omnipotence, according to which the weakness of God is stronger than the strength of man, and the Cross becomes the sign of victory. It is true that the Christian does not claim to have fully solved the problems of the Will of God and the will of man, of universal love and the existence of sin and sorrow. But he must tolerate the philosophic antinomy rather than offer his faith to un-rational, unmoral Almightyness. The Moslems must be led to enthrone God morally at all costs. God is indeed One; God is indeed Almighty. But He who is not Holiness and Love is not God.

B. Providence

Although, as we have seen, Islamic fatalism brings with it patience, resignation, and fortitude, its evil effects are consistent and far-reaching. "Allah wills it" is a noble sentiment only when we are sure of God's true attitude to any particular matter. In Islâm *inshallah* and *mashallah* have resulted in a quietism and a laissez-faire attitude in the face of sin and social suffering that is intolerable. It is possible to admire the spirit which accepts without murmur, disaster in earthquake, fire, and flood; but when this passive spirit of acceptance is extended to preventible evil, physical or moral, then the concept of the Will of God must be challenged and revised. At the expense of appearing to obscure the proofs

of divine omnipotence, Christianity must insist upon God's desire for man's coöperation in reclaiming the waste places of this world. The Sacrifice on the Cross, His "O Jerusalem, Jerusalem!", His rebuke to Peter in the garden, nay a hundred truths, have taught the Christian what his Moslem brother does not know: that God appeals to man's love, but does not compel his obedience; that He seeks communion with man which shall be by man freely given. To the Moslem this seems like blasphemy—that God in seeking man to be His co-worker should seem to be in need of him. To the Christian there is no other way. God's providence does indeed control all, but it is a providence of love, not of imposed and irresistible power.

C. Immortality

The Moslem does indeed believe in and hope for a future life, in which there shall be reward and punishment. The belief and hope are real; but they are vitiated by the nature of the Paradise that is hoped for, and by the conception of the faith which is the passport into that Paradise.

At bottom Islâm teaches that what saves is the creed "There is no God but Allah, and Mohammed is the Prophet of Allah." The most criminal Moslem wins through to Paradise on the strength of this creed: he will have to suffer purgatorial or rather penal pains, to make up for the adverse balance in his account of deeds; but every Moslem will in the end be saved, whereas it is an open question whether any "unbeliever" will be. This points to a conception of faith that is in the extreme poor, unethical, and unspiritual. It is not "the faith that worketh by love," that is in itself a regenerating power because it means the surrender of the whole man to a perfect Being. Assent to a creed, observance of the ceremonial, performance of the fixed duties, are sufficient. There have been times and places where Christianity has, unfortunately, seemed to make similarly barren demands

upon its adherents; and the fact that some of the Oriental churches in Moslem lands have tended to lapse into unfruitful "orthodoxy" does not help the Moslem to an ethical conception of salvation, nor to a moral idea of the future life.

Again, there is little in the representations of Paradise given in the Koran itself to uplift the soul; it is first and foremost a garden of delights of either a gaudy or a sensual nature. Attempts have been made, it is true, to work up the more spiritual hints given in the Koran, and to spiritualize the gross imagery employed. The "beholding of the face of God" may be emphasized as the supreme joy of heaven. But the literalness of the sensual joys remains, and it is not permitted even to the Mystics to explain them away—it is notable that even Al Ghazali, when elaborating the doctrine of the Garden for general consumption, outdoes others in sensuality. In fact, orthodoxy cannot go far in a spiritual interpretation; and the huge mass of Moslems always have taken, and always will take, the description of Paradise in a literal sense: and necessarily so.

There is simply no comparison between this sensual imagery and that of the book of Revelation. The latter is clean, beautiful, and simple: the spiritual antitype of every image is clearly indicated at every turn. It immediately kindles *spiritual* emotions. The curse of the Koranic imagery is that its direct and significant appeal is *carnal*, and that it stimulates that in the Oriental which stands in least need of being stimulated.

The Moslem needs a spiritual heaven; a heaven achieved by a faith that responds to a grace both of which work by holiness and love; a heaven which begins on earth in communion with the true God, and which beyond the veil consists in the perfection of that communion.

D. Doctrine of the Holy Spirit

As we have seen, Islâm has approached very close to a doctrine of the Holy Spirit, though this is in no sense a

living doctrine which influences daily life; it is a purely theological mystery, the concern of theologians and mystics. But we have seen that implicitly, as well as to some extent explicitly, the teaching is present in the Koran. However garbled and impoverished it may appear, it must be remembered that the sources of this doctrine are the Old and New Testament teaching of the Holy Spirit, imperfectly comprehended by Mohammed. It is at once legitimate and urgent, that these same Christian sources be invoked to clarify and vitalize the Islamic teaching about the Spirit.

It is the duty of the Christian to show his Moslem brother that the Spirit of the Koran, which was breathed into man, which led the prophets, which was imparted to the Blessed Virgin Mary, must be sought and will be found in the Gospel. It is an act of kindness to show that "the heavenly Commander, who moves the heavens . . . and is related to the Pure Being of God as the sun is related to essential light,"¹ is not a sort of second and inferior deity, but is God in our hearts. The glorious truth is that the Christian synthesis yields a true monotheism, which the Moslem dilemma does not. On the other hand, it is equally legitimate and urgent that we allow the mystical experiences of the greatest Moslems to have been genuine attempts to apprehend the mystery of the Holy Spirit. In humility and generosity let us confess that He *is* a mystery; but that the only full revelation of Him is to be found in Christ.

E. Doctrine of an Intercessor

The sages of Islâm and the Koran itself, teach that Jesus lives in heaven, where He has some obscure function of intercession. But the complete denial of Christ's divine nature renders this wholly abstract idea of doubtful utility as *praeparatio* for the Christian doctrine. It is rather in the Moslem's attitude toward Mohammed, a living and energizing loyalty, that we detect the soul's

¹ Al Ghazali.

hunger for a mediator who shall be a high-priestly intercessor. There is here without question an attitude of receptivity toward the need of a personal Saviour, which will prove of great importance once the traditional distrust of Christian Trinitarianism is broken down. It is sometimes said that the Moslem deals directly with his God, and scorns any idea of a priesthood whatsoever. This is so in theory only. In practice, the veneration of local saints, and prayers to them, are only too regrettably prevalent and sincere; and the wistful, passionate dependence upon the personal leadership of Mohammed is everywhere a vital factor in Islamic life. From him they received the revelation; him Allah favored above all men, even to the extent of exempting him from moral obligations required of others. Here they feel is a real mediator; the last and greatest of all the prophets, "*Al Rasûl,*" the one sent by God, to them and for them.

This attitude is not to be ignored. It needs no words to prefigure the effect of transferring this reliance (a loyalty and sense of dependence felt by millions) from an Arabian warrior of dark passions and limited vision to the sinless, immortal Son of God and Son of Man for all time and for every place.

II. THE DOCTRINE OF THE TRINITY, AS EXPERIENCE

Islâm worships no idol of clay. Allah is enthroned in the highest heaven, and He is a transcendental God. The problem of the Christian missionary is the reverse of his problem when confronting anthropomorphic paganism: the problem is not to show that God transcends the material universe, and is infinite, eternal, and unchangeable; but to show that He is also *here*, that He has communion with man, that He is touched with the feeling of man's infirmities.

The question of the doctrine of the Trinity must be squarely faced. Some sincerely feel that, on the contrary, it should be avoided by the missionary, and with

this we might agree were it a matter merely of a philosophic definition of the Godhead. But, to say this is to yield the field; for the testimony of the Church rings through the centuries that it is through the Incarnation, and through the Comforter, that Christians have come to know God.

Islâm's reply to the missionary is not simply that the doctrine of the Trinity is intellectually unacceptable; it is not so simple as that. Its reply is that God is *unknowable*, and it is with the responsibility of leaving Moslems in *this* belief that we, at our peril, would slight the doctrine of the Trinity. With Moslems the Infinite comes to mean only the negation of the Finite. There is a popular jingle current in Cairo which tells a sad tale:

"Whatever conception your mind comes at,
I tell you flat,
God is *not* that."

Islâm is philosophically agnostic, and Revelation is only a formal and mechanical link between incompatibles. The orthodox position is that man may perceive certain of God's attributes (*sifât*) but he can never in any sense whatsoever know God's essential nature (*zât*). If some such idea may possibly be conceded for the Old Testament dispensation, the heart and substance of the New Testament dispensation is the revelation of God's *essential nature*, through the Incarnation, and through the effusion of the Holy Spirit, and so in the Holy Trinity; and that these (experienced, not merely defined) are God in the human heart. The missionary cannot but preach the Trinity.

But practical work among Moslems brings out with tremendous significance the vital connection which should exist between high theology and life. Unless these two are connected in the mind and life of the preacher, it is a useless task trying to improve the theology of the Moslem. The Unitarians give us valuable warning that the Trinity is not the *first* doctrine to be preached to Moslems; rather the last. Their experience must lead them

to it, or nothing will. It is by following Our Lord like Peter, that they will of their own accord testify, "Thou art the Christ, the Son of the Living God"; or by observing Him and His sacrifice that, like the centurion, they will comprehend. "Truly, this was the Son of God." For us, however, it is to be remembered, that they are not likely to arrive at an experience of God, unless we preach *and* experience the Trinity.

Contact with unitarian, deistic Islâm forces the Christian to work out his theology *experientially*. Consider the Eastern Churches which so lamentably failed to stay or stem Islâm. What is their key-note? It is "orthodoxy." To the average Eastern Christian "orthodoxy" conveys a purely intellectual and metaphysical significance. If there be any ethical reality underlying the *filioque* controversy, it may reside just here, that the Eastern Churches thought only of the transcendental origin of the Holy Ghost, and left out of their creed the fact that, dispensationally, He is mediated to us ever, always, and only by the glorified Jesus Christ. The "Catholic" Churches of the West have shared this danger of considering the Trinity first and foremost transcendently, and equally so have those churches which vow allegiance to Calvin and Luther. Such an attitude is helpless against Islâm.

Who can tell what moral results will accrue, when we allow the Trinity to dominate the devotional life of the heart, as well as our theology? Who shall gauge the debt we may yet have to confess to Islâm, if that great antagonist prove finally to have compelled us to explore unknown depths of the riches of the revelation of the Triune God?

III. THE INCARNATION AND ATONEMENT IN CHRIST

In saying that the Christian message must ever center in Christ, and in Christ crucified, the center of gravity is not thereby made to fall outside God; nor is the content

of our last section negated, but rather confirmed: for Jesus Christ, and in particular Christ crucified, is the definitive projection of God upon the world of space and time.

The Gospel invites a man to begin with this projection, and straightway he will find himself transported into the heart of the Eternal God.

The imperfections of the Moslem theology will compel the Christian preacher to emphasize this gospel message all the more earnestly. But these same imperfections should also cause him to make sure that his message of Christ crucified is spiritual and ethical through and through, and that it is ever addressed directly to the conscience, will, and heart; otherwise Incarnation, Atonement, and Trinity will just be three more theologisms for intellectual assent, which would leave the life unchanged and the man unsaved. It is most healthy that Islâm should drive us to this.

And it is also most healthy that that strong sense of the Moslem for Allah and His oneness should drive us to relate the Atonement of the Cross more directly to the Eternal God, even though this leads to the development of the profound differences between Christian thought and Moslem thought.

The cardinal mistake of Islâm, as we have seen, and the cardinal point of difference between it and Christianity, is that the former conceives the relation between God and man to fall wholly within the physical category (with the result, of course, that it makes men things, not persons); while Christianity insists that men are persons, and that the relation between them and their Creator must be fundamentally moral. The forces, therefore, which God exerts on man will not be purely physical in character, a contest of strength with strength; nor yet merely psychical, as though it were a contest between a strong intellect and a weak one; but *moral*. And from this spring profoundest differences between what Islâm regards as be-

fitting to Deity and what Christianity regards as such. Once master this fundamental difference and everything explains itself. In that which Moslem eyes regard as weakness, Christian eyes see power. What the Moslem admires as power seems to the Christian under certain circumstances as sheer weakness—the weakness of the autocrat who displays physical force in a delicate moral case where it is utterly out of place. All these differences of view culminate in the Cross, which (rather than the Incarnation) is the battle ground between the two faiths. To the Moslem, as to the carnal Jew, the Cross is a blasphemy, the very embodiment of weakness and defeat; to the Christian it is the very symbol of moral strength and victory, and through it he has learned to say “the weakness of God is stronger than men.”

In this work of Love and Redemption through suffering the Godhead is one—Father, Son and Spirit: “*God so loved the World.*” The Incarnation says, “*God was in Christ*”; the Atonement adds, “*reconciling man unto Himself.*”

The Atonement is thus seen to be a work springing from the very nature of God, not an external action which had to take place before God could forgive. We do not so much say: “God could not forgive and save the sinner apart from the Atonement wrought by Christ.” We rather say: “None but a God who is so loving as to bear man’s sin in eternity, and to bear it incarnate in time, could forgive and save the sinner.” The Atonement in Christ, of the Incarnate Son, is indeed the means whereby we attain salvation. But it is not an external means, an external plan, to enable God to do what His own nature could not do. It is rather, so to speak, an internal means, a transcript of the internal work in the heart of the Godhead, without which we could not have been saved. God, being as He is, could not but bear, could not but yearn, could not but be incarnate in His Word, could not but come into conflict with sin on the

earthly stage in this Incarnate One, who as man suffered to the last possibility the action of sin in Himself—a death of agony in body and darkness in soul.

Nothing but perfect Holiness could have involved such cost as the Passion of God in eternity and in Christ. Nothing but perfect love could have borne it. Therefore, in the Cross holiness and love, wrath and pity, justice and mercy, meet together and kiss one another.

IV. THE CHARACTER OF JESUS OF THE GOSPELS

Much could be written concerning the need to correct Islâm's distorted teaching about the earthly ministry of Jesus, which has been suggested in a previous section. But with respect to the character of Jesus, we must pause to note an opportunity and a challenge.

1. A challenge; because it is only our faulty presentation of the character of Christ that explains why the Moslem, while he allows to Jesus every grace, seems to turn to Mohammed when he thinks of the attribute of strength. True, the category of physical force is a veritable obsession with Islâm. Yet a doubt remains: has our portraiture here done violence to the divine original? From any unworthy suspicion of weakness that Figure must be cleared. Its divine energy, exhaustless vigor, and resistless power must be given their proper emphasis:—*Ecce vir!*:—not the less, but all the more so because He was so perfectly gentle with little children, so uncondescendingly courteous to women; so understanding with the weak and the fallen; and so tender in every relation of friendship and love; *Ecce homo!* And the story of His Passion may not, and must not, be represented in the telling as feeble passivity. Rather must that one idea, insisted on by the master-hand which drew the picture in the Fourth Gospel, be insisted on also by us, namely, that through and in every detail He was royal and divine, proving in His own insulted body that the weakness of God is both more majestic and stronger than

the strength of man; *Ecce rex!* What in fact but very strength itself could have given and left His royalty the uppermost impression, after a night and a day of unresisted mishandling? Can we allow the impression to rest with Moslems that strength is with Mohammed, the impetuous, vacillating victim of his own lust for power and for women, rather than with the Jesus of the Gospels whose purity, endurance, and courage never faltered?

2. An opportunity; because the character of Jesus does attract the Moslem, an attraction which has been noted already as one of the most hopeful signs of awakening in many parts of the Islamic world. And there is one feature, especially, of the gospel doctrine which makes His leadership doubly attractive. The contrast between their dead Prophet, lying in his splendid tomb in Medina, and the Christ who rose triumphant from the grave, and lives to make perpetual intercession, is found time after time to strike Moslems very forcibly. Many a simple man and woman has, even without definitely quitting Islâm, found the sheet-anchor of a new life of faith in the one thought: "The dead Prophet; the living Intercessor."

V. CHRISTIAN PRAYER AND MYSTICISM

In respect to devotional life, Christianity has too often failed to impress Islâm, though it is precisely at this point that we should be able to contribute much. The paradox is a strange one, and most unfortunate: Moslems, worshipping an inscrutable God, are ever scrupulous to pay Him reverence; prayer is a sacred business not to be attempted without ablutions, executed according to a reverential ritual, with postures of awe, and with absolute concentration of attention. The chanting of the Koran and the *Zikr* is cultivated with elocutionary and rhythmic proficiency that takes years to attain. Christians, on the contrary, often seem to approach their God with less respect than they are accustomed to show in the presence

of a government official. That we who claim to know God and to walk with Him, whose church treasuries are rich with mystic experience and glorious liturgy, should fail to make it appear that we delight to honor Him with every known resource of art, and every true sign of awe and reverence, is a real tragedy; and in the neighborhood of critical Moslems, a costly one. Our services are too frequently notable for slovenly or uninspired and uninspiring scripture-reading, the use of low-grade hymn music, and, on the part of the congregation, a painful lack of reverence and attention. In spite of all fear of ritualism, we shall nevertheless do well to hold fast to outward and spiritual reverence, even to the minutest detail in the externals of worship. Let us bring dignified and inspiring music from the West, or none at all. Let us seek for and use the best music of the Orient. Let us apprentice ourselves and our people to the art of reading the Scripture in public with some of the beauty which the Moslem attains with his Koran. As for those who lead in prayer, let them not lead in public prayer if they have not prepared its spirit and its diction with searchings of the heart. When we have such a chance to show Moslems the secret of freedom and spirituality, combined with reverence and order, in public prayer, it is infinitely regrettable that we often give merely the impression of presumptuousness, slovenliness, and irreverence.

The hold which mysticism has upon Moslems, and the reality of the part it plays in their religious life, cannot be exaggerated. The subject suggests that Christian mysticism should be more deeply studied with a view to seeing whether its message would not definitely appeal to those to whom the mystical element in religion is the most cherished of all. Of all the subjects which Western missionaries to Islâm have as a whole solidly neglected, the knowledge of Christian and Islamic mysticism is the most notable, and possibly the most significant.

VI. CHRISTIAN BROTHERHOOD

The brotherhood preached by Our Lord in the Parable of the Good Samaritan is wholly unknown to the Moslem to whom "neighbor" and "brother" do precisely mean—consciously, officially, and admittedly—his co-religionist and him alone. That unique charter of a universal tenderness and serviceableness which Jesus gave in this parable has not been fully appreciated even by the followers of Christ; but the parable and the fraternity it sets forth are Christian because they are found in Christ, and non-Mohammedan because such a concept was simply beyond the mental and spiritual reach of Mohammed and of orthodox Islâm. The Islamic fraternity, both as conceived and practised, is narrow and intolerant. The Christian fraternity, so magnificently realized in the first centuries, is to-day broken to bits, but the ideal is still the only hope for humanity. We offer it to Moslems with absolute faith and confidence, acknowledging at the same time that Christendom has failed miserably to realize it in the modern world.

Let us not be blind to the disadvantage which Christian disunion places upon the Christian missionary to Islâm. The failure of our religion to leaven Western commercial and political life, its failure to leaven modern philosophy, are grievous hindrances to its reception in the East. The bitterness of war between "Christian" nations is eloquent. The indescribably divided state of the Church, and the horrors for which the persecution of Christian by Christian has been responsible, are a real stumbling block to the Moslem. Each little community, however insignificant, apparently ascribing to itself alone all orthodoxy, intensely aloof, and hostile to its neighbor; plural patriarchs for the same see, plural altars for the members of the Body while they live, and plural graveyards for them when they die—even in death hugging their own isolations, and elbowing each other out into the

cold. What sights could be more pitifully ridiculous, if they were not such an utter shame? "Become a Christian? What sort of Christian?" . . . "Was your Christ born twice, and did He die twice?"—such are the questions which the Moslems ask.

We may as well let Islâm alone unless we are prepared to offer to it and to the world a fraternity which is higher and nobler than the ghost of it which haunts the ruins of the City of God. It is no use merely to point with scorn to the bickerings of the sects at the Church of the Holy Sepulchre. The challenge comes straight to us in our own organization to prove to Islâm that the unity in Christ is to us more precious than denominational prestige—that to be "reformed" is to have grasped, and to be living, the parable of the Good Samaritan. Failure here on the part of Protestants is more shameful, because less intelligible, than among the older churches with their vested properties, their traditional jurisdictions, and their organizations stiffened by tradition and hardened by isolation and oppression.

The level of Islamic fraternity is not an elevated one; compared with the level on which the mind and purpose of Jesus Christ worked it is a low one indeed. But it is a much higher one than the level of much of what passes for Christianity. We have nothing in the institutional Christianity of the West to approach the system of Islamic fraternity. We have only the *Spirit of Jesus*, the only asset of the Church. And, were Jesus but a law-giver or an ideal philosopher of the past, our despair must needs be complete. But just because He lives, Jesus Christ yesterday, to-day, and forever, then forever is Christ greater than Christendom. Before we can win our Moslem brother to the fellowship of the Twelve with their Master, we must issue to Christians and to Christian missions the call "Back to Christ." Back to Galilee and the parable of the Good Samaritan; back to the charter of Catholicism inscribed under Mount Gerizim with one

poor Samaritan woman as witness, and sealed under Mount Zion "at a place called Calvary"; back to the revolution wrought in and by Paul and the apostolic band when Jewish exclusiveness was smashed through, when religious caste was finally broken, and the prophecy of Jesus to the Samaritan woman was realized in living form, and translated into the Catholic Apostolic Church. Back to the limitless brotherliness of the Spirit of Jesus.

VII. CHASTITY AND FAMILY LIFE

The effects of Moslem sex morality and the consequent degradation of womanhood and family life have been often described, always with restraint. Those who live in Moslem lands know that the full unvarnished truth is often unprintable. It is necessary here only to emphasize the fact that the conditions are far from being merely geographical, climatic, or racial; that Islâm is directly responsible for the entrenchment of unbridled sensualism, partly through its permissions, partly through its spirit and symbolism, and partly through its confusion between legality and morality. It is incredible, were it not a fact (for example) how the typical erotic literature of Islâm begins as a matter of course with the time-honored invocation of Allah and prayers for the Apostle of God. The sanction given by the Koran and Moslem law to slave-concubinage and unilateral divorce-rights is notorious. The sharp and early emphasis on sex within the Moslem home checks family life and love, and tends to produce a wrong sex bias and attitude. The segregations involved in the harem system often create a homosexual atmosphere that leads all too often to homosexual vice.

In all the perplexities of the problem of sex, both social and individual, one thing stands out clear: that the incessant sounding of the sexual note in the Koran, the Traditions, the canon law, and in the poetry, literature, theology, and entire system of Islâm, tends to make

impossible the highest individual, family, or social life—unless, of course, under the influence of Western ideals these things are ignored. In its attitude of man to woman, of woman to man, both primitive and historic Islâm seem clearly to have missed both dignity and beauty, and to be far from having secured happiness; because it made woman in every way a prisoner of sex, till man came to regard her as the slave of his passions, instead of as the human partner of his life. In so doing, of course, Islâm claims to have accommodated itself to the facts of human nature, and accuses Christianity of having sinned against human nature in commanding impossible renunciations. Such accusations may indeed lead Christianity to take stock of itself, and to see whether its true assertion of the paramount necessity of self-discipline may have led to negations and abnegations which are no part of the message of Him in whom the totality of human nature was sanctified. But apart from the corrective of exaggerations of asceticism to which criticism may lead, the fact remains unshaken that the relation of man to woman and of woman to man which was made possible by Jesus Christ, is in truth the sanest as well as the purest, the strongest, and the most perfectly human. The Spirit of Jesus teaches that the highest and the happiest solution of the sex problem in society is won by chivalry toward woman and by out-and-out acceptance of the subordination of impulse to self-discipline, and that this self-discipline is made possible by Jesus for whoever wills its possibility. We may confess penitently that corporate Christian fellowship is to-day less real than Islamic fellowship, but we may claim confidently for the Christian family throughout the centuries the contrast to Islâm that is the contrast between light and darkness. Here, love has been brought to earth, and human relations have been refined and sanctified by the Spirit of Jesus. Here is and always will be an ungainsayable message to Islâm.

Though our task has been purely expository, we cannot conclude without noting with regard to the methods of missionary enterprises, the two central lessons derived from a comparison of Islâm and Christianity in conflict:

I. THE SPIRIT OF JESUS

The justification of missions to Islâm is not to be found in the superiority of Western culture or theology or even morals, however genuine such superiority may be; but rather in the fact that Islâm is predominantly a religion of the letter, Christianity the religion of the spirit. But if so, then our religion, as preached to the Mohammedan, must indeed be a religion of the Spirit,—of the “Spirit of Jesus.” The phrase is pregnant to the last degree: not the manner of Jesus, not a “spirit of service similar to His,”—but “THE SPIRIT” of God which was in Him, and which through Him is the divine Means of Grace to-day. We have nothing else to give the Moslem unless we give this. Most futile, most disappointing, and most foolish of all quests would be that which were only to seek to substitute for one ritual another, for one system another system, for observance of one series of ordinances another series. Christianity has always cut its most pitiful figure when seen trying to meet Islâm with Islâm’s weapons, or competing with it on its own ground. Nothing but the Spirit can bind and free Islâm. Let the Church that does not believe in the Holy Ghost save herself the trouble of attempting the conversion of Islâm. The Spirit of the Father in Jesus Christ—we have nothing else to give Islâm that is not corruptible: no, nothing.

2. A SPIRITUAL HOME FOR CONVERTS

Missions hitherto have been the work of a corps of enthusiasts at home and abroad, rather than of the Church of Christ itself. The missionaries, howsoever they may

identify themselves individually with native life, are still foreign: foreign by language, nationality, and culture, above all foreign incurably in the identification of them as members of the Western community which still exploits Eastern rights and displays Western greed and vice. The negative testimony rendered to Christianity in Moslem lands by secular Europeans and Americans has put the conversion of Islâm by foreign missionaries almost beyond the reach of the imagination.

But even though every Westerner in Moslem lands became an unofficial missionary, the battle would still be unwon. There are deep barriers of color and temperament that cannot be scaled successfully. And the problem of a real welcome to the Moslem convert, a welcome which would make him feel that he had found his real home, would still be unachieved.

The question which should point us to the only practical one that supremely matters is—"How far is the native Christian community which we have raised up a home for those who turn from Islâm to Christ?" Oriental Christians must become the front-line missionary force, and the Oriental church-community must become a home for those who find Christ. These two things constitute our supreme task, our highest ideal, our fairest hope. Only in nurseries of their own people can new-born souls thrive. This is especially true in a Moslem mission-land. The brotherhood of Islâm, however imperfect, means much to those within. Since this is so, it is obvious that unless we can receive them with a brotherhood that is higher, better, more spiritual, warmer, in a word, *truer*, they will marvel how we have the face to preach to them at all. And contrariwise, a people so familiar with the idea of brotherhood will appreciate the real thing when they see it.

But the difficulties to be cleared away before the native congregations can act as missionary societies and as homes are very real. (1) The historic development of

religious communities in the East has turned them into "nationalities," exclusive, suspicious of converts, antipathetic to neighboring communities. (2) The age-long oppression of the Christian minorities by Islamic state authority, ever haughty and cruel, has made the native Christian shy of recruits from Islâm. (3) Christian communities have been often disappointed by converts who were insincere or unstable, till to-day it is a common experience to find native Christians who disbelieve utterly in the possibility of converting Moslems at all. While such an attitude lasts, we do wisely to expect few converts from Islâm to Christianity—we do not deserve, we could not assimilate more than a few.

If this analysis be true, we who are building up native churches should concentrate attention on changing the thoughts which have been, for these valid historical reasons, warped too long. For thoughts are practical things: they are the mother of actions. While we in our haste to act, perhaps call thoughts unpractical things, native Christian mothers are busy instilling the old thoughts, suspicions, and prejudices into another generation of children, which will inevitably produce the old actions and attitudes, and deepen the chasm which separates the native Christian from his Moslem neighbor. We need on the field a *thought* campaign, such as has been waged successfully so many times in history. The great idea: "*My church as a home for Moslem converts,*" must inflame our Oriental congregations with missionary zeal. How to light this flame throughout the Moslem world and to keep it burning should be our immediate concern. The result of this alone would make the Jerusalem Conference a turning point in the enterprise of retrieving Islâm for the Christ of God.

Cairo.

W. H. T. GAIRDNER.

ISLAM IN ERITREA AND ABYSSINIA

From very early times Islam exercised a certain influence on the Ethiopian people, partly owing to the geographical situation of their country and their relationship with Arabia, and partly because the Christian Church was not strongly established in the true doctrines of the Gospel, but its faith was mixed up with Jewish-Catholic traditions. In consequence, the greater part of the people—especially the ignorant masses—were from the beginning indifferent to the entrance of Islam, and did not realize its threatening danger. It is therefore a miracle that the Abyssinian Church was able to subsist for so long a time.

Through Islamic influence a Mohammedan State was formed as early as the seventh and eighth centuries in the low-lying district near the Red Sea, of which the town of Massaua became the center. This region came under the Abyssinian hegemony rather early, but later on was temporarily a dependency of Egypt. As a natural result of these circumstances, Mohammedan influence, from the Red Sea coasts, as well as from adjacent Egypt and Arabia, worked within the Ethiopian region (Abyssinia with Eritrea) and brought about, by degrees, a considerable mingling of Mohammedan blood. But the more the Islamic influence became political and turned into real attempts at invasion, the more resolutely the Abyssinian people revolted against the intruders and succeeded in keeping their independence, which was very seriously threatened in the sixteenth century by the Mohammedan prince, Mohammed Gagna.

From time to time the adherents of Islam within the Ethiopian Empire were exposed to persecution and op-

pression by the so-called Christian Government. This occurred for example, even during the reign of the Emperor Johannes. He found that the security of the country was threatened by the Abyssinian Mohammedans' relations with their co-religionists in Egypt, which country at that time had boundary conflicts with Abyssinia. For this reason the emperor compelled the Mohammedans of Northern Abyssinia to embrace Christianity if they desired to preserve their civic rights. Some obeyed, but others took refuge in the north of Eritrea, where they joined Mohammedan tribes under Egyptian hegemony. The rest were segregated in certain regions, where they were permitted to settle in villages without much surveillance. The Emperor Johannes, who was very zealous for his Abyssinian Christian Church, fell in battle against the Mahdites in 1889. At the same time King Menelik conquered several Mohammedan areas in the south, and forced a part of the inhabitants to be baptized. But those baptized by force kept their preference for Islam, and the chief part returned by degrees to their inherited religion. To-day, Islam in Abyssinia is considered a personal affair, and the former limitations as to the civic rights have by degrees disappeared.

When forty years ago Eritrea was occupied by the Italians and separated from the rest of Abyssinia, the Mohammedans obtained from the outset entire religious liberty. As they still form more than half of the population of the colony, they are in several points favored by the Colonial Government; i. e. self-government within their area, distinctions of honor for their religious leaders, subsidies for the construction of mosques, etc. Besides, they have the same social rights as the Coptic Christian inhabitants. The colonial policy of Italy, which is generally very fair toward the natives, has to aim at an equilibrium between the two groups—Mohammedans and Abyssinian Christians.

In regard to the present propagation of Islam in this region, Mohammedan tribes are living in the whole low-lying district of north Eritrea and on the shore all along the Red Sea. In the nominally Christian highland provinces we find Mohammedans in the towns, and here and there in some of the villages. In independent Abyssinia Mohammedans are found in the eastern and western frontier districts of the country, and in the southern provinces. Some Galla tribes, e. g. the Arussi, are wholly Moslem. In the Abyssinian highlands, which are the principal districts of the old Coptic or Abyssinian Christianity, we find strong Mohammedan colonies in the towns as well as in the country, generally in sections especially reserved for them.

As there has been no official census in Abyssinia, the number of Moslems cannot be fixed with certainty. They constitute more than one-third of the population, however, and if we include Eritrea, where the Mohammedans number about 165,000, the total Moslem population may be estimated at about 4,000,000.

Only a few of the leading Mohammedans and some merchants of the towns use Arabic. Most of them speak the language of the people among whom they live. *Tigré* is spoken in the lowland district of Eritrea, *Tigrinja* in the highlands, and in the most northern parts of Abyssinia; *Amharic* is used in the interior of Abyssinia, whilst different tribal dialects are spoken in the boundary regions of the south.

The Mohammedans of the highlands generally belong to the so-called *Giaberti* group, whilst the people of the low-lying district and of the frontiers for the most part are regarded as *Nabbara*. They are further divided in some smaller groups according to different rites in prayer and social customs. The difference between the two chief groups seems to be less one of a religious character than a result of their different occupations and place of abode. On account of their close con-

tact with the nominally-Christian Abyssinians, to whose chiefs they are often obliged to submit, the *Giaberti* especially have adopted many Christian traditions and show the influence of their thought and life. From Judaism they have all, like the Christian Abyssinians, inherited the custom of circumcision and of fasting.

The *Giaberti* generally stand on a higher level than the *Nabbara*, and are more liberal. They are for the most part artisans, merchants or peasants, and less rigid in their prayers and fasting. They are generally monogamous and honor their women nearly as man's equal. Their women, therefore, have great liberty, and are unveiled.

The *Nabbara* on the contrary, have a more fanatic character, and are also more ignorant. The tribes which live on the Red Sea (and therefore are called the *Islam-bahri* by the Abyssinians, though they belong to the *Nabbara*) are considered of the orthodox school, and consequently are more severe than others in observing their religious customs. The *Nabbara* are fanatical, and above all fatalistic. Most of them are shepherds who live in the deserts, or nomads. They use sand for the ablutions before their prayers. They are polygamous according to their means, and their women, who must wear a veil, are kept in a humiliating condition.

A racial difference is also said to exist between the above mentioned groups; the highland Mohammedans being regarded as Semites, and the tribes from the low-lying district as Hamites. No exact limit can, however, be indicated in this respect. On account of this ethnological difference, as well as because of common interests and residences, the highland Mohammedans are generally on a friendly footing with the Abyssinian Christian population; so that the chief families have allied themselves to one another by marriage, and in these cases, the wife has always adopted her husband's religion.

The Abyssinian Church nowadays tolerates a certain competition on the part of Islam, rather than on the part of other Christian communities; and yet, of course, she is anxious to preserve a distinct difference as regards her cult and her confession. Christian and Moslem never take food together; especially no meat, because an Abyssinian Christian would defile himself if he ate so-called Moslem meat, and vice versa. Concerning beverages they are less severe. But at marriages or funerals different rooms are preferably arranged for Christians and Mohammedans.

Mohammedans and Christians are not very different in character, but it is remarkable, and not very honorable for Abyssinian Christianity, that many of the Mohammedans, according to the witness of foreigners, are more reliable and industrious than the Christians. As regards their intellectual capacity, this is higher among the Abyssinians than among people of Hamitic origin.

Among all Orientals we generally find a natural veneration for God, and also for so-called holy objects and holy places. This also is a common trait among different tribes of Ethiopia, Mohammedans and nominal Christians alike, and thus forms a good point of contact for evangelical teaching. But the same fact, together with a general superficiality of religious concept, both in the Islamic world and among Oriental Christians, have considerably facilitated the mass-conversions to Christianity which more than once have been provoked through threatening or royal orders among the Abyssinian Mohammedans. On the other hand, mass-conversions to Islam have taken place for the same reasons and for political reasons, especially in the northern part of Eritrea. When for instance the Habab and Mensa tribes, and others, embraced Islam some hundred years ago, the chief reason was said to be the natural necessity for these tribes to use camels as domestic animals, which was against Abyssinian Christian prejudices, and besides they thought

it politically more advantageous to adopt the religion of the people which at that time had the greater influence in their district, i. e. the Egyptians or, as they were generally called, the Turks.

It cannot be denied that political reasons have in some degree contributed to the mass-conversions from Islam that took place some years ago in the interior of Abyssinia (and of which information was given in this Quarterly some years ago). Nevertheless, we may truly say that the principal reason in this case was the longing for truth, which led to Bible study, and which, during the crest of the movement, when the man of the hour, Sheikh Zakarias, was leader, led so many people to Christ. The warm yearning after evangelical education and preaching of the full truth, which can still be discerned among these baptized Mohammedans, as well as the results that have been obtained among the Mensa-tribes through the work of the Swedish mission, constitute a mighty witness both to the necessity and the hopefulness of persistent and energetic missionary work among the Mohammedans of Eritrea and Abyssinia.

Asmara, Abyssinia.

JONAS IWARSON.

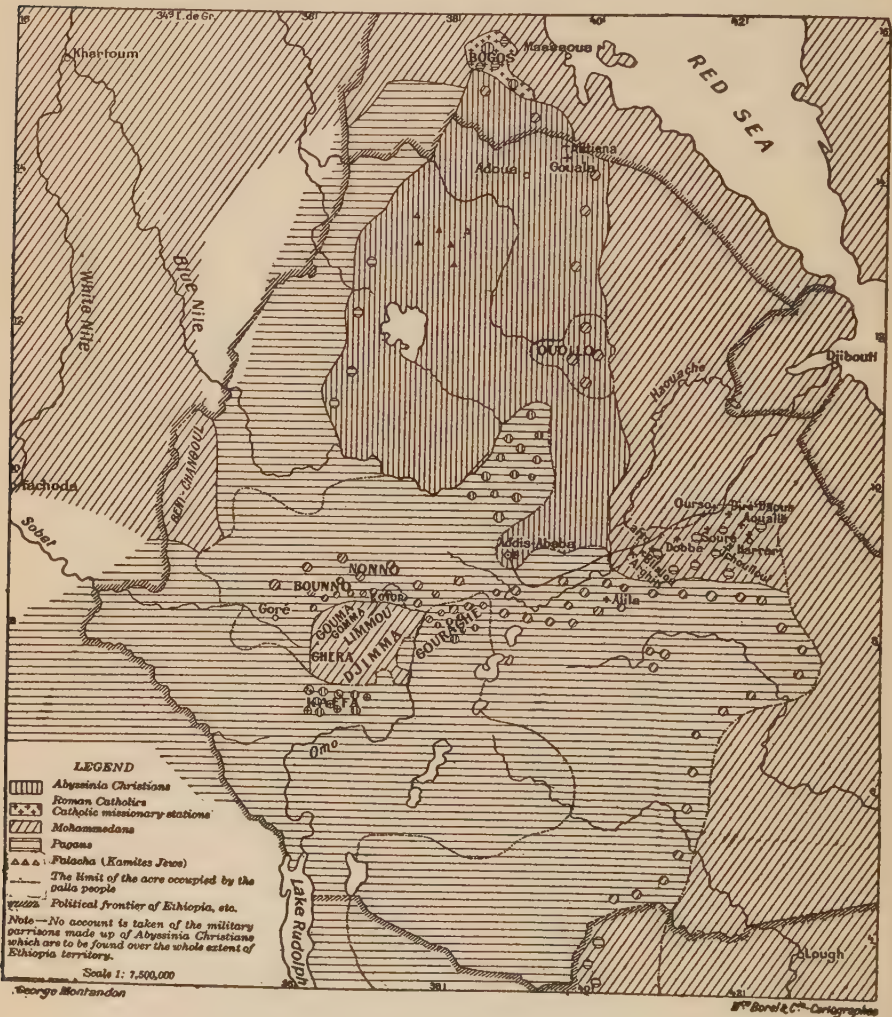
SUPPLEMENTARY NOTE

[Because of the importance of the subject, we reproduce a map of the Religions of Ethiopia by George Montandon which appeared with his monograph in the *Bulletin of the Geographical Society of Neuchatel* (1913); and add a translation of two paragraphs on the subject, and a select bibliography. —EDITOR.]

I.

From observations and information received, we have drawn a map of the religions of Ethiopia. One can see from it that, contrary to the usual opinion, because the maps are on too small a scale, the Christian *bloc* in Abyssinia is not wholly encircled by Islam, but touches paganism on the south. In the midst of the pagan district, however, there is a strong, although small, Mohammedan

area at the Djimma. This area consists of the ancient kingdoms of Djimma, Ghera, Limmou, Gomma and Gouma. In the neighboring provinces, Bounno, Nonno, Botor and Gouraghé there are small Moslem minorities.



Islam, in surrounding the Abyssinian plateau, formed two streams, the one coming from Harrar and going west, the other coming from the north and then going up the valley of the Nile. The Islamic settlement of

Djimma is, in fact, an advance-post of the stream coming from Harrar, its Islamisation therefore does not date from the invasions of Gragna (XVI century) as some say, but from the commencement of the XIX century. The Islamic faith, according to the reports of Roman Catholic missionaries, has made great progress among the Gallas of Aroussi. The twentieth century will probably not pass before the two currents unite and complete their penetration as far as Illou-Babor. We have ourselves found, even in this last province, many new converts to Islam. It is because this religion, more than any other, appeals to the mind of the Galla; and, although certain chiefs and their dependents pass over to Abyssinian Christianity to please their master, the lower strata of the population, more and more, are adopting the cult of the Prophet."

—George Montandon. *Au Pays Ghimirra*, pp. 215–216.

II.

"In Eritrea, as in Abyssinia, the Moslems are converts, and not Arabicised immigrants. The question has been carefully studied in Eritrea. Except for small groups of colonists, who came from Yemen, the Moslems of Eritrea belong to old indigenous tribes formerly animistic or Christian, and some among them such as the Bogos and the Mensas have preserved, together with an old dialect of Tigré, a *code coutumier*, which Islam has not been able to supplant. During the brief Egyptian occupation of Eritrea (1876–1884), the Hanafi rite and the Egyptian code were introduced. In 1885 the Italian Government did not think it best to change the system, yet it does not appear that Arabization has been facilitated in the cities of Asmara and Massaoua, by the introduction of Moslem canon law.

"In Abyssinia proper, the only Mohammedans who claim Arab origin are the *Wollos*, who say that they came from the Hedjaz. This pretence is, for the rest, scarcely

justified, for they are altogether of the Galla race and do not speak Arabic. On the other hand, their Islamic zeal is undoubted, and they have six times in succession been in insurrection in favor of the late Negus of Abyssinia, Lidj Yassou, whom the Christians had deposed in 1916 for apostasy and so-called conversion to Islam."

—L. Massignon. *Revue du Monde Musulman*, Vol. LVII. Page 95.

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WINE IN ISLAM¹

The word for wine, *Khamr*, although very common in early Arabic poetry, is probably a loanword from Aramaic. The Hebrew *yain* has in Arabic (*wain*) the meaning of black grapes.

Arabia and the Syrian desert are, in contradiction to Palestine and Mesopotamia, not a soil fit for the vine; there are, however, exceptions, among which may be mentioned al-Ta'if, Shibam, and other parts of Yaman. Wine, probably of an inferior quality, is also mentioned in Medina. Usually, however, it seems to have been imported from Syria and Irak; in early Arabic poetry the wine-trade is chiefly connected with Jews and Christians, who pitched their tent among the Bedouins and provided it with a sign denoting its character. In it little orgies were held, in the company of female singers, who often also belonged to the establishment. The wine was kept in jars or skins, provided with a mouthpiece which was closed by means of a string.

In the days of Mohammed the people of Mecca and Medina used to indulge in drinking wine as often as an occasion offered itself, so that drunkenness often became a cause of scandal, and of indulgence in a second vice, gambling, which together with wine, incurred Mohammed's condemnation. Tradition has not refrained from describing how Hamza b. Abd al-Muttalib, Mohammed's uncle, in a fit of drunkenness mutilated Ali's camels (Bukhari, *Sharb*, bab 13; *Khums*, bab 1; Muslim, *Ashriba*; Trad. 1, 2; *Maghazi*, bab 12; Abu Da'ud, *Kharadj*, bab 19). And the commentaries on the Koran

¹This article appears in the *Encyclopedia of Islam* (Leyden) of which Prof. A. J. Wensinck is co-editor. It is reprinted on request in reply to many inquiries on the subject, and by special permission.

relate how Mohammed's companions held drinking parties which caused them to commit faults in ritual prayer (see al-Tabari, *Tafsir* ad Sura xiv. 44; Muslim, *Fada'il al Sahaba*, trad. 44; cf. 45; Ahmad b. Hanbal, i. 185 sq.).

The prohibition of wine was not in Mohammed's programme from the beginning. In Sura xvi. 69 we even find it praised as one of the signs of Allah's grace unto mankind: "And of the fruit of palm-trees, and of grapes, ye obtain an inebriating liquor, and also good nourishment." But the consequences of drunkenness manifesting themselves in the way just mentioned are said to have moved Mohammed to change his attitude. The first revelation giving vent to these feelings was Sura ii. 216: "They will ask thee concerning wine and gambling (*maisir*). Answer, in both there is great sin and also some things of use unto men: but their sinfulness is greater than their use." This revelation, however, was not considered as a prohibition. As people did not change their customs and the order of prayer happened to be disturbed in consequence thereof, a new revelation was issued, viz. Sura iv. 46: "O true believers! come not to prayers when ye are drunk, until ye understand what ye say," etc. But neither was this revelation considered as a general prohibition of wine, until Sura v. 92 made an end to drinking: "O true believers! surely wine and *maisir* and stone pillars and divining arrows, are an abomination, of the work of Satan, therefore avoid them, that ye may prosper."

The prohibition of the Koran has been taken over by the doctors of the law; all *madhhab's*, and also the *Shi'a*, call wine *haram* and the wine-trade is forbidden. For an exposition of the Shafi'i view, see al-Nawawi, *Min-hadj*, ed. v. d. Berg, III. 241; for that of the Hanafis, *Fatawa 'Alamgiri*, vi. (Calcutta 1835), 604 sqq.; for that of the Malikis, Zurkani in his commentary on the *Muwatta'* (Cairo 1280), iv. 26; for that of the Shi'a,

Shara'ī al-Islam (Calcutta 1839), p. 404. Theology reckons the drinking of wine among the grave sins (*kaba'ir*).

Hadith has many utterances regarding this theme. Wine is the key of all evil (Ahmad b. Hanbal, *Musnad*, v. 238; Ibn Madja, *Ashriba*, bab 1). Who drinks wine in this world without repenting it, shall not drink it in the other world (Bukhari, *Ashriba*, bab 1; Muslim, *Ashriba*, trad. 73, 76-78, etc.). Cursed is he who drinks, buys, sells wine or causes others to drink it (Abu Da'ud, *Ashriba*, bab 2; Ibn Madja, *Ashriba*, bab 6; Ahmad b. Hanbal, i. 316; ii. 25, 69, 71, 97, 128, etc.). Who drinks a draught of wine on purpose shall have to drink *pus* on doomsday (Tayalisi, No. 1134). Prayer of him who drinks wine is not accepted by Allah (Nasa'i, *Ashriba*, bab 43; Darimi, *Ashriba*, bab 3), and faith is incompatible with drinking it (Bukhari, *Ashriba*, bab 1; Nasa'i, *Ashriba*, bab 42, 44). It is even inadvisable to use it as medicine (Muslim, *Ashriba*, trad. 12; Ahmad b. Hanbal iv. 311, 317 bis etc.); and it is prohibited to use wine for manufacturing vinegar (Tirmidhi, *Buyu'*, bab 59; Ahmad b. Hanbal iii. 119, 260 bis). But times will become ever worse and there will be people who declare wine allowed (Bukhari, *Ashriba*, bab 6; Nasa'i, *Ashriba*, bab 41, etc.) and so it will be drunk by the generation of the last days (Bukhari, *Ashriba*, bab 1; Ahmad b. Hanbal, iii. 176, 202, 213 sq.).

The prohibition of wine, although unanimously accepted, gave rise to dissensions between the juridical schools, dissensions which are reflected in *hadith*, in a historical disguise. The discussions start from the question: what is wine? It is said that, when the use of wine was peremptorily prohibited, the people of Medina poured out in the streets all that they possessed of the appreciated liquor (Ahmad b. Hanbal, ii. 132 sq.; iii. 26, 189 sq., 217, 260 bis; iv. 335 sq.). Ibn Umar declares, on the contrary, that at the time of the prohibi-

tion, there was no wine in Medina at all (Bukhari, *Ash-riba*, bab 2). Anas b. Malik (*ib.*) says there was scarcely any wine from grapes in Medina, when the prohibition was revealed; people used wine from *busr* and *tamr* (two kinds of dates). In another tradition (*ib.*, bab 3) wine from *fadikh* and *zahw* (two other kinds of dates) is mentioned. 'Umar is represented delivering a *khutba* which was meant to settle the question; according to his son 'Abd Allah he said: Wine has been prohibited by the Koran; it comes from five kinds of fruits, from grapes, from dates, from honey, from wheat and from barley, wine is what obscures the intellect (*wa 'l-khamr ma khāmara al'aql*; Bukhari, *Ashriba*, bab 2). The question remained, whether beverages prepared from grapes in a different way were prohibited. There was e. g. a kind of syrup. "When Umar visited Syria, the population complained of its unhealthy and heavy climate and added: This drink alone will heal us. Then Umar allowed them to drink honey. Then they said: Honey cannot heal us. Thereupon one of the natives of Syria said to him: May we not prepare something of this drink for you? It has no inebriating power. He said: Well. Then they cooked it till two-thirds were evaporated and one-third of it remained. They brought it to Umar, who put his finger into it and licked it. Then he said: This is *tila'* like camels' *tila'* (viz. the pitch with which they smeared their skins). Then he allowed them to drink it" (Malik, *Ashriba*, bab 14). According to the first chapter of the same *kitab*, however, 'Umar punishes a man who had become drunk on *tila'*. Juice from grapes, prepared by pressing them only, is considered as wine. Tarik b. Suwaid al-Hadrami said to the Prophet: We have in our country grapes which we press. May we drink the juice? He said: No. This negative answer is given three times, and when Tarik asks whether the juice may be given the sick to drink, Mohammed answers: It is no medicine, it is sickness (Ahmad b. Han-

bal, v. 292 sq.). And not only those who drink and sell wine are cursed by Mohammed, but also those who press grapes and have them pressed in order to drink the juice (Ibn Madja, *Ashriba*, bab 6).

Another question of importance arose, in connection with spirits: Had they to be considered as wine or not? All the *madhhab's*, except the Hanafis, have answered the question in the affirmative sense. They have consequently extended the prohibition of wine, in accordance with the intention underlying it. Tradition, which is the best source for the history of the origin of several institutions, shows that the question belongs to the much debated ones. The standard *hadith*, which is found very frequently in the classical collections, runs as follows (I pick out Muslim's version *Iman*, trad. 26, because it contains important details): "Some men of Abd al-Kais went to the Apostle of Allah and said to him: O Prophet of Allah, we are a tribe belonging to Rabi'a; between us and yourself dwell the infidels of Mudar, so that we can only reach you in the sacred month. Tell us therefore what we have to tell our tribespeople which will open Paradise for us if we cling to it. The Apostle of Allah answered: I order four things and I forbid four things. Serve Allah without associating anything with Him. Perform *salat*, deliver *zakat*, fast the month of Ramadan and deliver the fifth part of booty. And I forbid four things: *dubbā'*, *hantam*, *muzaffat* and *naqīr*. They asked: O Apostle of Allah, how do you know what the *naqīr* is? He said: Well, it is a palm-trunk which you hollow out; then you pour small dates into it and upon them water. When the process of fermentation is finished, you drink with the effect that a man hits his cousin with the sword. Now among these men there was someone who had received a blow of the sword in this way. He says: I had concealed out of shame before the Apostle of Allah. Then I said: but from what vessels should we drink then, O Apostle of Allah? He answered: From

leather skins, the mouthpieces of which are smeared with pitch. They answered: O Prophet of Allah, our country teems with mice so that no single skin can be kept whole. Then the Prophet of Allah answered: Even though the mice should eat them, even though the mice should eat them."

This tradition did not meet with general approval. It is said that the Ansar or other people complained of their difficulty in finding the skins necessary for preserving drinks without their becoming fermented. Thereupon the Prophet is said to have withdrawn his prohibition, wholly or partly (Bukhari, *Ashriba*, bab 8; Muslim, *Ashriba*, trad. 63-66 etc.). In some versions of this tradition there occurs the restriction, that all fermented inebriating drinks remain prohibited. Innumerable are the traditions which only contain the rule: All drinks which may cause drunkenness are prohibited in any quantity (*kull muskir haram kathiruhu wa-qaliluhu*) and this rule has passed into many books of *fiqh* (Bukhari, *Maghazi*, bab 60; Muslim, *Ashriba*, trad. 67-75; Ahmad b. Hanbal, i. 145; ii. 16 bis.; iii. 38; iv. 87; v. 25 sq.; vi. 36 etc.). Of special traditions prohibiting fermented drinks may be mentioned the following. It is forbidden or disapproved of to sell raisins if they are to be used for preparing *nabidh* (Nasa'i, *Ashriba*, bab 51, 52). It is prohibited to mix together different kinds of fruits so that the mixture should become intoxicating. This tradition occurs frequently; see e. g. Bukhari, *Ashriba*, bab 11; Muslim, *Ashriba*, trad. 16-29; Nasa'i, *Ashriba*, b. 4-17; Ibn Sa'd, viii. 360; Ahmad b. Hanbal, i. 276; ii. 46; vi. 242, 292. But each of these kinds may be used separately for preparing a non-fermented drink (Muslim, *Ashriba*, trad. 81-83; Nasa'i, *Ashriba*, bab 14-18 etc.).

It can easily be seen that the difficulty in this matter was caused by two circumstances. People were accustomed to prepare from all kinds of dates, from raisins

and other fruits, drinks which only became inebriating if they were preserved for a long time and probably also if they were prepared after special methods. Where was the line of demarcation between the allowed and the prohibited kind? Several collections of traditions went so far as to mention *nabīdh* among the drinks prepared by Mohammed's wives and drunk by him (Muslim, *Ash-riba*, trad. 79-89; Ahmad, i. 232 sq., 240, 287, 320 sq., 336, 355, 369, 372; ii. 35; iii. 304, 307, 313 sq., 326, 379, 384 etc.). Abu Da'ud (*Ashriba*, bab 10) and Ibn Madja (*Ashriba*, bab 12) have preserved a tradition on this subject which is instructive. I translate Ibn Madja's version: Says A'isha: "We used to prepare *nabidh* for the Apostle of Allah in a skin; we took a handful of dates or a handful of raisins, cast it into the skin and poured water upon it. The *nabidh* we prepared in this way in the morning was drunk by him in the evening; and when we prepared it in the evening he drank it the next morning." In another tradition of the same bab Ibn Abbas says that the Prophet used to drink this *nabidh* even on the third day; but what was left then was poured out.

All this could, however, not persuade the majority of the *faqih's* to declare *nabidh* allowed; three of the *madhhab's* as well as the Shi'a prohibit the use of *nabidh*. The Hanafi school, on the other hand, allows it, when used with moderation, for medicinal purposes, etc.

It would take us too far to give here a detailed survey of the opinions of the *faqih's* of the *madhhab's*; it would be superfluous, to some extent at least, because the more important differences regard chiefly *nabidh* only. The following rapid survey is based on the *Fatawa 'Alamgiri*, vi. 604 sqq. (cf. Sha'rani's *Mizan*, Cairo 1279, p. 192 sq.).

Allowed according to the *idjma* is every non-fermented, sweet drink.

Prohibited (*haram*), according to the *idjma*, are wine and *sakar* of every kind. As to the wine there are six

cases: to drink it in any quantity or to make use of it is *haram*; to deny this is *kufr*; to buy, sell, present it, etc., is *haram*; no responsibility (*diman*) rests on him who spoils or destroys wine (*mutlifha*); whether wine is a possession (*mal*) is an unsettled point; it is *nadjis* just as blood and urine; who drinks any quantity of it is liable to punishment.

Several kinds of products prepared by means of grapes (*badhik*, *munassaf*, etc.) are prohibited according to the majority of the *faqih's*.

Allowed, according to the majority of the *faqih's* are *tila'* (*vide supra*) or *muthallath* and *nabidh* from dates with the restrictions mentioned above. So is juice from grapes when the process of cooking has made to evaporate two-thirds.

As to the punishment of him who drinks wine, Hadith tells us that Mohammed and Abu Bakr were wont to inflict forty blows by means of palm branches or sandals (Bukhari, *Hudud*, bab 2-4; *Hudud*, trad. 35-37). Under Umar's Caliphate, however, Khalil b. al-Walid reported to him that people were indulging in prohibited drinks. Thereupon 'Umar consulted the *sahaba*, who advised him to fix the number of blows at eighty, a number suggested by the Koran, which prescribes that those who accuse *muhsanat* of *zina*, without being able to prove their accusation by the aid of four witnesses, shall be punished with eighty blows (Sura xxiv. 4).

Repeated drinking of wine, according to some traditions, was punished by death by Mohammed's order (Abu Da'ud, *Hudud*, bab 36; Ibn Madja, *Hudud*, bab 17; Ahmad b. Hanbal, ii. 136, 166, 191; iv. 93, etc.). It is, however, added in some traditions that capital punishment in such cases is not according to the *sunna* of the Prophet (Ahmad b. Hanbal, i. 125, 130; cf. Tayalisi, No. 183).

The different *madhhab's* have adopted 'Umar's view; drinking wine is punished with eighty blows; if the

transgressor is a slave this number is however reduced to forty, because in the Koran the punishment of the handmaid's *zina* is fixed at half the amount of blows with which the free woman is punished (Sura iv. 30). The Shafi'ites however cling to the practice ascribed to Mohammed and Abu Bakr; with them the number of blows is consequently forty, resp. twenty (see Zurkani, iv. 42; Nawawi in Muslim, iv. 156).

The prohibition of wine and spirits (according to three of the four *madhhab's*) is one of the distinctive marks of the Moslem world; its consequences can hardly be overrated. This is not seriously affected by the fact that transgressors have been numerous, according to literary evidence. The praise of wine, not uncommon in pre-Islamic poetry, remained one of the favorite topics also of Moslem poets (cf. the wine-songs by Ibn al-Mu'tazz, Abu Nuwas etc.) and at the court of the Caliphs wine was drunk at revelling parties as if no prohibition existed at all (see e. g. The 1001 Nights, *passim*). Even the common people could not always and everywhere refrain from their national drink, date-wine of several kinds; the Caliph 'Umar b. 'Abd al-'Aziz deemed it necessary to promulgate a special edict in order to abolish this custom (see v. Kremer, *Cultur-geschichtliche Streifzüge*, Leipzig 1873, p. 68 sq.).

Wine has a special place in the literary products of the mystics, where it is one of the symbols of ecstasy. In this point they only took over the language of their Christian and non-Christian predecessors. As early as Philo of Alexandria ecstasy is compared with intoxication (see especially his *De Vita Contemplativa*). Among the *Ibahiya*, language may have been a reflex of practice; but this cannot be said of Sufi's in general, who, on the contrary, clung to the ascetic methods of the *via purgativa*. As to Hafiz' wine and lovesongs, it is an unsettled point whether they are merely metaphorical or not.

Leyden University.

A. J. WENSINCK.

MOSLEM RELIGIOUS EDUCATION IN SYRIA

The recent interest in religious education which has sprung up in the West is not without a counterpart in the East. The old-fashioned schools held in mosques and presided over by a *khodja* or *khodjaye*h are still in existence; but whereas they teach nothing but the reading of the Koran, something else is seen to be necessary for a well-instructed member of a Moslem community. This something the government schools are attempting to provide.¹

The teacher who wishes to begin instructing a class in religion has at least three series of textbooks at his disposal. These are as follows:

Durûs ud-Din wal-Akhlâq, by Abd ur-Rahman Majdub, in three volumes, printed in Beirut in 1340-3.

Durûs ud-Diyaneh wat-Tahdhib, by Mustafa 'Anani and 'Atiyeh Ashqar, printed in Cairo in 1344, in four volumes.

Durûs ud-Din il-Islami, by Muhammad Zuhdi 'l-Khammash, in four volumes, printed in Damascus, "according to the curriculum of the department of education," in 1343, i. e., 1924.

There exists also a series intended to supplement the third of these:

Durûs ut-Tarikh il-Islami, by Abd ul-Ghani'l-Bâqani, in three volumes, printed in Damascus in 1925, and prescribed for primary schools in the state of Syria.

A fourth text is apparently intended for older students who wish a review of their religious instruction—it is a mere outline, very brief and at the same time very detailed:

Durûs ul-Fiqh, by Muhy ud-Din ul-Khayyat, printed in Cairo in one volume in 1925.

¹ The Syrian government schools, having been inherited from the Turks, are Moslem.

All these series, with the exception of the fourth, contain four kinds of material: doctrines, the ceremonial law, Islamic history, and ethics in general. It is impossible to review each series in detail, because of the difference in arrangement, and it must therefore suffice to summarize the material contained in each section.

The first section is taken up with the following topics: God, his prophets, the angels, the sacred books, the day of judgment. In all these, the child is told, the Moslem must believe. The nature of God is analyzed at considerable length: he is described as self-existing, eternal, creating, powerful, living, knowing, seeing, speaking, willing. In connection with the first of these qualities the distinction between necessary and contingent existence is brought in. The prophets are named, and in one series the miracles of Moses and Jesus are described at length. The last and greatest, of course, is Mohammed, who is represented as intercessor at the last day. All the series tell something of his life; most of them something of his conversation; and the Beirut series devotes a chapter to each of his notable good qualities. It is worthy of note that very little of the mythical and mystical tales related of Mohammed in the various *maulids* is presented to the pupils. The stories are generally told in the most matter-of-fact way. The point is stressed that whereas the earlier prophets were sent each to his own people, the message of Mohammed was to the world in general, and stress also is laid upon the millions of Moslems who make up "the Moslem world."

The angels precede the prophets in importance as objects of belief. They are described as "delicate bodies, made of light, dwelling in heaven, neither eating nor drinking, able to do great deeds beyond the power of man. Their work is the carrying out of the commands of God: they do not disobey him, but do always what they are commanded. . . . They can assume various shapes, as they wish, and appeared to the prophets in different

guises. Their number is known to none but God: among them are Gabriel, Michael and Azrafil."

The divine books must also be accepted. Their number is one hundred and four, of which one hundred are "scattered pages," not now existing. Of these one hundred, ten were given to Adam, fifty to Seth, thirty to Idris, and ten to Abraham. The four remaining are the Law, the Psalms, the Gospel, and the Koran, respect to all of which is enjoined.

The chapter on the judgment begins with the statement of a life after death, and proceeds to describe that life in great detail. The interrogation in the grave by Munkar and Nakir is first mentioned: then "when the appointed day shall come . . . Israfil shall blow the trumpet by the bidding of God. Then shall souls return to their bodies. . . . Then shall human beings be herded to their stations, and there shall stand in great anxiety and mighty terror awaiting decision upon their cases. Then shall arise the beloved of God and the choice of all creation, the seal of the apostles and prophets, our Lord Mohammed, and shall intercede by permission of God for the reckoning and for the release of humanity from its position of waiting. God will receive his plea, and thereupon shall begin the reckoning with all created things. And after that shall intercede prophets and saints and active learned ones and martyrs, by permission of God, and also of human beings whoever is not reckoned with but enters straightway into the garden. . . . Then shall deeds be weighed in a balance, and should they be heavy their doer finds life satisfactory; but should they be light, hell has become his mother—and what is that? a glowing fire."

Having learned what he must believe, the child is next introduced to his religious duties. These are five: confession, prayer, fasting, almsgiving, and pilgrimage. Since the confession has been already taken up in connection with the doctrine of God and the prophets, this

section usually begins with the ablution required before prayer. The need of cleanliness having been set forth on ceremonial and physiological grounds, the process of ablution is explained in wearisome and often disgusting detail. An example or two will be sufficient to illustrate. A ring on a finger must be shaken to ensure that water flows within it. Water from which a man, a cat, or a hen has drunk may be freely used, while that which a donkey has left is questionable. Since standing water in a small pool is unclean, the teacher is directed to refer his pupils to the rules of geometry in order to find the area of the pool in which they wish to wash. Much of the material given is unsuitable for translation.

Following the directions for ablution are those for prayer itself. One book defines prayer as "a bond between the creature and his Lord. Its use by a congregation indicates the union of hearts and the turning of them toward their maker and creator." After this somewhat spiritual definition we continue through pages of directions of the most minute sort. A person who had never seen Moslem prayer could carry it out with the utmost ease. The words of the prayers to be repeated are given, and those of the most-used Suras; and every movement of the body—even to the direction in which the eyes are to be turned—is fully described. The teacher is urged to require each of his pupils to take his turn in praying before the class. The benefits of prayer are said to be "the training of souls, especially of the proud, who scorn to touch the ground with their garments, much more to touch it with their foreheads and faces; accustoming oneself to submission to a leader; accustoming people in general to order and perseverance, strength of will, and punctiliousness in keeping appointments; reminding the careless and those engrossed in worldly pursuits of their Creator and of his goodness to them." The wholesome effects of physical exercise and of cold bathing in the early morning are cited as subsidiary benefits.

Fasting is justified on physical and moral grounds. Not only does abstinence profit the body; but the power of self-restraint is increased; and the rich are drawn to the poor through sharing their discomforts. As in the case of ablution and prayer, the most minute directions are given for the observance of the fast, and for making up the time if illness, uncleanness, or even death should interfere with its proper performance.

The feeling of sympathy supposed to be excited in the breasts of the rich by the fast of Ramadan is given an outlet through almsgiving. This is recognized as a most important duty, and the amount to be dispensed is as carefully reckoned as that of an income tax. Even the rate of exchange is specified in one series, that no one, in whatever country he may live or sojourn, may be in doubt of what is due from him to his poorer neighbors. A certain minimum is exempted: above that, flocks and herds, produce of farms, goods in stock to be used for merchandising, are all subject to a defined tax, the amount in most cases being about one-fortieth. The jewelry of women is specifically exempted.

The duty of pilgrimage is discussed in less detail, probably because it occurs but once in life, and that at a period remote from the young pupil in the primary school. In some of the books, however, maps and pictures of Mecca and its surroundings are presented, and in every case sufficient information is given to enable the pilgrim, with the aid of a guide, to perform a meritorious pilgrimage, when the proper time comes.

Church history, if it may be so called, is treated at greatly varying lengths. In some cases it is a continuation of the story of Mohammed, and includes merely certain remarks on the virtues of the caliphs. In others it treats quite fully the earlier conquests. The supplement to series three brings the history of Islam up to the present time, including the Egyptian and Turkish caliphs. Though the treatment is one-sided, as is to be expected,

it is generally moderate in tone. The section is omitted in the single volume, last in the list given.

The subject of ethics is treated in widely varying ways. The first item is usually the stereotyped classification of actions. On the one hand are the commanded, the expected, and, the more or less certain, traditional. On the other hand are the forbidden and the disliked. Between the two sets of classifications are the indifferent. There is little attempt to base moral distinctions on anything but the inscrutable will of God. "God," it is said, "would never bid us do anything without some good reason, though the reason may be unknown to us." For some of the writers ethical conduct seems to consist solely in the observance of the ritual law: others have a broader view. Some use the catechism plan of duties toward God and duties toward man: others make no such distinction. "My boy," says one author, "we ought to obey the divine law because we are directly commanded to do so. And we ought also to obey the civil law, because the people have accepted it with satisfaction, and according to it have chosen their representatives."

In those books which treat of duties outside the ceremonial law the subjects treated vary widely. Among the vices most frequently mentioned are stealing, slander, lying, and lack of self-control. Among the frequently mentioned virtues are self-control, patience, fidelity, economy. In one series we find several chapters on the duties involved in citizenship, among which are a sense of responsibility in voting, and strict regard for public property, such as buildings or parks. In connection with these duties the various kinds of courts and police are explained, and the various forms of government.

In one series an attempt is made to point the teaching of ethics by attaching each virtue to an incident in the life of the Prophet. In another, verses of the Koran are used as texts for exposition.

The impression which these books make upon the

Western mind is at first heartening. Two of the series are well printed and bound, and all are fully vowelled, which makes them attractive to children. The pictures and maps of the Damascus series, while unsatisfactory, are better than nothing. There is a real attempt, especially in the first volume of this series, to write in an interesting, attractive way. One feels encouraged to see that Moslem children are receiving so much that is good. As one proceeds through several hundred pages, however, one's enthusiasm decreases. Ultimately it becomes astonishing that so much can be said about such unimportant details, and so little about the spiritual life. The style of exhortation to virtuous conduct is lifeless: it is not the style of one who knows by experience the joy of noble living inspired by an ideal. The lack of proportion in the treatment of virtuous actions is obvious: for the proper way to fold one's hands during prayer is apparently of as much importance as avoiding slander, and the omission of a single detail in the ablution as a lack of truthfulness. There is much good to be found, but "hidden in an infinite deal of nothing."

We cannot fail, on the whole, however, to rejoice in the attempt to improve the instruction given to children. It is to be hoped that these attempts will continue, and that even the possible failure to persuade pupils of the necessity of the doctrines and practices will lead the pupils themselves sooner or later to separate the chaff from the wheat.

Tripoli, Syria.

MARGARET DOOLITTLE.

MEDICAL WORK AMONGST WOMEN ON THE INDIAN FRONTIER

The North-West Province has a peculiar position, between the independent border tribes which lie next to Afghanistan and the rest of British India. The population, consisting of strong and wild Pathans, consider themselves superior to other Indian people, with whom they do not care to have much intercourse. Whether the Pathans are really superior to other Indians is a question about which opinions differ, but their daily life and surroundings are certainly very different from those of other Indians. The Pathans are related to the Afghans, and are brought up as warriors, always on their guard against enemies, of whom each of them generally has more than one; and so no self-respecting *khan*, or chief, will ever go from one village to another either by day or night without being armed.

As regards intellect and civilization the Pathans have been very backward, but some of the young boys are now seeking education at Oxford and Cambridge, or at the Islamic colleges in their own country.

Turning to the women's world, we find the conditions quite different. The *purdah* system is still prevalent amongst the upper-class ladies, as it shows their superiority to the ordinary farmer's wife, who, although veiled, may go about visiting her friends and neighbors, and is even allowed to go to the Zenana hospital if she can be attended by a lady doctor. But owing to the scarcity of these hospitals, women patients have to be brought great distances over the border mountains. It is not at all a rare thing for patients to tell us that they have spent a

week or even a month on the way to hospital, coming from Swat, Bannu, or other frontier places, or even from Afghanistan as many of them do. Even in the Province itself the distance between the places where women may obtain medical attendance is too great. There are only four Zenana Mission hospitals and a few government hospitals in the whole Province, which has a population of two million.

The Peshawar Zenana Medical Mission was started in December, 1883, when the first C. E. Z. M. S. medical missionary reached Peshawar. The following March a small dispensary was opened in a secluded part of the city. Eleven years later the Duchess of Connaught Hospital was opened, a purdah hospital, with general and private wards, a good theatre and a roomy out-patients block. This was built inside the city behind the large Gorkhatri Serai, in a corner of which the English staff lived.

The beginning of the medical work will always be associated with Dr. Ella Mitcheson, who came to India in 1883, having had a short medical training. After living in Peshawar for a time she realized the need of a fully trained medical woman. So she went back to England, took a full course and returned as a qualified doctor. For twenty-four years she lived in Peshawar working among the women and children, beloved of all. Her wonderful knowledge of Urdu, Pushtu, and Persian was all used in the service of her Master.

Her colleagues during this period were Miss Wert Muller, Dr. Maria Holst, and Dr. Marks. In 1907 she found life too strenuous and retired. The hospital was then in charge of Dr. K. Gregg, who died of cholera after a very short term of work in Peshawar. Besides hospital work a great deal of visiting in the city and villages was done, and much suffering relieved. The greater number of patients were Mohammedans, who daily received Christian teaching.

The hospital continued, with various changes of staff, till the Afghan War of 1919. At the cessation of the war, the question of reopening work had to be considered by the C. E. Z. M. S.; the erection of a police station close to the hospital had altered the purdah conditions, and it was not thought advisable to recommence. It was hoped that the Church Missionary Society would open a special women's ward in the general hospital, but so far this hope has not been realized.

Dr. Wigram, from Peshawar, writes: "As we look back, we remember many secret believers, many who listened so well to the gospel teaching, though the number of baptisms seems so few.

"One girl, a patient from over the border, decided to stay and become a Christian, and is now a very valuable worker in one of the Punjab hospitals.

"The patients treated included many from over the border, whilst I had the privilege of working in the hospital; we had patients from Central Asia on their way to Mecca."

The Bannu medical work was started by Dr. Pennell in 1893, and the women patients were cared for by his mother during her life-time. More definite work among the women was begun after he was married to a lady doctor. The number of women patients rapidly increased, and plans were made for building a special women's block. These were not carried out till after his death, when the present zenana building was erected, being part of the memorial to Dr. Pennell. Now the women's wards are always full, and there is a crowded out-patients department. Women, chiefly Moham-medans, come in great numbers from the city and villages, and even from over the border.

Miss Marguerite Gaze, who was stationed in Bannu from 1920 to 1927, writes as follows about this work:

"The C. M. S. hospital at Bannu has accommodation for men as well as women and children—the men's hos-

pital being on one side of the road, the women's in an inclosed compound on the opposite side of the road, near, but separated from the out-patients, dispensary, and theatre blocks. This arrangement is convenient for the village and trans-frontier patients; for instance in a caravan, journeying through from Afghanistan, male and female members of the same family may be ill; these like to feel that they need not be separated far from each other. For women of the higher class, who keep purdah, arrangements are made in private wards, which have to be inspected by the husband, before the women are brought in their curtained carriage, and smuggled into the accommodation prepared."

Though there are many women who obtain medical help by coming to the hospital, very many more, living in Bannu District, remain sick and in pain, or die unattended, because of a callous husband, extreme poverty, the purdah system, or other obvious causes, which prevent their reaching the "house of healing," as they call it. There is, for instance, the man who will not allow his wife to come and stay in hospital because it is harvest time, and his enemy might reap his crops. His wife he can replace by another for a few rupees, but not his lost harvest. Or again, the man who beats his wife black and blue, when he finds out that she has been to the hospital to obtain medicine for a constantly ailing child. Doubtless he guesses she is interested in the story of the love of Christ, which she hears each time she goes.

The patients who come into the hospital listen to the Gospel, because they know that those who teach it love them and seek to serve them. In the villages others are waiting till the Church, filled with the love of Christ, shall send out messengers of the good news in such numbers that all shall hear of the Christ who is full of compassion and mercy.

In 1903, the Danish doctor, Marie Holst, started her pioneering work in Mardan District. Never before had

a lady doctor been seen camping in those unfriendly and unapproachable-looking villages, where it seemed that more than ordinary courage and persistence was required. But in spite of danger and hardship she persevered, bringing not only medicine but also the Gospel of Jesus Christ to one village after another. We, her successors, have often felt, even after ten years, that where she had been the doors were opened. Returning one day from seeing a patient, she was run down by a *tonga*, and died the following night. She left a well-equipped hospital to her successor, Dr. Anna Bramsen, who reopened the work of the Danish Mission in 1921. Now most of the women have overcome their fear of and prejudice against the *feringis*, or foreigners, and are crowding the hospital wards, often using the verandas when there is no more room inside. The numbers are increasing every year. When one sees the interest with which these more or less ignorant women listen to the daily gospel lessons in the wards, and feels the atmosphere of quietness and reverence during prayers, one cannot but be convinced that medical work among women is not in vain, and one feels the endless opportunities of service among these women whose bodily and spiritual needs are equally great. In spite of the scarcity of workers the seed is sown in their hearts; some falls on stony ground, and still more falls among thorns, but some sinks deep into softened, longing hearts, and is carried home to far distant villages. Sometimes a gospel is taken home, in order to learn more of what has been heard at morning and evening prayers in the hospital. Unfortunately, however, the average woman is illiterate; but if she cannot read, very often there is a young son, or someone else, who can. Thus the word of God is spread to the regions beyond.

While speaking about medical work on the Indian Frontier, one or two more places ought to be mentioned. At Dera Ismael Khan the C. M. S. Hospital was reopened in 1923, after having been closed for a number

of years. It was opened with a view to reaching some of the many thousand Powindahs who camp in the district round Dera Ismael Khan every winter. The Powindahs are Afghans of the Ghilzai tribe. Their camps are scattered in different places in the Derajat, and those which can be reached from Dera Ismael Khan are mostly within a forty-mile radius. Until 1923 no definite effort had been made to evangelise these people, though a small proportion of them had been to the C. M. S. hospital, which has been in existence for some time. It was found impossible to get into touch with the camps without visiting them, and Dr. Sherburn, who is in charge of the Zenana hospital in Dera Ismael Khan, writes:

“Very soon after the hospital was opened, we started touring, having a weekly dispensary as well at Tank. The Powindahs are chiefly traders, who come down through the various passes in large caravans, and when they get to British territory, leave their women and children with a few men for protection, and they themselves proceed to all parts of India for trade, returning in the spring to take their families back to Afghanistan for the summer. This migration is a yearly event, and Dera Ismael Khan is one of the chief trade routes. . . . Those who pray that the closed doors of Afghanistan may be opened are sometimes apt to forget that the doors from that country into India are wide open, but there is practically no one who is availing himself of the wonderful opportunity of reaching any of the thousands who come in each year. I have been unable to get official numbers, but I think that at least twenty to thirty thousand Powindahs are resident in this district in the winter, and many thousands pass through on their way to India.”

Although the Zenana Mission hospitals in the North-West Frontier Province are so few, they are aiming at advance. On the last Wednesday of every month, the members of the “Afghan Prayer Circle” pray specially for those countries over the border, which are still closed

to the Gospel. While using the opportunities we have, we are watching for new ones which God is giving. One of the latest answers to prayer is the mission dispensary in Parachinar up the Kurram Valley, only ten miles from Afghanistan, probably the first to be started over the border in administered territory. Permission was only granted to Miss Flora Davidson to open this dispensary for the summer months of this year, but the friendly reception and the large attendance of women from both sides of the border proved its need. We pray that it may lead to further work in these and other needy parts, which until now, for fear of raids, kidnapping, and political disturbances, the Government has kept closed to mission work.

Events—historical as well as political—are following each other in rapid succession on the Indian Frontier, and the messengers of the Gospel are watching and expecting, knowing that “this Gospel of the Kingdom shall be preached all over the wide world as a testimony to all nations, and then the end will come.”

Mardan, N. W. P.

ANNA STEENSTRUP.

MUSTAFA KEMAL GHAZI AND HIS HAT

Kings have their crowns, and Popes their tiaras, but Mustafa Kemal prefers a hat. The coronet of George V implies that he reigns but does not rule. The diadem of Pius XI signifies that he wields spiritual power over millions. The headgear of the *Ghazi* means that he dominates a nation which has ceased to be a theocracy.

The first step in this mystic evolution of the hat occurred on November 1st, 1922. It was on that date that the Turkish people declared that "its rights of sovereignty and rulership are incorporated in and exercised by the juridical personality of the Turkish Great National Assembly." It was then that this latter body proclaimed that "the Caliphate resides in the Dynasty of the House of Osman. The Turkish State is the foundation on which the Caliphate is based."

Before Stamboul used this language no Ottoman had ever officially announced that spiritual power could be thus separated from temporal sovereignty. This means that Abdul-Majid was the first caliph who found himself bereft of the attributes of a king. Contrary to all Moslem tradition he became nought but a Twentieth Century Pope. He lost this exalted office on March 3rd, 1924, the day the Turks adopted a Constitution whose provisions were based exclusively on Western precedents.

Mustafa Kemal drew this distinction between things spiritual and things temporal because he felt that it would enable him to put red corpuscles into the anæmic body politic of his fatherland. But he soon found that it was too late to resort to transfusion. It did not take him long to be convinced that Turkey was destined to die unless it

were reincarnated. He, therefore, determined to let the dead past bury its dead. In place of the theocratic internationalism known as Islam he introduced a national spirit, which he called the Turkish Republic.

It was no easy task to make the Ottomans of yesterday understand that religion and nationality were not synonymous terms. They had been reared in a school which taught that all true believers were their fellow citizens. They looked upon a conversion to Islam as being equivalent to taking out Turkish naturalization papers. It was, therefore, necessary to devise a means which would drum into the head of the man in the street that frontiers, not belief, were what counted.

To the Oriental, head-gear has always carried a message. There was a time when practically each social class, each religion, each trade had its own distinctive style of head dress. Sultan Mahmud (1808-1839) appears to have abolished those regulations or customs which officially prescribed these practices. He gave all Ottoman subjects the option of wearing the *fez*. But he does not appear to have made it compulsory except for public servants—both civil and military.

The men of Angora looked upon the *fez* as the outward symbol of Ottoman officialdom. They, therefore, made war upon it because they felt that as long as it survived, the old idea of the Caliphate and of internationalism would continue to flourish. They held on to the Star and Crescent because it was the battle flag that had led them to victory over the Greeks. Not having created a new banner for the new state, they centred their attention upon evolving a new headgear as symbol of the new era.

They first adopted the *qalpaq*—the black lamb-skin cap of the nomadic peoples of the European steppe. It typified the Turanian as opposed to the Ottoman and Islamic elements in Turkish national life. It satisfactorily expressed the Turks' new consciousness of their distinctive nationality. It emphasized their historical

origin. But it had one great drawback. It marked them as being "different from other people." And it smacked of Asia. It did not have a Western slant to it.

While the *qalpaq* was very becoming to Mustafa Kemal, there were also various kinds of hats that harmonized admirably with his strong and handsome features. It is said that he was in favor of writing the "hat" into the constitution of March 3rd, 1924, but that he hesitated to do so because hats have brims, and brims are anti-Islamic. There is no proof that he contemplated devoting to hats an article of the Great Charter of the new Republic. There is, however, ample evidence that brims are anti-Islamic.

All Semitic peoples look upon an uncovered head as a sign of disrespect. Orthodox Jews wear hats in the synagogues. No Moslem would ever think of saying a prayer with head uncovered. It is their duty to pray five times a day. The prayer is not long—for the man who looks at the other fellow praying. But it requires that the true believer go through certain "spiritual exercises." Among other gymnastic feats he must kneel down, fold his arms, bend forward and touch the ground several times with his forehead. His head, I repeat, must be covered. If he wear a hat, its brim would preclude the possibility of his head striking the dust from which he sprang. It is for this reason that the hat is anti-Islamic.

The *Ghazi* hesitated to offend Moslem susceptibilities by ordering his people to wear hats. But, in time, he overcame this scruple. I do not know whether he was dominated by the anti-religious spirit that often characterizes revolutionists, or whether he felt that the *qalpaq* was too closely identified with the *fez* to create the desired moral effect. All that I can assert as a fact is that a decree dated September 2nd, 1925, made the wearing of hats compulsory for all civilian officials. A law passed in November, 1925, went further, and made the wearing

of hats obligatory for all private persons. I am assured that the statute is rigorously enforced.

The fact that Angora has dared to force the Turkish people to adopt a specific headgear, opposed to all Ottoman traditions, demonstrates that the hat which Mustafa Kemal wears symbolises his domination of the Turkish State. The circumstance that such a headdress is anti-Islamic proves that, whatever the Turkish Constitution may say to the contrary, Angora is not the capital of the Moslem theocracy.

Zemalek, Cairo.

JUDGE PIERRE CRABITES.

PRAYER AND MOSQUE ATTENDANCE IN TURKEY

[We are indebted to Mr. Ernest Pye, of the School of Religion, Athens, for the following extracts from the Turkish press.

The editors of *Resimli Ay* made an investigation during the month of Ramadan (the Mohammedan month of fasting) regarding the present religious state of the people, especially as to their attitudes and relations with the mosques, and their comment was as follows.—Ed.]

“The educated youth (of Turkey) make an assertion which is not founded on any scientific basis. They say: ‘The mosques are becoming empty; the number of worshippers is decreasing considerably; religion is losing its influence and authority on the people. Moreover, the indifferent attitude of the educated youth toward religion and its institutions in these later years seems to confirm this view.’ But is this true? Are mosques really becoming empty?

“To this effect an investigation was carried on by us during the month of Ramadan, which is a month of worship for us. We visited mosques, and asked our representatives in the provinces to do the same in their centers. Our investigation brought us to the conclusion that *mosques are not empty*. On the contrary, during the past few years attendance in mosques has increased considerably. On Fridays, some of the mosques were even so crowded that late-comers could not find a place.

“Before the Great War, mosque attendance was in continuous decline, gradually becoming confined to a certain limited class of people. These were mostly old men. But, after the Great War, we find educated young men, even those who have been in Europe, and people belonging to the well-to-do class among those who attend mosque for religious purposes, not only during the

month of Ramadan, but all through the year. Moreover, this year registered even greater attendance in the mosques than previous years. The same has been true throughout our country. With the exception of a few radicals, it has been seen that people attend mosque regularly in all parts of Turkey.

“There are many and various reasons as to why the attendance in the mosques following a long period of continuous and gradual decline, began again to rise. The first of these reasons is the general reaction of the Great War. The investigations made thus far have fully shown us that there has always been a religious revival after each war. War brings men into close contact with death. It reminds us more vividly than in any other time of the Beyond and of God. The parents of the victims of war, in order to find comfort for their souls from the grievous and sorrowful remembrances of their dead, find their strongest refuge in religion. After the Franco-German War of 1870, there has been such a religious revival in France that all the churches have been crowded for long years and the people have come to feel a keen sense of the need of religion. The same thing happened after the Great War both in Europe and America. In Russia, after the establishment of the Soviet régime, in spite of the strenuous efforts of the communists to uproot religion from the souls of the people once for all, the people manifested more zeal for religion and attended the churches in even greater numbers. From this general law, Turkish society also has not been exempt. In Turkey too, following the Great War and the War of Independence (1914-1922), a great religious revival is going on, and even those who have been indifferent thus far to religion and its institutions, have begun now to attend mosques and perform their religious duties.

“The second factor which has contributed a great deal to the rise in the attendance of mosques, is due to the increasing difficulties of life. The greatest refuge of those

who fail in life is God. If you listen to the prayers of those who attend the mosques, you see the obvious manifestation of this psychology. The people pray and worship God in order to ask His protection of them, or to assure their success in life, and give them material support.

"There are three hundred and sixty mosques in Constantinople. During the whole season of Ramadan these mosques continue their activities uninterruptedly. The number in attendance at these three hundred and sixty mosques during the feast days of Ramadan has been about 100,000. Constantinople has about 800,000 inhabitants, and an important fraction of these are Christians and children, therefore attendance at mosque during Ramadan has been considerable. This fact shows us that the people have not grown less religious, but on the contrary they have become more religious.

"Beginning with this year, we shall witness two different revolutions in the mosques. The first of them provides that the sermons in the mosques after this shall be given in Turkish, and their character and the contents be determined beforehand by competent authorities so that ignorant *Mollahs* can no more mislead the people by falsehoods. The second of these provides that Ramadan and the Feast days after this shall be fixed beforehand and not be subject to the uncertainties of eye-witnesses of the new moon. This means that the age-long errors, which were the result of blindly following old traditions and customs, will be straightened out, and thereby religion will become more modernized and popularized. The delivery of the sermons in a language which the people could not understand had made these sermons stereotyped. Such preachers were repeating the few Arabic phrases which they had learned by heart. But sermons have a social duty to perform. And every sermon must have the form and qualifications of perform-

ing these duties; hence its deliverance in Turkish becomes imperative.

"The second revolution is also as important as the first one. Heretofore, we could fix the days for Ramadan and Feast days only after the statement of two eye-witnesses that they have seen the new moon. In such an age when we can calculate scientifically to the minute, the day and the hour when each new moon shall rise, to insist still on the necessity of two eye-witnesses is nothing short of clinging to old and primitive customs. The Direction of Religious Affairs abolished this custom this year. It announced the day of Ramadan one week in advance, and thus eliminated all the confusions of beginning Ramadan in different days in different places, which was the result of the old system.

"The religion of Islam needs still many such revolutions. To modernize Islam is to increase its vitality."

From the weekly "Hayat," No. 66, March 1, 1928.

A new association of Turkish philosophers and sociologists has recently been organized in Turkey. Commenting on the great need of such an organization, which has come in time to fill a great lack in Turkish society, Professor Mohammed Emin Bey, Professor of Philosophy in the University of Constantinople, himself an active member of the Association, considers the actual religious problems in Turkey, and expects their solution from this new organization.

"There are many problems in Turkey which command the attention of our philosophers and sociologists. All of us know that we are in a medley of ideas. Such a situation, which is the consequence of the utter destruction of the religious institutions, inherited from the past, but running counter to the ideals of a civilized nation, has beset many consciences. Until recently, by religion we understood *Medressehs* and *Tekkes*, and a mentality which ruled the affairs of State Justice (the holy Code of

Islam). None of these could go in harmony with modern life. That is why all the thinking people of the country united in a holy war of freedom from these old tyrannies. At last, the new social institution, created by the struggle for independence, cleared off all these obstacles. But now, outside of these institutions, we face the problem of religion anew in a different field, in the realm of conscience and feelings. This is a vast field to be investigated. . . .

“There are special points to be considered in Islam. For one thing, Islam has not been a religion of domination. It has not dominated over the people, it has also not needed special organizations for its defense, such as Catholicism and Protestantism need. Islam has been powerful when the State has identified itself with it, and it has lost its power completely when the Moslem states have become more and more secular as the result of the movement of modern life. Therefore it would be exceedingly helpful, also indispensable, to undertake the investigation and the public discussion of these points in Islam and their effects on the creation of the present situation. In addition, the public discussion by our philosophers and thinking men of the place of religion as meeting any psychological or social need in the future society would greatly help to clarify many obscure points. This Association may do its work by gathering the religious beliefs held among the people, and by showing to us the factors which have caused them to be held by the people. Such a service would naturally help a great deal to a clear understanding of the future situation.

“Another interesting point which is worth considering is the absolute lack thus far of any real reformation in Islam, or the impossibility of carrying on any real reformation in Islam. Why has Islam not been able to show elasticity? Why has it not been able to adjust itself to the changing social conditions? How helpful it is to investigate these matters! . . .

“But the real problem which we face to-day is to safeguard moral integrity regardless of the religious changes. For many people the idea of God can awaken in the souls of the youth a love toward a ‘Perfect Being’ and thus prepare their spirits for a kind of idealism. An educated young man, even after changing his conceptions about God, still keeps his love of ideas outside himself. Meantime the continuous decline in the sacredness of religion may eventually result in a conclusion of the emptiness of religion, and such an outcome may seriously effect the belief in moral concepts also. Then the real problem comes: How can we find a substitute for the religion which was performing these duties thus far? What must we do so that a proper attitude of idealism may be prepared in the souls of youth, and keep continuing the sense of responsibility, duty and moral integrity? These are some of the problems which indicate the direction toward which the efforts of the members of this Association of our philosophers and sociologists should turn.”

From the “*Vakut*,” March 7, 1928.

Abulmazfar Ahmed Sahib Bey, a notable Moslem magistrate of Calcutta, India, recently paid a visit to Turkey. Abulmazfar Ahmed Sahib Bey is the founder and the chairman of the Islam Educational Society. He is on a tour to all the Moslem lands in order to observe and investigate all the changes and recent developments in the Moslem world, especially after the Great War, and will write a book on the subject. He has already visited Egypt, Palestine, and Syria. The following is what he has expressed to one of the editors of *Vakut* concerning the aims of the Society which he represents.

“The aim of the Islam Educational Society is to modernize Islam. The number of Moslems who are performing their religious duties is decreasing, because of the extreme formalism in prayer and worship. The educated people all over the Moslem world are finding it

impossible to perform all their religious duties. The only reason for such a situation is that we are bound too much to the exact performance of rituals. The aim of religion is to teach us principles. It is necessary to interpret these principles according to the times in which we live. My sincere conviction is that if we want to revive the religious life of Moslems, then we must put an end to these rites and ceremonies, i. e. we must eliminate the bowings, prostrations, and standings in prayer, and make it consist rather of an inner humility. While in Egypt, I was called to a tea party in the house of one of the leading men of Cairo. There were about twenty persons in the party. During the tea the call for the evening prayer was heard from an adjacent mosque. But neither the host offered his prayer, nor did he call on us to do so. Whereupon I called his attention to the matter, and told him that if we had not these ceremonial ways of bowing, prostrating, and standing during prayer, we could offer our prayers on our chairs by turning our minds for a few moments to God.

“Much discussion followed upon my remark at the party, although we could not come to a definite conclusion. However, there are educated men in Egypt who agree with me. In Syria and Palestine also, I succeeded in convincing some people to this view. Now all my hope is that the Turkish ‘intelligenza’ also should be interested in this matter.”

THE EGYPTIAN PRESS TODAY

The purpose of this article is to give some idea of the character and tendency of the Cairo press, which represents not only Egypt, but to a large extent the whole of the Moslem Near East. Literature, religion and the race problem will be discussed here as an illustration.

During the last six months the weekly editions of *El-Balagh* and *As-Siassa* between them translated many of the works of Chekhov and De Maupassant. In most of the dailies short stories or serials are published regularly, translated from Russian, English, French, German, Italian and other European languages, varying from Tolstoi to Charles Garvice. Shaw and Wells, Ibsen and Hardy are names as well known here as they are in Europe.

The magazines, weeklies, monthlies and quarterlies keep their readers in touch with the latest theories in science and philosophy. Bergson, Haldane, Jennings, Dr. Voronoff and Dr. Steinach are not unknown names to the readers of periodicals in Cairo. It is not uncommon to hear turbaned sheikhs quoting "Fraud" (the Arabic for Freud) and commenting on new complexes. Dr. Muhammad Hussein Heikel recommends this method, and urges the Egyptian writers to go on with this translated literature. For this he believes is the era of translation, and must precede that of original writing.¹

But this does not mean that "Modern Egypt has no language, no literature,"² as Mr. Young seems to suggest. Professor H. A. R. Gibb, who is making a special study

¹ *Es-Siassa* No. 110, April, 1928.

² George Young, *EGYPT* (London, 1927), p. X.

of the subject, feels that "the field (of modern Egyptian literature) is already so large that it can be covered only by long and intensive study."³ The press offers a good illustration of this. According to the *Annuaire Egyptien*, for 1926, there are in Egypt one hundred and eighty periodicals, thirty of them are dailies and the rest semi-weeklies, weeklies, semi-monthlies, monthlies and quarterlies. In most of the dailies there is published regularly a literary column. The weeklies and monthlies give a larger space to literature. Poetry is as national as modern Egypt itself. "The last collection of Shanqy's poems," wrote a reviewer, "is a poetical history of Modern Egypt." Heikel, Barakat, Akkad and Maziny are masters of prose and clear thinkers, and they are at the head of the four most important dailies in Cairo. Drama is the youngest branch of modern Egyptian literature, yet there are three weeklies dealing exclusively with the stage, acting and actors. All this is written in Arabic, but in spirit is unmistakably Egyptian.

Religion has the same place in the Cairo press as it has in the secular press of Europe. *Es-Siassa* is no more a Moslem paper than the *Daily Mail* is a Christian paper, nor are the Azhar publications representative of Egyptian public opinion any more than the Church of England newspaper is representative of British public opinion. Those who present the case otherwise are either ill-informed or have their own axes to grind. The Cairo press is indifferent to theological discussions, not interested in doctrines and doctrinal disputes, but not irreligious. We need only read Dr. Heikel on "Doubt," or on "The New Light," or Dr. Taha Hussein on "Science and Religion" to be convinced of this. Nor is it being unduly optimistic to say that this very indifference to the theological aspect of religion is itself the beginning of a spiritual awakening. Because Moslem theology—like other theologies—needs cleansing badly. And indiffer-

³ Bulletin of School of Oriental Studies (London, 1928), p. 746.

ence is a safer means of cleansing than revolution: it gives a chance for unfit elements to die a natural death, and gives time for fitter elements to be reinterpreted and restated.

Here are a few headings taken from last month's issue of *Al-Ausour*, which will give some idea of what is being written on the subject:—Man's Relation to God—Why I Am an Atheist—Moslem Mysticism—Sin (poem)—Life and Death—Is the Koran Miraculous?—Reform in Islam.

Most of what we read in the Cairo press on the race problem is about that problem in other countries, since the color question with all its difficulties does not exist in Egypt; and the majority of Egyptian writers are very sceptical about the League of Nations and similar institutions.

The only problem that is occasionally discussed is inter-marriage. A few months ago *Al-Balagh* published a series of articles on what might be called the sentimental side of the question. There were one or two replies and criticisms, but as might be expected, no conclusions were reached. *Al-Hilal* in last April's issue published an article entitled "Inter-marriage and Science," in which the writer tried to prove that these marriages must always be a failure, and that while the children resulting from them may be intelligent, they are lacking in character. This article has not been criticized at all, because it was really a series of assertions grouped together. It could not be taken seriously. The majority regard the question as inevitable in an international age.

This then is the Egyptian press to-day, and while it may be difficult to see its influence in the life of the average *fellah*, there is no doubt that it is influencing tremendously the life of the *fellah's* son, and the future is obviously with the latter.

Cairo.

T. KHEMIRI.

THE AWAKENING OF EGYPT'S WOMANHOOD

On Sunday, May 20th, there was unveiled in the Station Square in Cairo, a statue called "The Awakening of Egypt." A great marquée of gay Oriental tenting was erected to contain the thousands of people whose presence changed the course of traffic for several hours. The King of Egypt, the Cabinet, and all the male notables of the city attended, only three or four women among the press representatives being admitted. Women themselves ascribe the reason for this to the wishes of H. M. King Fuad, who while extremely progressive along the lines of education and international relations holds to the conservatism of the East in regard to women.

Mukhtar Tawfiq, the noted sculptor of Egypt, who had been awarded various prizes in Paris for his work, carved the statue from red granite. The group consists of a sphinx conceived after ancient Egyptian art, a fellah or peasant woman, her right arm resting on the head-dress of the sphinx, and her veil lifted and held from her face with the left hand, as she gazes straight into the future. As might be expected, the statue and its high pedestal provoked much criticism. Many thought it inartistic, too severe in line, good only from the front, too modern or cubist. Others, however, saw more in the artist's masterpiece. A writer in the *Egyptian Gazette* of May 25th remarked: "Even in Paris, so rich in good sculpture, 'The Awakening of Egypt' would not pass unadmired. It possesses simplicity, force, and intellectual significance; and in style it is modern—that is to say, it discards superficial realism for the clarity of es-

sential truth. . . . The woman in Mukhtar's group represents Egypt, the sphinx being, as one may suppose, the ancient potentialities of the country now renewing their youth at her command. . . . For its inherent merits alone 'The Awakening of Egypt' deserves a fair word of praise. It is even more valuable, perhaps, as a pointer to the path along which an effort may be made to develop art in modern Egypt, since it is a successful fusion of ancient Egyptian and modern elements."

The unveiling of this symbolic figure, in its prominent position will be as a constant reminder to generations to come, that Egypt *is* awakening.

Prior to this another event occurred in the first week of May, which probably more truly indicates the spirit of real progress that is taking place. I refer to the celebration of the twentieth anniversary of the death of Kassim Bey Amin, often called in Egypt "the Emancipator of Women." For the first time Egyptian women were invited to participate in the celebration of the anniversary of this man who was "a powerful personality, wise legislator, farsighted reformer, a man of letters, and an ardent patriot." The celebration was held in the Ezbekiah Garden Theatre and attended by a very select audience, and although the women had little time to prepare, they sat upon the platform and participated in the program. Mme. Hoda Charaoui, the president of the Feminist Union of Egypt, opened her address with a reference to the words of Kassim Bey spoken some hours before his death at a *fete* given in honor of visiting Rumanian students. "How happy I shall be," he said, "the day when I shall see Egyptian women embellishing our meetings as bouquets of flowers decorate our reception halls." At the end of a well-thought-out address, Mme. Charaoui concluded with a prophecy which all lovers of the cause of woman will hope to see fulfilled. "If woman," she says, "tends to imitate man, it is be-

cause she sees him exercising in society more power and having more rights than she has. . . . But the day when woman sees her rights recognized and well established, and when she occupies in society the rank to which she has the right at the side of man, one will see her then zealously give herself to her natural feminine qualities, as man follows his masculine bent. The whole nation can profit only from this harmony between men and women in all the manifestations of life."

Among the signs of the new awakening we must also mention the press. During the past few years the following distinctly women's magazines have sprung up: *L'Égyptienne* (The Egyptian Woman), editor, Al Saida Hoda Hanem Charaoui. *Al Nahda Al Nissayia* (The Woman Movement), editor, Labiba Ahmed. *Al Mara'at Al Masriya* (Egyptian Women), editor, Balsam Abdel Malek. *Fatat Al Sharq* (Young Women of the East), editor, Labiba Hashem. *Al Sayidat wal-Rijal* (Women and Men), editor, Nicola Haddad.

During the past winter, press correspondents in Cairo, both Arabic and European, have met at a monthly banquet for the purpose of strengthening the ties of friendship and understanding. At the last banquet in June, Mlle. Ciza Nebaraoui, an editor of the feminist magazine, *L'Égyptienne*, the youngest and most ardent of the feminist union, was made the president of the evening. In her toast she said, "Let me thank you first of all, for the honor you have done to me in choosing me this evening to be your president. I am much more proud and happy for I see in this choice a public homage rendered to the Egyptian woman, of whom I am the sole representative among you—and at the same time perhaps—an expression of sympathy toward the Review with the green cover which is called *The Egyptian Woman*."

"Ladies and Gentlemen: I know that you all expect from me a word on the Feminist Union. But as most of you have followed our movement from the beginning, I

believe that I am unable to tell you anything new. The one thing I wish to point out this evening—and I do it with joy and gratitude—is the important role which the Egyptian press has played—Arabic as well as European—in all the phases of our actual evolution.”

Mme. Charaoui, the president of the Feminist Union, is not only an active propagandist in Egypt. She is an observant traveler, who contributes to conferences abroad, and best of all one who brings back to her native land a wider vision and practical suggestions which she puts into use. She has twice visited her daughter, who is the wife of the Egyptian Minister at Washington, and has seen a good deal of the United States, to which she refers as “The Land of Miracles.” She says that there, as soon as a project is conceived, it is immediately put into execution, and soon attains its maximum development. This is due to the prodigious activity of Americans and their admirable practical sense. She is impressed by American social service, and especially by American home life—its order, the care given to children, the spirit of “entente” which exists between husband and wife. She understands the secret of this order to be, the high regard which woman has for her personality, the great respect which man has for her, the appreciation by men and women of the value of time and of duty, and finally the ability to put things in their proper place.

In November, 1927, Mme. Charaoui attended the Conference for Peace at Amsterdam, where in her address she told the conference that Egypt certainly has no thought of ever making war. She has neither the desire nor the means, yet because of her very geographical position she is compelled to suffer in times of war whether or no. Therefore the question of peace is a vital one for Egypt.

Of the nine points which the Feminist Union first set out to obtain, two have already, nominally at least, been granted.

1. To raise the marriage age for girls to sixteen years.
2. To secure access to the higher schools for girls equal with men.

And it is to the credit of the women that they are watching to prevent these laws from becoming mere dead letters. After the first of these points was promulgated as a law, the Minister of Justice sent out an explanatory circular which permitted the parents or guardian of a girl to testify to her age without the proof of any official document. This weakened the law, and gave opportunity for infringement. Says Mme. Ehsan Ahmed al Koussi: "That is why we have demanded that the authorities return to the first import of the law to realize the end for which it was promulgated, and we have all hope that our demand will be granted."

As to the second point, already some young women, I am told, are taking up work in the higher schools. At least one was attending lectures at the Egyptian University last winter.

The points upon which the Union is still working steadily are:

1. The raising of the intellectual and moral standard of women that they may realize their political and social equality with men. The leaders firmly believe that the duties of wifeness and motherhood should not hinder women from taking part in these common duties of life any more than the special occupations of men prevent their participating in the welfare of the country.
2. The removal of social customs which prevent young men and women from meeting before marriage. Already enlightened and educated young people are becoming acquainted with their fiancées.
3. The reform of the laws which allow polygamy and easy divorce, the tyranny which hides itself under the veil of obedience which compels a woman to live in a "house of submission," and the being deprived of her

children of tender age in case of divorce. To attain this reform it will probably astonish Western women to know that the women are seeking a law which will forbid polygamy save in case of absolute necessity! Such necessity is, "if the woman is sterile, or if she has contracted a malady which will prevent the accomplishment of her functions as a wife, and on condition that this malady be attested by a doctor."

4. The amelioration of the hygienic conditions of the people of the country. This has to do with hygienic education, combatting drugs and liquors, the establishment of hospitals and dispensaries, public parks and child welfare.

5. The cultivation of virtue and overcoming of vice, because of the recognition that character is the base of the power of nations.

6. The struggle against superstitions and false beliefs contrary to the teachings of science.

Besides the spreading of these principles through their magazines and by means of lectures, the Union carries on two lines of philanthropic work, which it claims are undertaken not from a humanitarian standpoint only, but from a larger end—that of raising the intellectual and moral standard of women. These two activities are a free dispensary for women and children, and an industrial school where seventy-five girls learn reading, writing and arithmetic, and the principles of religion (Islamic) and hygiene; and in addition to these, carpet weaving, sewing, and other manual work. The president, Mme. Charaoui, is doing much to revive ancient arts, and herself introduces old designs for carpets long since unused, and personally superintends their execution. Before her last trip to America, she procured some fine old designs from the Museum, and left them with the teachers of the school. After her departure she feared lest the rugs might be spoiled, as she had no time to give any directions save to use the natural colors only. Some

months later upon her return from abroad she went to the school and asked what success they had with the rugs. The teacher replied, "Not so bad." The president thinking that was the teacher's way of telling her of failure, said "Never mind, show me the rugs." "Imagine my astonishment," she said, "when I beheld several beautiful rugs, true works of art." These carpets won much admiration at the exposition of the Amis des Beaux Arts, and several were made to order for an exhibition in France.

As the result of a bazaar given in aid of the dispensary and school, the Union proposes to erect a model school of management, where girls can learn some means of gaining an honorable livelihood. In addition to the present industries will be added cooking, and laundry work. The course will be lengthened to five years, and the French language will be taught to enable girls to take positions in shops with dressmakers and with European families.

In a recent article on "The Extent of the Woman Movement in Egypt and the Middle East," Dr. Mohammed Azmy makes a strong plea for social intercourse and equality in the mental standards of both sexes. He sees hope in the rising generation of youth, who will regard their sisters as equals, and not trammel them with the difficult and soon ancient customs of seclusion.

Cairo, Egypt.

DAISY GRIGGS PHILIPS.

CURRENT TOPICS

“The Tomb of Jesus” in Srinagar

“In our last issue we published a letter,” says the Editor of *The Light* (Lahore), “from a Campbellpur correspondent who on behalf of himself and his friends welcomed our earlier suggestion that the Anjuman-i-Ishaat-i-Islam should open a special fund to enable it to acquire the reputed tomb of Jesus Christ in Srinagar. In our opinion no more constructive work for the propagation of Islam would be done than the acquisition of the tomb of Srinagar and the opening of it in the presence of European scholars. So strong is the evidence in favor of the survival of Jesus Christ after the crucifixion and so reasonable is the belief that he set out from Palestine to preach his gospel to the ten lost tribes of Jews that even a Christian friend—an Oxford graduate—with whom the present writer once discussed the subject was greatly impressed and desired to join the writer in efforts to acquire the tomb and to open it. This Christian gentleman is really an agnostic and he was quite ready to believe that Jesus Christ came to Kashmir after the crucifixion and died there. His interest in the belief was purely commercial. In his own words:—‘The thing if properly exploited would beat Howard Carter’s discovery of Tutenkhamen’s tomb as a world-sensation and make our fortunes.’

“The plan of action we suggest—namely, the opening of a fund which will enable the Anjuman-i-Ishaat-i-Islam to acquire the tomb, to guard it jealously and in the presence of European scholars and scientists to open the tomb should, in our opinion, have occurred to at least Ahmadi Moslems long ago. Perhaps the difficulties in the way then deterred Mirza Ghulam Ahmad from pursuing such a plan, but fortunately those difficulties are today far less obstructive than they were twenty years ago. There is more free thought among Europeans now than there was in the quite recent past and we do not believe that the Government of India would render itself ridiculous by forbidding action such as we urge. The more ignorant Kashmiris who are notorious for their worship of Pirs might oppose Moslem inquiries, but their opposition would be overcome if intelligent Moslems were determined to learn the truth. We do not believe that the Maharaja of Kashmir would place obstacles in the way of a candid and purely scientific investigation carried out in the presence of Western experts.”

The Tomb of Eve

It will be remembered that two years ago various newspapers reported that the tomb of Eve, the only “sight” of Jidda, had been razed to the ground. Those reports did not correctly represent the facts of the case, as only the dome of the building had been removed in deference to

Wahhabi prejudice against the use of domes over tombs—readers of this Quarterly need not be reminded that the great “green dome” of Medina stands not over a tomb but over the house of the Prophet. The reports above referred to were, however, the shadows thrown before them by coming events! And now they are true, for, the flimsiness of the claim of a quite modern building to mark the veritable site of the burial-place of the mother of the human race having been established beyond reasonable doubt, by reference to authorities going back only some 500 out of the 5,000 years which have elapsed since the interment, the structure has been removed from the face of the earth. And the incident appears to have excited so little comment that the fact of the disappearance of a graceful monument seems not to be generally known. (*The Near East and India*).

Italy and Yemen

For some time the influence of Italy in the Yemen has been steadily increasing. We learn from the *European Economic and Political Survey* how this gradual penetration has taken place:

“If in former years the Yemen drew to itself but little attention in the Western States, it has now become a factor in international politics. The two Powers which are especially interested in this country are Great Britain and Italy; Great Britain, both because of the position of the Yemen at a vital point in British Imperial communications and on account of her protectorate over the neighboring territory of Aden, as well as on account of her special treaty relations with the Hejaz and Nejd; Italy, for political and economic reasons, in view of the proximity of Eritrea to the Yemen, which she regards as the *hinterland* of her colony.

“Italy’s interest in the Yemen is not of recent date. Many years before the World War her nationals had invested capital there; for instance, the salt-works of Salif and the piers in the port of Hodeida were partly under Italian control, and the business house of Caprotti at Sana was the largest European trade establishment in the Yemen. At the colonial congress held at Asmara (Eritrea) the necessity of concluding agreements with the Yemen, the ‘hinterland of Eritrea,’ was recognized, and in the Italo-Turkish war of 1911, the Yemen and its port of Hodeida were an objective of Italian attacks.

“By the treaty of Sana of September 2, 1926, which was the first agreement to be concluded by the Imam with a Western Power, Italy recognized the absolute independence of the Yemen and of its sovereign, and the two countries mutually agreed to facilitate their economic relations.

“On June 1, 1927, an agreement supplementary to the treaty of Sana was concluded between Italy and the Yemen. In this new instrument Italy reiterated her recognition of the absolute independence of the Yemen, agreed to support the Imam with all means at her disposal, to supply him with arms and munitions, and to provide him with Italian experts. The Imam, on his part, undertook to allow Italian nationals residing on his territory to submit disputes arising among them to the Italian consul at Hodeida, to give preference to Italians in economic enterprises, and to abolish the slave trade with Italian assistance. Under the terms of Article I, the provisions of this agreement were to be kept secret unless the contracting parties should later decide to make it public.”

Health Conditions in Egypt

In an address delivered at the dedication of the Ewart Memorial Hall of the American University, Cairo, Professor Wendell Cleland called attention to hygienic conditions in Egypt. The following extract from his address throws light on the actual situation:

"Let us look at Egypt's condition with regard to health. The most striking physical feature to the casual foreign visitor is the unhealthy eyes of the population. Trachoma is very nearly universal. Other diseases are bilharzia, infecting eighty per cent. of the fellaheen, anklystoma, venereal diseases, lung diseases, and in addition to the natural parasites there is man's preying upon himself, for, the authorities warn us, there is a dangerous increase in the use of drug stimulants which consume the human body like fire. The waste of Egyptian life is appallingly great. We may look at it from two standpoints, the absolute death rate and the losses due to disability.

"The average annual death rate reported by the Department of Public Health is about 25.2 per thousand of the population. The recent census gave the population as 14,168,756. The number of actual deaths in 1923 was 350,772. Compare this with New York State, which is about the same size, where the death rate is only 13 per thousand. If Egypt's health record were as good as New York's, the total deaths would have been only 184,000. By falling short of New York's standard, which is not the highest in the world, Egypt wastes, one may say *unnecessarily*, 156,000 lives annually, which is the equivalent of killing off the entire populations of Damanhour, Tanta and Beni Suef every year. It is true that this is compensated for somewhat by a birth rate double New York's, but this fact only 'adds water to the mud,' as the Arabic proverb says, when one thinks of the energy that is spent in uselessly bearing children, 25% of whom die before reaching one year of age.

"The nature of man is to work and particularly to create. Who can estimate the loss of working time due, not only to the high death rate, but to disability? Sickness wastes time, reduces wealth, and causes misery. Egypt has a laboring population over ten years of age of say 8,000,000, who must depend on their own efforts in order to live. They are hard, honest workers. We know that weakening diseases affect some 80% of these. In America the average loss of time due to illness is about 2%. If the loss in Egypt is proportionate to the death rate, then Egyptian working people would lose at least 4%, or about 14 days per year on the average. This would amount to a grand total of 112,000,000 working days or about 320,000 working years annually. Estimate the average earning power at £10 per day and, irrespective of other losses, one finds a loss of wages alone of £1,120,000 per year. Can a scientific age talking in terms of efficiency and the conservation of national resources, tolerate this great waste of the chief resource, human life? It would be an economy for Egypt to spend £1,000,000 on health education every year, if this waste could be eliminated.

"Or looking at the problem from a slightly different angle, namely the average length of life. In the United States of America the average man lives to be 56.3 years of age. If he takes 20 years for growth and education, he will have 36.3 years as a productive citizen. In France

the average length of life is 47 years, still enough to make life worth being born. But in Egypt, the health reports do not allow us to say that the average life is more than 25 years. Add to this the high rate of disease, and one cannot help asking 'What is the use? We are born only to run the gauntlet of many diseases and to succumb early to one. There is little rest, there is little future.'

"Why these conditions should exist is difficult to comprehend. That they should not be, all will agree. Protected by deserts on three sides and the ocean on the fourth, with a beneficent climate nowhere surpassed, ever renewed richness of soil, a homogeneous population of potential vigor with a glorious past and a promising future, this valley of the Nile should be a paradise."

Arabia's Greatest Need Today

No foreigners resident in the Near East have a deeper insight into actual conditions among the people and their needs than medical missionaries. Writing in the *Student Volunteer Movement Bulletin*, Dr. Paul W. Harrison describes a visit to Kateef, East Arabia:

"Everything except the affairs of the Kingdom of God seems to be moving fast. We did not go on this trip in a sailboat. We went in a motor launch, and took our Hospital Ford so we might work two towns in one trip. There is now a regular launch service between Bahrain and Kateef, and a company is being formed to connect the different towns for thirty miles up and down the coast by means of an automobile taxi service. Ibn Saoud moves between Riadh and Mecca in motors, covering in two days what used to require as many weeks. A fleet of perhaps a thousand autos carries pilgrims between Jiddah and Mecca. Men are beginning to agitate for modern schools in Hassa. Surely this is the time to preach the Gospel to the Arabs. The idols that sit on the thrones of their souls are changing, changing more profoundly and more rapidly than is easily realized.

"There is nothing difficult to understand in this situation for the pastor or layman who is burning himself out for Christ at home. The Arabs are bound by the same sins that bind men the world over. Pride shuts God out of their lives just as it does in America. Indeed, the sins of Arabia are coming to wear the same clothes as at home, and even to use the same vocabulary. But there is this difference—the impact of prayer sufficient to break men away from their environment and set their feet in the path of salvation must come from ten thousand miles away. The Arabian Mission needs money. We need better missionaries even more. But neither of these is our deepest need. We need an outpouring of God's miraculous power. Nothing else will set men free in Arabia. The Arabs are interested in education at last, and governments are providing it. They are interested in every Western luxury and convenience, and their merchants are providing them. But what they need is Eternal Life! Only Christ can provide that and He only through us."

Physical Movements in Moslem Prayer

Those who have watched a Moslem at prayer realize that it is difficult to describe all his genuflections and prostrations, nor is it an easy matter to trace the origin of these practices. A letter recently appeared in one of our Indian exchanges attempting an explanation; it was written by a Moslem of the Old School:

"DEAR SIR,—Sometimes the non-Moslems criticise the physical movements made by the Moslems in their prayers. The critics say that prayer requires concentration of mind towards God and such movements detract human attention from the real object—God. I do not claim full knowledge as to the *why* of this question, but nevertheless I will try to offer an explanation.

"Undoubtedly, man is 'the best of the creation' who dominates and lords it over the world. Secondly, he is the representative (*Khaleefa*) of God on earth. Thirdly, it must be borne in mind that only the best of the lot shall always represent the lowest in his devotions. The whole creation consists of three kinds: Firstly, that which stands or walks erect, such as man, trees, etc. Secondly, those that remain bent, such as goats, horses, etc. Thirdly, those that creep on earth—snakes and other such like reptiles.

"When a man stands erect (*Qiam*) before the Almighty, he represents the first kind of creation. When he bends on his knees (*Ruku*) he represents the second lot. Finally, when he prostrates on earth (*Sijda*), he represents the third one.

"So in this way the 'lord of the earth' represents every section of the creation in prayers and shows his obedience and loyalty to the creator as the *Khaleefa*."

In Turkey, on the other hand, there is a different explanation; a missionary writes: "To catch the ear of a young man in Turkey speak of 'Progress.' To win the heart of an old man, speak of the 'Revolt of youth.' In a city of twenty thousand people I know only one young man who keeps conscientiously all the forms of prayer and the other rites, day by day. Not long ago he said to me, 'Mohammed was a clever man.' 'Why?' I asked. 'He invented the "*Daily Dozen*"' was his reply. Judge the depth of his religion. Obviously the decay of the old, and the fact that Islam has lost its hold on the youth of Turkey has left a great vacuum in its place."

Reforms in Al Azhar

Another attempt is being made to introduce reforms in the University of Al Azhar and to bring it more into line with modern developments. Various efforts have been made in the past, but, except for what the great Mohamed Abdu was able to do some thirty years ago, little change has taken place in that world-famous institution, which remains an "Eastern Oxford of the Middle Ages." Everyone, however, except certain *ulama*, is agreed that Al Azhar is hopelessly behind the times and that, if it is to play its proper part in the intellectual and social development of the country and to continue to exert its old influence on the outside Moslem world, it must be brought up-to-date and put in a position where its graduates can go out into the world and hold their own with colleagues from other institutions. There have been considerable complaints of late, moreover, from the side of the inmates of Al Azhar concerning employment on leaving that institution, and it was recently decided that the time had come for a complete investigation into the condition and the possible reforming of the University.

A Commission has been formed, presided over by Ismail Pasha Sidky, who was at one time Minister of Wakfs, and, with Sarwat Pasha, was member of the Commission which studied reforms in Al Azhar in 1910.

His presence at the head of this new Commission affords a guarantee that its work will be thoroughly done, and that the results will not be allowed to languish in the archives of the Government, as has been the fate of previous reports, without some fruitful action being taken to put them into effect. The terms of reference of the Commission are to define the exact object for which these religious educational establishments are being run from the point of view of the Shari law and the Moslem traditions with a view to bringing them all up-to-date, to regulate the relations between these institutions and other educational establishments in the country, to propose the reforms which will infuse life into these religious seminaries, at the same time safeguarding their dignity and enhancing their prestige and giving to the diplomas which they grant a value which will enable the services of their graduates to be utilized in a manner consistent with their qualifications when they leave.—From the *Near East and India*.

Moslem Education in West Africa

The following paragraphs from the *Sunrise*, (Qadian, India) indicate Islamic activity on the West Coast of Africa:

"It was only last year when Mr. West, the district officer Salt Pond, opened the new building of Talim-ul Islam Ahmadiyya School at the above Gold Coast town and was pleased to quote from Inspector of Schools remarks that the School was 'a model in the Cape Coast Province.' It is now again with great pleasure that we learn of the opening of the building of another Talim-ul Islam School on the Coast. The following is the brief summary of news from Nigeria:

"The Director of Education, Mr. S. M. Grier, M. A., performed the ceremony yesterday, the 10th January, of opening the new School which the Ahmadiyya community of Nigeria has recently completed at Eligbata-Marina Lagar.

"Mr. Grier was followed by Henry Carr, M. A., B. C. L., and Doctors Sapon and Savage. Mr. Carr in a long speech described the history of Moslem education and remarked:

"But nothing was done in this direction until the Ahmadiyya section of Moslems by the advice of Maulvi Nayyar established a denominational school in the year 1921, which he had the honor of opening in his capacity as resident of the Colony. The credit therefore belonged to the Ahmadiyya section of being the first to make the sacrifice of establishing a Moslem school in the proper sense of the term in Lagar. They had continued on the lines laid down by Maulvi Nayyar and had now erected the fine and commodious building which was opened that morning." Mr. Carr then congratulated the Ahmadiyya Moslems on their great achievement in the erection of their new School and prayed for the blessings of God on their undertaking."

Modernism and Islam

"Today we are in the throes of a mighty change. Things little dreamt of a few decades ago are solid facts while airy nothings have materialized into realities. We are not referring to the many upheavals brought about by scientific inventions, nor to the geographical changes which have altered the map of the world. We refer only to that great change in the realm of thought which has shaken the world to its very foundation.

"And in this matter also we restrict our remarks to Moslem Asia. Turkey is today a new Turkey with new ideals, new ambitions and a new culture. Persia is on the threshold of another era; her poetry, her music, her entire art symbolize a new vision. And Afghanistan is rapidly undergoing a metamorphosis. A great King is transforming a whole country 'almost semi-civilized' till recently, into 'an ultra-modern Afghanistan,' as if by a magic wand.

"We therefore view with alarm some of the radical changes that have been introduced in their personal affairs as well as in the affairs of the State by those who are guiding the destinies of Afghanistan and Turkey. The latest messages from Angora reveal that it is proposed to extend further the principle of the separation of the State from the Church and though we are not inclined to give the affair half as much importance as some scandal-mongering journals of this country, we cannot refrain from expressing our disapproval of stretching this principle any further. Nor can we help also criticising the action of Her Majesty the Afghan Queen in travelling all over Europe without any regard for observing the Moslem rite of *pardah*."—*The Moslem Outlook* (Lahore).

Moslem Women Cooperating with Near East Relief

A committee of Moslem women in Tabriz, Persia, has been secured to cooperate with a Near East Relief worker and a physician whose services are loaned by the Presbyterian Mission, in an effort to reduce the number of cases of tuberculosis among children in that city. The governor of the Province, Sardar-i-Fatell, the local Council of Physicians and the newly established Census Bureau are lending their aid to secure the registration of every known case of tuberculosis among the Moslem children under twelve years of age in the district in which the work is being undertaken. A clinic has been established, and mothers of tubercular children are being formed into clubs in which they are taught the care of their children, diet, etc.

One club composed of fifteen Moslem girls has also selected as the subject for their study and discussion the prevention and cure of tuberculosis. Persia has more deaths from this disease than from any other.

Bringing children back to health has been of primary concern to Near East Relief workers. Plain but good food restored to normalcy the emaciated bodies of their orphan charges; then with a few years of education and training for trades or for helping in the home, these charges have been sent out to make their own way, but what of the new environment into which they were forced to go? It is impossible for the children for whom America has cared during the past years to remain well when all about them disease is rife.

The Nineteen Angels Who Guard Hell

The following question and answer appear in *The Sunrise* (Qadian) for June 7th, 1927:

Q.—The Holy Koran mentions nineteen angels as the wardens of Hell. What does it mean? Why should Hell need angels as wardens? Why should it be nineteen?

A.—A study of the Holy Koran reveals the fact that the inmates of Hell will feel a strong inclination to escape. Hence the necessity of watch and ward. The mere fact that God can act without these means does not eliminate their presence. Even here in this world of ours He has all the powers attributed to Him yet in spite of this He is working through these means. In point of fact such a misconception generally arises from our imperfect knowledge of the working of divine attributes. We should always approach such questions from the human point of view. Man does always stand in need of material agency to help him on in his gradual course of progression. Now it is the material means that have an indefinable angelic connection. It is to fulfil this evolutionary side of human nature that God has provided these physical means that function under angelic supervision. For instance you cannot slake your thirst with fire or burn a thing with water. That is why there is divine provision of hope and fear. Life here on this earth needs material means for our material bodies, but in the life to come our make up shall be of the ethereal or spiritual kind; hence there shall be a direct connection with the angels who are spiritual beings.

In regard to the specific *nineteen*, let us bear in mind that some sort of number is indispensable, no matter what that be. For instance nine months is the period before childbirth. We have no right to question the validity of it. It is because *it is*. Our earth takes 365 days to go round the sun and the moon takes a month to go about the earth. We can not say, "Why is it so?" That there is some wisdom in all this we do not deny, but all we say is that such questions lead us nowhere. They are mysteries, no doubt, above our ken. But then our whole life is a strange series of mysteries. So we can well get at the necessity of having these wardens. As to the number, that we can leave to the Maker of this universe, though we can have a little inkling. For instance we know that man is endowed with nine physical senses, corresponding to which we have nine mental or spiritual senses. That makes it eighteen. Add the nineteenth, the collaborating and co-ordinating sense and the number becomes *nineteen*. Hence man needs nineteen angels to correspond to his nineteen senses.

That the angels will serve in Hell does not make their life hellish. Jail wardens are not jail-birds. A man's progress depends upon the proper functioning of all these faculties, hence the need of these faculties in charges. You would please bear in mind the fact that the Islamic idea of hell is a place of treatment whence a person is discharged after a successful treatment. It is a reformatory and not a dungeon. Man will be put there to reform and undergo a curative treatment and what better arrangement than to have nurses who are angels in the real sense of the word.

Broadcasting from Constantinople

Constantinople is the latest addition to broadcasting stations, and listeners should be on the alert for concerts of Turkish music. In the course of the day's programme from four to midnight there are usually three or four sections devoted to Turkish music. The programme further includes concerts of European classical music and of dance music.

The company employs its own Turkish orchestra and its perform-

ances have already evoked tributes from a number of foreign hearers. Letters of appreciation have been received from places as scattered as Poland and Algeria, Monaco and Germany.

Broadcasting is shortly to be brought into effect at Angora also, and the company at Constantinople intends to relay programmes from European stations. The enterprise is still in its infancy, but English listeners must now be prepared for the announcement from their loud speakers: "*Hallo! Istambul telsiz telefon! Hello! Constantinople radio!*"

An Invitation from Islam to Cooperate in Winning Pagans

We have received a letter from a member of the Islam community in South London. This community does not merely exist for the purpose of providing Moslems in England with opportunities of worship in accordance with their beliefs, but is also engaged in propaganda, as publications enclosed with the letter plainly declares. The letter was written in a friendly spirit. The writer deplored the rivalry between Christianity and Islam, and suggested the possibility of Christians joining hands with Moslems for the conversion of heathen and pagan folk and leaving each other alone. It is highly significant that such a proposal should be made, but it is very difficult to see how it can be carried into effect, say, in Africa. Where there is a Christian church and a Moslem mosque in one village, both existing for the purposes of propaganda among the heathen, how can collision be avoided? And our ideas of God and His purpose for mankind being what they are, so very, very different, how can it be consistent with the Christian or the Moslem conscience to be silent when the Christian asserts the divinity of Christ and the Moslem denies it. Nevertheless, we can welcome the proposal as at the least a sign of a better feeling which conceivably in the long run may lead to good results.—*Central Africa.*

Is the Paris Mosque for Tourists or for Worship?

A vigorous protest was made by Ghulam Farid Malik in an open letter to a London paper regarding the proposal to build a third "Mosque-de-luxe" in London. His letter deserves attention. Moslems should have freedom of worship everywhere but their religion should not be exploited for political purposes or as an attraction for tourists. He wrote as follows:

"Sir:—I am sure every Mussulman will feel much humiliated to know that the mosque in Paris 'has become the home rather of feasting and bargaining, than of worship, and its main purpose has been subordinated to making it a sensation for tourists,' and that it 'is being used as a restaurant, in which instead of plain Oriental fare, elaborate menus are provided.'

"Perhaps the custodians of the mosque are not more to blame than those Mussulmans who visit it not as a place of worship but merely as one of the sights of Paris. It is no wonder that the mosque is being used for want of worshippers for other than its intended purposes. In *The Times* Mr. Ameer Ali has issued an appeal for funds to erect a mosque in London on a scale like that of the Paris mosque, befitting the position of Islam as a world religion. I am afraid the number of regular worshippers here does not justify the erection of such a mosque. It

requires no exceptional acumen to foresee that, judged from the present state of affairs, if a mosque were built on the grand scale contemplated by Mr. Ameer Ali, the London correspondent of a journal in Persia or India some day would have to tell the same tale about this mosque, as, to our great sorrow and humiliation, the Paris correspondent of the *Morning Post* has told about the Paris mosque.

"Excuse me, Sir, for not agreeing with you that 'for a certain section of Mussulmans who reside permanently or occasionally in England these places of worship (mosques at Southfields and at Woking) appear, however, to be insufficient.' The mosque at Southfields is more than sufficient for the spiritual needs of the Mussulmans in England and can hold more people than there are Moslems in London who can get time or care to go to a mosque for the five daily prayers. It proved to have room enough and to spare on the day of its opening ceremony, when, in addition to a huge crowd attracted from all parts of London, Moslems came from places as far as Manchester, Edinburgh and Dundee to attend the ceremony."

A Service at Woking Mosque

The Islamic Review recently published two photographs of a special service in London and comments as follows:

"Marking the close of Ramadán, the month of fasting, the Moslem festival of 'Eid-ul-Fitr' was celebrated at the Mosque, Woking, on Monday, April 4th, 1927, in wonderfully dry but cloudy weather. The spectacle of Moslem worshippers from all parts of the world, of every nation and rank in life, to the number of *three hundred or more*, assembled on the close-cropped pine-fringed lawn in front of the Memorial House, facing towards Mecca—the house dedicated to the worship of God, the Almighty, by the Patriarch Abraham, the father of Jews, Christians, and Moslems—symbolized the all-embracing spirit of Islam.

"There were Indians, Afghans, Persians, Kurds, Turks, Syrians, Arabs, Egyptians and Javanese, together with Indian and Iraq cadet officers from Sandhurst and British Moslems who covered long distances to participate in the happy occasion. A small Mecca, so to say, was represented in a beautiful country resort of Surrey."

The photographs show that *one hundred and forty-seven* were present of whom at least fifty were non-Moslem visitors.

BOOK REVIEWS

The Angora Reform. Three lectures delivered on the Centenary Celebration of University College on June 27, 28 and 29, 1927, by Count Leon Ostrorog, Lt. D., London, University of London Press, Ltd., 4/6., pp. 99.

This admirably printed little book is appetizing rather than satisfying. It is uneven in its treatment. It is both expository and controversial.

The first lecture, that on the Roots of the Law, is a gem. It is clear, authoritative and comprehensive. It deserves careful study, not merely attentive reading. It alone gives to the work the hall-mark of merit.

The second lecture is interesting. The author presents his point of view in a manner that is so stimulating that it whets a desire which the third chapter fails to satisfy.

The latter lecture seeks to cover too wide a field for the time at the disposal of the speaker. Here he ceases to explain the intricacies of Mohammedan law and of Turkish psychology. He enters upon his analysis of the Angora Reform.

The first eighteen pages of this chapter are full of most valuable introductory material. Its last six pages are likewise devoted to a well expressed discussion of the relation that this Reform bears to the religious structure of Islam. This leaves but seven pages which deal with the subject of the Reform itself, and this, from the title given to the work, is presumed to be the kernel of the lecturer's message.

It is true that this apparent want of proportion may be justified by the explanation that the Reform was carried out by what the author calls "the Method of the Gordian Knot." But, so praiseworthy is the first chapter, and so controversial are the last six pages of the volume, that one cannot but regret that this "Gordian Knot Method" did not inspire the very erudite author to enter at greater length into the question which he puts when he asks: "What remains of Islam in Turkey?"

The world is interested in the interrogation. It means more to the chancelleries of Europe than it does to the theologians of Christendom. It is a big problem. It is worthy of Count Leon Ostrorog's vast erudition and scholarly pen.

PIERRE CRABITES.

L'Islam et la Politique Contemporaine. Conférences organisées par la Société des Anciens Elèves et Elèves de l'École libre des Sciences politiques Marechal Lyautey, Gaudefroy-Demombynes, Paul Boyer, Marcel Granet, Général Weygand, René Pinon, Jules Cambon, Augustin Bernard, Comte de Saint-Aulaire, Louis Massignon—Bibliothèque d'Histoire Contemporaine—Librairie Felix Alcan Paris 1927—176 pp. 12 francs.

A series of lectures and discussions organised by the Société des Anciens Elèves de l'École libre des Sciences politiques. These lectures

were given by professors of the College and well-known Orientalists, including M. Louis Massignon. Amongst others who took part in the discussions we have such great names as Marechal Lyautey, General Weygand, and the Count Sainte-Aulaire. The first lecture deals generally with Islam, the second with the rise and present condition of Islam in the Far East, the third with Islam in the Near East, the fourth with Islam in North Africa, and the fifth, by M. Louis Massignon, on Islam and the European powers, is not, as we would have expected, a climax to the preceding largely historical lectures showing what should be the political attitude of European powers vis-a-vis the present conditions and past histories of these countries, but is largely taken up with contrasts between Islamic and European customs, customs which if not remedied will most certainly mean retrogression for Mohammedan countries. For example he says, "The Arabic alphabetic character is stenographic, with all the faults of a stenography. . . . If Islam would live it must adopt the Latin character, for a very simple reason: An Arab printer is obliged to use a case of 900 types, a printer using the Latin character needs a case of only 80 to 100. One is beaten mercilessly in such an unequal duel."

The book is far from being too technical, and makes very interesting reading, though one cannot always agree with the political opinions expressed.

Omar Khayyam, Savant et Philosophe. Pierre Salet, astronome titulaire de l'Observatoire de Paris. Paris 1927. Librairie Orientale et Américaine. Maisonneuve Frères, Editeurs, 3 Rue du Sabot. 165 pp.

This book has its purpose explained by the sub-title "Savant et Philosophe." The author, himself an astronomer, points out that Omar Khayyam was pre-eminently a learned man, a mathematician, an astronomer and a philosopher, and in the critical study of his Quatrains considers this aspect of the man has been neglected, and he therefore offers a new criticism based on these facts. He considers that of those who have misled people in their estimation of Omar Khayyam and his work, Fitzgerald is the most important, whose translation he describes as "the very beautiful, but astonishingly free, if one should not say too free, paraphrase of Fitzgerald. . . . That which the English admire in Omar Khayyam is the genius of one of their own poets. It is strange to read a literal translation after the brilliant poetic variations of Fitzgerald."

His conclusion is that Omar Khayyam was not an irreligious pessimist, but a man with a very definite doctrine of God and the hereafter, a man who had arrived, after much suffering and many falls, at the calmness of faith.

GEORGE SWAN.

Essai sur la Confrerie Religieuse des Aissaoua au Maroc. Avec dix planches hors texte. René Brunel, Contrôleur civil suppléant à Meknès (Maroc). Ancien élève de l'Ecole nationale des Langues orientales vivantes. Librairie Orientaliste Paul Geuthner, 13 Rue Jacob, Paris. 1926. 258 pp. 60 francs.

A valuable contribution to the study of the Dervish Orders. The work of Depont and Coppolani dealt principally with their geographical distribution. This is an intensive study of the teaching and practice of

one order, probably all the more valuable because it is what we might call a left-wing order, one which shows the development of mysticism into the extremest forms of ecstasy.

In his preface the author tells of his difficulties in getting books and manuscripts on this order, and points out how so many that were known to exist are now unobtainable. The writer of this review finds the same thing happening in Egypt. Every year sees this section in the Mohammedan book-sellers' lists becoming less, and there does not seem much hope that there will be reprints. Fortunately many of the books and manuscripts are preserved in the Egyptian Library, and now that the study of the orders is becoming more serious, it would be well if someone would make an annotated bibliography of the material available.

Forty-five pages are given to the attempt to wrest from masses of tradition some historical facts concerning the founder, the net result being to show how next to impossible it is, in the light of the fact that the various orders make it a point of honor to prove that their founder was greater and holier than the founder of any other.

The second chapter of seventy-six pages on the Fraternity, opens with a very loose statement which will not bear investigation.

"Dans les pays musulmans, il est de règle que tout personnage religieux dont la réputation s'établit solidement fonde une thariqa nouvelle, différente de celle qu'il avait recue de ses maîtres."

But the chapter thus unpromisingly opened turns out to be very satisfying, showing painstaking research, and is so well presented that the whole system of the order is made quite clear and the relationship of each part to that which succeeds it. Excellent translations accompany the descriptive text and enable us to understand the place and relationship of Wassiya, Wird, Dhikr and Hizb, and how it is that this order with all its frenzy of hysterical excitement is kept within the bounds of strict orthodoxy as far as Islamic doctrine is concerned.

It is in the third chapter of ninety-seven pages on the particular customs of the fraternity that we come to the influence of the ancient pagan civilization of North Africa, and that of the Animism of the negroes of to-day. As one would expect, we are told that these 'Isâwîs are the most debauched of all the fraternities, adultery alone of the sexual vices being strictly punished. Much space is given to that which appears, in every respect but one, i. e., that of kindred, to be totemism. Unfortunately the book lacks a general index, but possesses a good glossary and an index of Arabic names.

GEORGE SWAN.

La Musica Arabe y Su Influencia en la Espanola, by Julian Ribera. Colección de Manuales Hispania. Editorial Volvntad, S. A. Madrid, pp. 355. 5 pesetas. 1927.

In the preface of this manual on the history of Arabic music and its influence in Spain, we learn from the editor of the series that the author is the most distinguished Arabist of Spain. The book gives a synopsis of all that has been written on the subject, and, at the end, there is an invaluable bibliography of works on Arab music and song.

In twelve chapters the author sketches the origin of Arab music and primitive song at Mecca, Medina, etc. He gives some account of the history of music at the court of the Caliphs, especially in Damascus and Baghdad. The decadence of the art of music under later dynasties followed, but there was a revival of the art in Moslem Spain.

Chapters v and vi deal with the Arab theory of harmony, rhythm and expression. There is also a sketch, altogether too brief, of their musical instruments. The remaining chapters, viii to xii, tell of the influence of Arab music on Christian song and melody in Spain and, through Spain, in Europe. Five examples are given in the appendix of Arabian music in staff notation. The learned author comes to the conclusion that, even as philosophy, mathematics, medicine and other sciences and arts travelled from Greece to Rome, from Rome to Byzantium, to Persia, to Baghdad, to Spain and thence passed over to all Europe; so it is not surprising but inevitable that music forms no exception, and that the Troubadours were the spiritual descendants of the Arab musicians of the desert. Z.

Les Siecles Obscurs du Maghreb: L'Islamisation de l'Afrique du Nord.
By E. F. Gautier. Paris, Payot. 1927. 432 pages. Francs 30.

Prof. Gautier has attempted in this book to reconstruct the history of North Africa from the end of the seventh to the middle of the eleventh century of our era, a period which hitherto has been practically a blank. Not only has he attempted a piece of intricate original research, but he has presented it in such a way as to appeal to the general reader, especially bearing in mind those of his countrymen who would guide the policy of France in North Africa. He admits that his book is overloaded with hypotheses for a learned work, but obviously there is no escape from a hypothetical building up of history when the materials are so scanty. One cannot but admire the ingenuity as well as the erudition with which the movements of the tribes are followed, and with which changes of the flora and fauna of the country are forced into service as witnesses to the reconstructed history. Less than half the book deals directly with the obscure period in question, for it was necessary to trace the earlier conditions as far back as records go in order to see the evolution of the history; and a few pages are devoted to showing the latest stages of that evolution as they appear at the present day. Although the author's interests are rather social than religious, the information he has gathered and presented so attractively will be of immense value in elucidating the steps by which Islam supplanted Christianity. The affinity of the Punic language with Arabic, the affinity of the Donatist schism with the Kharejite schism, are factors deserving careful consideration. But the one key to all the problems of that strange land is the nomad and his camel; and after having read the book one feels that if one could follow the steps of the nomads as they entered the land with their camels, and could enter into the recesses of their minds, one would have the psychological as well as the historical explanation of what to Occidental city-dwellers is an inextricable tangle.

L. E. BROWNE.

Can Africa Be Won? By W. J. W. Roome. Published by A. & C. Black Ltd., 7/6. pp. 209. London.

No man since David Livingstone has travelled more extensively in Africa than Mr. Roome. His journeys and investigations resulted in one of the best maps of Africa on a large scale, and in which are portrayed the various tribes, languages and cultures.

The present volume might well be called a guide to his map, and the map a supplement to this book, although it appeared two years earlier.

In ten brief chapters the author answers the question of the title in the affirmative. Yes, Africa can be won, but it will be a stupendous struggle against gigantic forces of evil. "Ethiopia is stretching out her hands unto God. While evangelical Christendom hesitates, halts, Islam is pressing the Koran into them—Rome is placing her rosaries and fetishes. A grasping commercialism is grinding dividends out of them—Moscow is taking them to her own land, and initiating them into her dread methods. If Africa is to be won, the King's business requireth haste!" The titles of the chapters indicate the wide ground covered in this popular presentation of Africa in the large and as a whole. The Romance of Africa, its Heathenism, Tribalism, Racialism, Islam, Commerce, Administration, and the story of Missions—such is the outline of a stirring appeal that closes with an epilogue and useful statistical tables. The striking illustrations are from photographs, and deal chiefly with racial types.

The chapter on Islam in the Dark Continent is well written, in spite of numerous inaccuracies regarding the earliest Moslem invasions. Dealing with the present, the author is on surer ground:

"The writer having had the opportunity of crossing Africa several times along the borderlands of Islam, would venture to state that there is no problem in the evangelization of Africa at the present time comparable to that of forestalling the advent of Islam among the Pagan tribes of this five thousand mile march. It is the problem of a thousand tribes, hence its difficulty for the Christian pioneer. Between those tribes that are recognized as Moslem to the North, and the pagan tribes to the South, which are beyond this danger to-day, there lie a thousand tribes that are more or less under the influence of this Moslem menace. This babel of tongues presents no formidable difficulty to the emissary of Mohammed. Genuflexions, reiterated prayers, clothing and comradeship, do not depend on the reduction of a pagan language to writing, and a measure of education that shall prepare the way for the Word of God. The Christian missionary must face all this if he is to reach the people. It is a task of surpassing magnitude requiring careful strategy, linguistic ability, and a very definite measure of Christian enthusiasm.

"While Islam presents this solid mass across the entire continent, the present locations of Christian missions on this line are few and far between, and lack that co-ordination between the various societies that should make for the most effective use of the slender force available."

It is astonishing to learn that "Islam is the coastal religion for more than half the littoral of Africa."

The long quotation given at the end of one chapter as being from a Moslem is from the Syrian Christian Ameen Rihani, and therefore loses its point. Z.

On the Trail of the Veiled Tuareg. By Dugald Campbell. Seely, Service & Co., London. pp. 282, price 21 Shillings.

A fascinating book of travel and adventure among the nomadic warriors whose home is the trackless desert of the Sahara. "From Morocco to Egypt, and over the greater part of the north—as far south as 15° North Latitude—they have left their name graven large in Tifinagh script on the rocks. Among the mountains through which I passed, I have found and photographed much of this rock-writing and pictorial history. I have passed the sand-covered remains of vanished cities many hundreds of years old, and have camped among the ruins of buried cities now overrun with mountain sheep, dama, and Dorcas gazelles. Stone buildings, old pottery and relics, all spoke of a great past. I found the remains of mosques and Moslem monasteries still standing. Inside some of these lay ancient manuscripts, and books dating back to early Arab occupation."

The author gives considerable evidence that the Tuaregs were once Christians, some of which he referred to in the July number of our Quarterly. The last two chapters give an account of their religious customs, language and literature, which is, however, fragmentary. There are scarcely any references to the works of earlier explorers, but in a printed inset, the author "regrets through an oversight not having made acknowledgement in the text to the very great assistance that he has received in writing this book from the use of material collected and set out in Mr. Francis Rennell Rodd's 'The People of the Veil,' London, 1926."

The proof-reading has been careless: *Coran*, *Korannic*, *Mokhammed*, are examples. The book has numerous and beautiful illustrations, grips the reader's attention from start to finish, and doubtless deserves a large sale. Z.

Bulletin of the School of Oriental Studies. Vol. IV, Part IV. Published by the S.O.S., London Institution, Finsbury Circus, E. C. 2. 1928. Price 6 shillings.

We call attention to this issue because of four articles that may specially interest our readers.

T. W. Arnold gives a brief account of "A Portrait of Abu'l Fazl" from an ancient manuscript dated about 1605.

Mustafa Khan Fateh writes on "Taxation in Persia," from early times to the conquest of the Mongols. This is an introduction to a proposed economic history of Persia, and throws considerable light on social conditions during the period.

T. Grahame Bailey gives a list of the "Gender of Arabic Infinitives in Urdu," and of English words in the Punjab.

Prof. H. A. R. Gibb completes his recent manual on "Arabic Literature," reviewed in our Quarterly, by studies in contemporary Arabic literature, of which the first part is published in this issue of the "Bulletin."

Light and Darkness in East Africa. A Missionary Survey of Uganda, Anglo-Egyptian Sudan, Abyssinia, Eritrea and the Three Somalilands. World Dominion Press, London. pp. 205. Price 3/6.

This is the last volume in the series of World Dominion Surveys, some of which have been reviewed in our magazine. The present issue covers seven countries of E. Africa, beginning with Uganda and ending with the unoccupied Somaliland possessions. As a manual of up-to-date statistics, missionary facts and survey the book is excellent. It is, however, necessarily scrappy and disconnected. The information has been gleaned from many sources, and the compilers' work has not been unified. We are glad to see a special chapter on Roman Catholic Missions in Uganda, and also a full account on pages 156 to 158 of Sheikh Zakarias, of Sokota in the province of Lasta. This Abyssinian Moslem was a student of the Bible, leading a large number of his co-religionists to Christ. "In the years 1915-1916 a very considerable number of baptized converts was reported. In a land where a convert's witness may at any time be given at the cost of his life, it was to be expected that the weak ones would fall away. The death of the leader hastened the winnowing. Those who have spent some time in Sokota—the headquarters of the movement—state that the original numbers have been greatly reduced." The appeal of the unoccupied fields is strong, and the maps on a large scale and in color are excellent in every way.

Through Jade Gate and Central Asia. An account of Journeys in Kansu, Turkestan and the Gobi Desert, by Mildred Cable and Francesca French. London. Constable & Co., Ltd., 304 pp. Price 10s.

A modest and most vivid account of a remarkable journey through North-Western China and Central Asia. The book consists of four parts, describing the journey from Howchow to Kanchow, in the far Northwest, across the Gobi Desert and in the Land of the Reds. There are many sidelights on Islam in this part of the world. Again and again the travellers passed mosques and came in touch with Mohammedan officials and soldiers.

"The dome and crescent of a whitewashed mosque now appeared, and as we passed its doors a crowd of young Moslem schoolboys ran out. They had been studying Arabic and the Koran under the tuition of the *ahung*. All were strikingly goodlooking, but had an air of haughty arrogance never seen in Chinese scholars."

No one can read the book without a consciousness of the fact that here is a great unoccupied field, and that these tribes and villages can only be reached with the Gospel by men and women as brave and adventurous as the writers of this volume, whose steadfast faith amid terrible trials and terrific obstacles speaks eloquently of their heroism.

Dutch East Indies. Departement van Landbouw, Nijverheid en Handel. Central Kantoor voor de Statistiek in Nederlandsch-Indië. Statistisch Jaaroverzicht van Nederlandsch-Indië. Vervolgt van: Jaarcijfers voor het Koninkrijk der Nederlanden (Koloniën). 1927, 437 pp. Weltevreden, Batavia.

Statistical abstract for the Netherlands East Indies and general information for travellers. The best source for the distribution and the census of Islam in this part of the world. Invaluable for reference.

Hesperis. Archives Berbères et Bulletin de l'Institut des Hautes-Études Marocaines. Année 1926. 2me-3me Trimestre. Librairie Larose, Paris. Tome VI. pp. 326.

This is perhaps the most sumptuous of periodicals on the world of Islam. The present issue contains the third of a series of articles by the late Henri Basset, with the collaboration of Henri Terrasse, on the "Sanctuaires et forteresses almohades." This article deals with "Le minaret de la Kotobiya," and the pulpit of that ancient mosque.

The Mosque of Qusba is also described in great detail. The article is accompanied by twenty-four full page plates and sixty-five smaller illustrations. To the student of Islamic art it will prove of special interest.

A shorter article by J. Célérier with map and photographs describes Wady El Abid in Morocco.

The bibliography for this quarter is not as full as usual.

Le Monde Oriental. Archives pour l'histoire et l'ethnographie, les langues et littératures, religions et traditions de l'Europe orientale et de l'Asie, by K. V. Zetterstéen. Uppsala. A.-B. Lundequistska Bokhandeln. Vol. XXI. Fasc. 1-3. 1927. pp. 264.

We call attention to this number because of two articles that will interest our readers, one by Sven Dederind on "Abu Nu'aim's Memoirs of Isfahan" (pages 186 to 192), the other by Ignatius Kratschkovsky "Die Literatur der Arabischen Emigranten in Amerika 1895-1915."

It is significant that a Russian Orientalist should write in a Swedish publication on Arabic literature published in America.

Manuel de Genealogie et de Chronologie pour l'Histoire de l'Islam. xii. 388 pages de texte in-4 avec 20 tableaux généalogiques hors texte et cartes. By E. de Zambaur. Price 250 fr. H. Lafaire, Hannover.

Table des matières: i. Khalifat. ii. Amsar. iii. Espagne. iv. Afrique. v. Egypte et Syrie. vi. Arabie. vii. Iraq et Mesopotamie. viii. Asie Mineure et Empire Ottoman. ix. Caucase et Mer Caspienne. x. Perse et Transoxane. xi. Seldjuqs et Atabeks. xii. Mongols. xiii. Perse après les Mongols. xiv. Transoxane. xv. Inde.

The contents given above indicate the character of a volume, which is of great importance. The author claims that his work is a supplement to, or rather a correction of, the well known manual by S. Lane Poole on "Mohammedan Dynasties." He has covered the same ground, but with numerous additions and corrections, most of which seem to be supported by recent critical studies.

Z.

Baghdad. The City of Peace. By Richard Coke. pp. 343. Price 21sh. Thornton Butterworth, London.

An admirable historical account of the Eastern capital of the Caliphate, written in simple and graphic words and in a style that holds the reader's attention from first to last. We have already reviewed in our

Quarterly an earlier work by the same author entitled "The Heart of the Middle East." This book is a comprehensive history of Mesopotamia. Now we have as a supplement the story of Baghdad. Founded in A. D. 762 by the Caliph Mansur, "the story of the City of Peace is largely the story of continuous war; where there is not war, there is pestilence, famine and civil disturbance. Such is the paradox which cynical history has written across the high aims implied in the name bestowed upon the city." "Few cities of the first rank have undergone so many and so violent changes of fortune as the City of Peace. Younger by many centuries than Athens, Rome, Constantinople or even London, Baghdad has suffered one long succession of ups and downs, from insignificance to wealth and power and back again to poverty. In a life of under twelve hundred years, she has served as the heart of a world civilization, the pontifical seat of a universal religion, a provincial capital of the Mongols, a bone of contention between Turcoman tribes, a Persian possession, a Turkish colonial town, an outpost of the British Empire, and the metropolis of a youthful Arab State. The city has moved her site twice, and been besieged, captured and lost again innumerable times; while even her days of comparative calm have been subject to continual interruption by fratricidal quarrels on the part of her hot-headed and turbulent sons."

Mr. Coke has apportioned the material at his disposal fairly; beginning at the "halcyon days" of the Caliph, to trace the slow decline of Baghdad, the period under the later Abbasids, and coming to the Mongol flood which overwhelmed the city. He then tells of the history under the Ilkhans, the first and second Turkish periods, the story of the great Slave Pashas, the fall of the Mamluks and the last period of Turkish corruption and misrule ending in the siege of Baghdad during the World War, and the revival of the city under the new Irak Government. "And so the story closes on a note of hope. The upheaval caused by the war is settling down to a condition of quiet, and it is to be hoped solid progress, in which Baghdad, as a modern city, is learning to play her part in that world civilization to which all mankind is now increasingly committed. Old ideas are giving place to new; the city, long since confined by adverse circumstances practically to the circuit of its own town walls, is beginning to stretch outward, to co-ordinate its life by means of railway, telegraph, road and air with the life of other human settlements thousands of miles away." There are necessarily omissions in the last chapter. Nothing is said of the work of Christian missions on educational and medical lines. The importance of the Jewish population of Baghdad is touched upon, but not adequately. Fourteen excellent illustrations—many of them from photographs by the Royal Air Force—add to the attractiveness of the book.

Maker of Modern Arabia: The Story of Ibn Saoud. By Ameen Rihani. Houghton Mifflin Co., Boston and New York. 1928. 370 Illustrated. Price \$6.00.

This is rather an unusual book. It is written by a Syrian Christian, a naturalized citizen of the United States, and concerns a dominant personality in Arabia. The story of the "Maker of Modern Arabia", H. M. King Abdul-Aziz, Ibn Saoud, is told in very excellent and racy English

and is accompanied with a wide range of observation in Syria, Iraq and Arabia. The author made himself *persona grata* with both Arabs and Europeans. He goes first to Baghdad under restrictions that discourage his primary purpose of travelling in Arabia, and there interviews Miss Gertrude Bell, the well-known Oriental Secretary of the High Commissioner, Sir Percy Cox, whom also he sees and with whom he journeys to Arabia for the historic conference there with the King of the Hejaz. This conference was ostensibly for the purpose of settling certain disputed boundaries, but in reality to form an alliance that would safeguard both in the Near and Middle East. Mr. Rihani's account of it is therefore history. The book contains also a portrait full length, personal and political, of probably the greatest living Arab, the man who regained the kingdom which his grandfather had lost, and who did it by a somewhat remarkable combination of courage and statesmanship. He first captured Riyadh with only twenty men, and then proceeded to lay the foundations for a new kingdom extending from the Persian Gulf to the Red Sea. This remarkable achievement places Ibn Saoud among legendary Arab heroes.

Mr. Rihani's picture of the Wahabi, the Moslem Puritans of whom Ibn Saoud is the religious head as well as the temporal ruler, is evidently authoritative and puts this book above the range of the usual treatises of travel and observation. The Wahabi are not a very pleasant people, but they are certainly interesting. For intolerance and single-mindedness they are unique. Smoking and drinking, and even more innocent amusement, are anathema. Coercion is used and recalcitrance is severely punished. It is the more remarkable that out of this intolerance, while using it, Ibn Saoud has built a powerful and well-organized state. By administering justice to rich and poor, friends and enemies alike, Ibn Saoud has won, and holds, the confidence and loyalty of his fanatical followers.

This book also contains other rich material, stirring accounts of caravan marches and of great cities in the southern desert. The descriptions of flora and fauna and of the topography of the country give it additional value. The book is profuse with illustrations and contains a very good index.

WM. I. CHAMBERLAIN.

SURVEY OF PERIODICALS

BY MISS HOLLIS W. HERING

Missionary Research Library, New York

I. GENERAL.

L'ALLEMAGNE ET LES QUESTIONS DE TUNISIE, DU MAROC ET D'EGYPTE DE 1879 A 1884. F. Charles-Roux. (In *L'Afrique Française*, Paris. Renseignements Coloniaux. June, 1928, pp. 345-355.)

An examination of the far-sighted, if not prophetic, diplomacy of Bismarck as related to North Africa.

BERICHT UBER DIE ARABISCHEN STUDIEN IN RUSSLAND WAHREND DER JAHRE 1914-1920. W. Ebermann. (In *Islamica*, Leipzig. Vol. III, fasc. 2, pp. 229-264.)

Somewhat in the nature of an annotated and classified catalogue of publications.

THE PHYSICAL GEOGRAPHY OF SOUTHEASTERN ARABIA. G. M. Lees. (In *The Geographical Journal*, London, May, 1928, pp. 441-470.)

A paper read at a meeting of the Society, illustrated with photographs and sketch maps, followed by a brief bibliography.

L'UNIVERSITE D'EL-AZHAR ET SES TRANSFORMATIONS. Achille Sikaly. (In *La Revue des Etudes Islamiques*, Paris, 1927, cashier I., pp. 95-118; cashier IV., 465-529.)

The first two instalments of a detailed and extended investigation.

II. ISLAM IN ARABIA.

GREAT BRITAIN'S ADJUSTMENTS WITH THE ARAB WORLD. Leonard Stein. (In *Current History*, New York, August, 1928, pp. 745-750.)

Traces briefly but clearly the political relations between Great Britain and Iraq, Trans-jordania, Nejd, and the Yemen.

RELIGION AND POLITICS IN ARABIA. Alois Musil. (In *Foreign Affairs*, New York, July, 1928, pp. 675-681.)

A clear analysis of the rise and present position of Abd al Aziz Ibn Saoud, and how far his empire is dependent upon the Ekwan.

THE TROUBLE IN ARABIA. St. John Philby. (In *The Contemporary Review*, London, June, 1928, pp. 705-715.)

A survey of the recent frontier troubles, setting forth in all fairness and sympathy Ibn Saoud's side of the question, and asking for honorable and fair play on the part of the English press and the Iraq government.

III. HISTORY OF ISLAM.

IV. KORAN, TRADITIONS, THEOLOGY.

ISLAM'S ATTITUDE TOWARDS WOMEN AND ORPHANS. C. A. Soorma. (In *The Islamic Review*, Woking, July, 1928, pp. 249-254.)

The opening chapter of a series of articles, this one dealing with the position of woman under the Roman law.

MUHAMMAD IN THE OLD TESTAMENT. Abdulahad Davoud. (In *The Islamic Review*, Woking, June, 1928, pp. 196-206; July, pp. 235-242.)

A series of articles intended to show that the doctrine of Islam concerning the Deity and Mohammed is not only true, but conforms to the teaching of the Bible.

RATIONALISMUS UND TRADITION IM MOHAMMEDANISCHEN RECHT. Bruno Ducati. (In *Islamica*, Leipzig, vol. III., fasc. 2, pp. 214-228.)

A careful summary, but with curiously few bibliographical references.

THE SACRAMENT OF PENANCE. R. Lissan. (In *The Islamic Review*, Woking, June, 1928, pp. 206-216.)

After treating of penance in Christianity, points out that according to the Islamic viewpoint there is no need for any mediator between the penitent and God. This article is followed in the July issue by one on the sacrament of matrimony.

V. RELIGIOUS AND SOCIAL LIFE.

ARAB NATIONALISM IN IRAQ AND PALESTINE. (In *The Asiatic Review*, London, July, 1928, pp. 397-402.)

Analyzes the fundamental characteristics of the Arab nationalist feeling and shows why, although Great Britain's friends are numerous, her active protagonists are few.

BEDOUIN JUSTICE. Arthur Henry Roberts. (In *Asia*, New York, August, 1928, pp. 601-605, 666, 667.)

A well-told, dramatic little incident illustrating the implacable demands of Bedouin justice.

SIDELIGHTS ON PERSIAN SOCIETY. H. Gascoigne Hart. (In *The Nineteenth Century*, London, July, 1928, pp. 118-129.)

Informal comments on phases of the ordinary life of the people which are markedly different from Western customs.

VI. POLITICAL RELATIONSHIPS.

LE CONFLIT ANGLO-EGYPTIEN DE MARS-MAI, 1928. René Thierry. In *L'Afrique française*, Paris, May, 1928, pp. 168-181.)

A detailed and clear exposition of the crisis, with full quotations from the official documents.

EGYPT'S AGITATION AGAINST BRITISH DOMINATION. David R. Moore. (In *Current History*, New York, July, 1928, pp. 580-584.)

A clear summary of both sides of a complicated situation.

THE FINANCIAL INDEPENDENCE OF PERSIA. Edgar Turlington. (In *Foreign Affairs*, New York, July, 1928, pp. 658-667.)

A review of the work of the American Financial Mission, and of how it was wrecked by politics.

MY SHARE IN THE TURKISH ORDEAL. Halidé Edib Hanim. (In *Asia*, New York, June, 1928, pp. 437-443, 509-515; July, pp. 570-576, 588-592; August, pp. 638-645, 654-661.)

These three chapters deal respectively with the flight from Constantinople to Angora, the rising star of Mustapha Kemal, and some tragic private destinies viewed against the public background of war. To be continued.

TURKEY IN THE WORLD WAR. Theodor von Sosnosky. (In *The Contemporary Review*, June, 1928, pp. 716-722.)

A survey of the relations "behind the scenes" between Turkey and the Central Powers, as shown in *Der Zusammenbruch des Ottomanischen Reiches*, by Lieut. Field Marshall Joseph Pomanowsky.

TURKEY—YESTERDAY AND TOMORROW. H. Charles Woods. (In *The Quarterly Review*, London, April, 1928, pp. 368-384.)

A masterly survey of seven books, giving an excellent outline of recent Turkish history, and probable trends in political and social life there.

VII. MISSIONS TO MOHAMMEDANS.

DIE AUSEINANDERSETZUNG ZWISCHEN EVANGELIUM UND ISLAM AUF DEM BODEN DES ANIMISTISCHEN HEIDENTUMS. (In *Neue Allgemeine Missionszeitschrift*, Gütersloh, May, 1928, pp. 148-158.)

An emphatic plea for facing squarely and without compromise the implications in the belief that the Gospel is necessary for *everyone*.

THE BERBER INVASION OF FRANCE. T. P. Warren. (In *World Dominion*, London, July, 1928, pp. 218-227.)

The problem of Islam in France, and what is being done to evangelize the Berbers by the "Foyer" established by the North Africa Mission with Paris as its headquarters.

THE MAPPILLAS OF MALABAR. S. M. Zwemer. (In *The Indian Standard*, Allahabad City, May, 1928, pp. 105-115.)

A survey of the characteristics, social customs, and religious fanaticism of this neglected group of Moslems numbering over one million.

PROBLEMS OF RELIGIOUS EDUCATION IN NEAR EAST RELIEF ORPHANAGES. John R. Voris. (In *Religious Education*, Chicago, June, 1928, pp. 561-566.)

Traces the development of the present program, and the growth of coöperation with the authorities of the Eastern Churches.

"UNNAMED CHRISTIANITY" IN TURKEY. The Attitude of Turks Toward Mission Schools. (In *The Missionary Review of the World*, New York, June, 1928, pp. 467-470.)

Chiefly the translation of an article which appeared in the Turkish press.