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## THE PATIENCE OF UNANSWERED PRAYER

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Is prayer easy or difficult? The answer is that it is both easy and difficult. It is easy for the inexperienced; it becomes difficult as we gradually learn to conform our will to God's purposes, and to desire what He desires.

In the early stages of the life of prayer we are as children. Our prayers are like the child's cry of need to its mother: and when we so cry to our heavenly Father we are conscious of answered prayer. But children grow up: and with growing maturity the child ceases to think only of himself: he learns to look out upon the world with his parents' eyes, and to think of himself and of his own needs as only a part of the great manifold needs of the world: he understands his parents' standpoint, his thoughts and desires go with theirs: and so he becomes a help and support where before he was a burden. So it is with the child of God. The second period of his prayer life is more complicated than the first: for he has outgrown the simple child's cry of distress, and is learning to be a fellow worker with God, to understand His purpose, and to desire its fulfillment. He is learning to give as well as to receive in prayer: he is learning in his small way to "fill up that which is lacking in the afflictions of Christ for His body's sake, the Church."

And all this makes prayer more difficult. It becomes difficult when, beside our own personal needs, we become conscious of larger needs and are moved to pray for them in the confidence that it is God's will to supply

them. It is when these prayers remain unanswered that we are apt to be perplexed. When we pray for things we want for ourselves, and our prayer is not answered, it is comparatively easy to say "God knows best: He knows that what I want is not good for me," and to go on thanking Him all the same. But it is not easy to pray for some spiritual blessing, or some conquest of evil for ourselves or for others, for something which seems clearly to be God's will, and not to be discouraged when the prayer seems unanswered. It is not easy to go on praying for the advancement of Christ's kingdom, for the conversion of souls whom we are seeking, for the victory of good over evil, without being discouraged when we see no apparent result and when all seems to go on as before. What are we to say about unanswered prayer of this sort?

Three things may be said. First, our sense of failure may be an altogether blessed thing. It may just be part of the glorious failure of the Cross. The Cross has taught us that salvation was won for the world only through utter failure and the loss of every vestige of personal well-being in the Saviour Himself. He must drink the cup to the very dregs. He must suffer utter isolation and abandonment. It may be that some of that "loss of all things" is required of us workers as the price of the souls whom we seek, as the foundation of the kingdom which we are laboring to constitute upon earth. Again, perhaps we are not able as yet to bear the intoxication which a full answer to our prayers would bring us: we are only beginning to learn the mind of God, and we have not yet shed off self and its confusing influences: we need discipline. So the Syro-phenician woman needed discipline. It was for her own sake that the Lord thrice turned His back on her, even with seemingly cruel words. But He knew the true metal upon which He was working, and His seeming hardness was fashioning a saint, and an example to all succeeding generations. The Lord is handling some of us like that: only we must hold on without flinching as that Syro-phenician did. And there

is a third reason for unanswered prayer. It is possible to be truly desirous of God's glory and rightly convinced that our main objective in prayer is in accordance with God's will, and yet to be mistaken in the method of its attainment, or in our expectation of the immediate realization of it.

There is a great lesson to learn here from The Virgin Mother at Cana of Galilee. She was a guest at the wedding feast. She knew that her Son was seeking an opportunity to manifest Himself; she longed for His glory, and she divined that this marriage feast was the opportunity He was seeking. So to help (as she thought) she whispered to Him "They have no wine": and she received a harsh answer, "Woman what have I to do with thee? mine hour is not yet come." It was a snub. He refused to have His hand forced: He Himself knew, now as always, what He would do. And yet she was not in the least discouraged: she persisted in her desire and expectation. She turned to the servants and said, " whatsoever He saith unto you, do it." And presently in His own way the Lord did what she longed and hoped that He would do.

Let us never be discouraged in prayer. Let us never cease to formulate our desires clearly. "Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Let us risk rebuffs; as often as we are rebuffed, let us reformulate our desires in the light of our rejection, and bring them again. Our heavenly Father loves to "suffer violence" at our hands; and presently He will satisfy the hunger we feel, and we shall find rest unto our souls.

And in the meanwhile during the days when only blank rejection seems to surround us, when our unanswered prayers seem to fall back upon us and chill our spirits, are we not in reality nearer to God than at any other time? Is it not simply a matter of experience that in those dark hours of weariness and failure God does

come and stand by us as He stood by St. Paul in the castle at Jerusalem, when He said, "Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." There may be no promise, no suggestion that relief is coming, only a warning of further tribulation: and yet there remains a sense of His presence and approval which is better than any promise, and to be preferred to all rest and relief.

ST. CLAIR SARUM,  
(The Bishop of Salisbury).

MISS I. LILIAS TROTTER.

(*A tribute by three friends.*)

The home-call of Miss I. Liliat Trotter, who died at El Biar, Algiers, August 27, 1928, leaves another gap in the front line of those who labor in Moslem lands. Her first vision was of North Africa as a needy field, her last vision that of the great hinterlands of Algeria still unoccupied. At once a missionary pioneer, an organizer, an author, an artist, a mystic, her life was not divided. The Holy Spirit lived in her, wrote by her, filled her with the knowledge of her Lord's will, and enabled her to do it. We thank God for her. All those who have been linked with her in work will feel the same. A loving, guileless, selfless, fearless Christian.

Her work in the Y. W. C. A., in London, is well known; the transformation of a music-hall into the "Morley Hall," a centre of light and the birthplace of many souls—was the work of her younger years. It was in May, 1879 when she made the great decision. Mr. Ruskin told her that if she would give herself up to art she would become "one of the greatest living painters," and her work would be immortal. The crisis was severe, a dazzling prospect lay before her—the urge of her artistic nature, the society of minds akin to her own—or, for Christ's sake, the path of hard work, discouragement, misunderstanding, and doubtful success? Ever the words "North Africa" came like a voice calling her.

Perhaps among Miss Trotter's many gifts those of a pioneer and mystic stand out in greatest relief. Camel-riding across the desert, and entering into some oasis where, in the early days, possibly never a European woman was seen before, she would soon be surrounded by a crowd of excited Arabs, while her quick eye would quickly discover among listeners some Arab, with the wistful far-away look, telling of a mystic in search of a God who satisfies.

For more than four years she had been confined to her bed, in great bodily weakness. But her mind was clear and vigorous, and her spirit as undaunted and eager as ever in the service she loved, and she continued to carry on her work for all the different Mission Stations. Through her many books, and leaflets in French, English and Arabic, and her beautiful paintings, her message has gone forth to many parts of the world. As a Moslem shop-keeper said when he heard of her departure: "And her work will go on."

## SOUTH ARABIA AND ISLAM

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The recently published *Handbuch der altarabischen Altertumskunde* (Handbook of Arabian Antiquities), the joint work of the chief living authorities on this subject, Drs. Nielsen, Hommel, Rhodokanakis, and Grohmann, furnishes a summary of the results obtained by those who, commencing with the English travellers Cruttenden and Wellsted, have during the last century been engaged in collecting, copying, interpreting, and commenting on a fairly copious literature, inscribed on stone or copper, whose existence was previously unknown in Europe. Comparison of this work with the earlier histories of the Arabs before the introduction of Islam, of which the most monumental is that by Caussin de Perceval, reveals a notable advance in knowledge. The maxim "Islam cancels all that was before it" proves to have had wider application than could easily have been guessed. Whether the term *jahiliyyah*, whereby the Moslems designate the pre-Islamic age, be rightly rendered by Wellhausen "the time of ignorance," or by Goldziher "the time of savagery", the monuments which have been discovered chiefly in South Arabia, but more scantily in other parts of the peninsula, offer little justification for either description. The charge of ignorance may well be repudiated by races who not only possessed a far more appropriate script for their languages than that employed by the Islamized Arabs, but attained a fair degree of excellence in the arts of architecture and sculpture. And the charge of savagery cannot well be brought against organized states, in some cases possessing republican constitutions, and fairly elaborate codes of law.

The use of epigraphy is normally to illustrate and

supplement chronicles rather than to furnish them; where they do not take the form of annals, they usually assume knowledge which only chronicles can supply. If they are religious in character, they are apt to assume acquaintance with religious institutions or creeds with which strangers are unfamiliar. We cannot say at present whether the South Arabian kingdoms had or had not official chronicles or theological manuals; the absence of such works seriously hampers the interpreter of the inscriptions, and he is further handicapped by possessing neither grammar nor vocabulary of the languages in which they are composed. Hence the rendering in numerous cases must be provisional. Thus an edict issued by a king of Kataban in the translation of Rhodokanakis enjoins on certain holders of land *dass sie ackern und sich mühen und plagen und pflügen und sich anstrengen und mit Eifer arbeiten* ("that they shall till and exert themselves and drudge and plough and work hard and labour with zeal"), where we may suspect that a dictionary would have given us a series of definite operations, appropriately associated with tilling and ploughing, in lieu of the vague generalities. Still partly by the help afforded by the cognate Arabic and Ethiopic, and partly by inference drawn from repeated occurrence of words, a fair amount can be made out. Hence we have an authentic source for the history and institutions of parts of Arabia in pre-Islamic times, which is not, like the Moslem archæology, dominated by Islamic conceptions.

Two of the longest, most elaborate, and most instructive of the inscriptions are those which record operations on the Dam of Marib, the metropolis of Saba. Their discoverer Ed. Glaser obtained a synchronism which enabled him to identify their dates, 565 and 658 with A. D. 450 and 543 respectively. The latter of these belongs to the period in which South Arabia was subject to an Abyssinian viceroy—the first known "Caliph"—and commences with an invocation of the Trinity. The former acknowledges the help of "God, the Lord of heaven and earth",

and is therefore monotheistic, but not Christian. To some extent this confirms the Moslem tradition, which records the conversion of a South Arabian dynasty to Judaism, which presently started a fierce persecution of Christians, leading to the intervention of Abyssinia. There are several treatises in Syriac which deal with this subject, and the opening verses of Surah lxxxv of the Koran are supposed to refer to it. In that Surah the fault for which the martyrs are said to have suffered is "that they believed in God, the Mighty, the Praiseworthy, to whom belongs the kingdom of heaven and earth"—the doctrine of the above-mentioned monotheistic inscription, which a Jewish king would not have alleged as a ground for persecution.

Monotheistic inscriptions are however rare, and the Jewish dynasty is puzzling in many respects; Halévy, the most successful collector of these monuments, with the sole exception of Glaser, endeavoured to throw doubt on its existence. Probably he carried scepticism too far, though the extent to which the monotheism of the Marib inscription is to be identified with Judaism is certainly obscure. A British Museum inscription which was published by Mordtmann and D. H. Müller in 1896<sup>1</sup> is perhaps more remarkable for its anticipations of Islam than for its Judaic colouring. It mentions forgiveness of sins, acceptance of offering, *shirk* "association" in the sense of polytheism, a near and a distant world, and the ascription of both evil and good to God. The divine name used in this inscription is the *Rahmān*. The same name is found in an inscription which Glaser claimed to have discovered, which, if correctly read, must belong to some form of Judaism. It speaks of "The *Rahmān*" who is in heaven and Israel, and their God, lord of *Yahūd*" (the Jews). When Halévy pointed out various difficulties connected with this inscription, Glaser admitted that his reading of the broken stones whereon it is inscribed might have been incorrect. Hence it would be imprudent to

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<sup>1</sup> Vienna Oriental Journal.

base any inferences upon it before the facts about it are more accurately ascertained.

The name *Rahmānā* "the Merciful" is certainly used for God in the Talmud, chiefly however in the citation of passages from the Bible. An inscription of the year 573-458 A. D. states that a dwelling was built by the help of the *Rahmān*. Since this date comes near that of the first of the Dam inscriptions, it is reasonable to refer it to the same form of monotheism as that inscription implies, and to ascribe the other monotheistic inscription to the same period.

If this monotheism was identical with Judaism, it is remarkable that its terminology should exhibit serious differences from the Jewish. For "idolatry" the Jews employ the phrase "strange worship", "worship of abominations", etc. The term "association" is unknown to them in this sense. They speak of "this world" and "the coming world"; the inscription uses the expressions "the distant world" and "the near". Further, God is described as "the Lord who doeth evil and maketh good will", a phrase which resembles Isaiah xlv. 7, but is not quite identical with it. The editors' view that this phrase is intended as polemic against Sasanian dualism, seems to involve anachronism; the entry of the Persians into South Arabian politics was much later.

It seems certain that in the Meccan period Mohammed at one time favoured the name *Rahmān*. It dominates Surah xix, most of which is early. The Meccans are said to have disliked it, because it had been taken by Musailama, the prophet of Yemamah. They had no objection to the name *Allah*. It is clear that we have some traces of this in the *basmalah*, the formula *In the name of Allah the Rahmān the Merciful*. Here Allah is prefixed to *al-Rahmān*, which is followed by an Arabic translation of this Aramaic word. The old name is thus doubly guarded against possible misinterpretation.

If there is any polemical intent in the expressions of the monotheistic inscription, it is likely to be against the

pagan cults which "Judaism" for a time displaced. It is inferred by the editors of the inscription that the theological line taken by Mohammed had been anticipated by monotheists in South Arabia. The paganism of South Arabia was not identical with that against which Mohammed preached, as the names of the deities are different; and our knowledge of both forms of paganism is defective. The former has to be made out by hints from inscriptions, the latter chiefly from the statements of a fierce antagonist. Neither of these sources can supply the want of an authorized manual.

Part of the difficulty of explaining the origins of Islam has lain in our inability to trace some important technicalities to their sources. This is notably the case with the terms *islām*, *hanif(an)*, *shirk*. What we know about the second of these is that it is descriptive of Ibrahim, and means some one who does not practice the third. The third, *shirk*, means "association of other objects of worship with Allah", which seems to tally ill with the paganism of either North or South Arabia. We find nothing in either directly which resembles the Hellenic system, wherein there is a chief God, who is surrounded by a family of minor deities, who might be regarded as His associates. In the North Arabian monuments we find the mention of various gods and goddesses, without indication of their respective powers. In those of South Arabia several groups of supernatural beings are mentioned, and there is a tendency to associate one such being with a tribe or realm; certain groups however recur. Dr. Nielsen has elaborated a theory that the theology of this region was based on a triad, the Moon-god, the Sun-goddess, and the planet Venus, their offspring. It does not seem that the evidence at our disposal favours this theory to any noticeable extent. Now the word "association" implies a form of monotheism, i. e. belief in one Supreme Being, with whom other supernatural beings are associated, sharing to some extent in His powers. From the Koran we should gather that this was the system current

in Meccah, and that the associated beings were the daughters of the Supreme God, and so exclusively female. The extra-Koranic tradition is quite inconsistent with this theory. In it<sup>2</sup> the chief god of the Prophet's tribe is Hubal, doubtless identical with the Hubalu of a Nabataean inscription,<sup>3</sup> which mentions him between Dhu-Shara and Manatu; the name is thought to stand for a male being, and in the tradition is called by the Meccans "our god", or possibly "God"; that they identified Hubal with Allah, who according to them had created heaven and earth,<sup>4</sup> seems incredible, since the Koran must surely in that case have somewhere mentioned the name. Possibly some mode of reconciling the Koran with the tradition may be found in the admission<sup>5</sup> that "most of them"—i. e. of those who answer the question "Who created the heaven and the earth?" by saying "Allah"—"do not know"; and the fact that in one place the answer takes the form "the Mighty, the Wise",<sup>6</sup> in lieu of Allah, and so may have been non-committal. In other words the question may have been sprung upon the Meccans, unanswered by most of them, answered at first by the suggestion that the Creator was some one both mighty and wise, presently identified with God of the monotheists. The Meccan theology in this, as in some other cases, is likely to have developed as a consequence of the Prophet's polemic.

What the monotheistic inscriptions suggest is that this process had to some extent been anticipated in South Arabia. Those who erected tablets to Almaqah of Hirran or "their patron Ta'lab Riyam" could only be accused of "association" if they acknowledged some Supreme Deity. We have little or no evidence that they did this. Not only the word for "god" but even the word for "sun" is found in the plural in these monuments. We must not, of course, assume that no one in these regions

<sup>2</sup> Ibn Hisham, pp. 94 and 97.

<sup>3</sup> Euting, *Nabatäische Inschriften*, No. 3.

<sup>4</sup> Koran xxix. 61.

<sup>5</sup> Koran xxxi. 24.

<sup>6</sup> Koran xliii. 8.

ever speculated on the origin of the heaven and the earth, or arrived at the conclusion that the hypothesis of One Supreme Being was that which agreed best with the facts. What we are dealing with is the official religion, of which the inscriptions furnish us with fragmentary notices. If the text about which Glaser and Halévy disputed was correctly read by the latter, we should gather that some one before 450 A. D. introduced the worship of the *Rahmān*, whose abode was heaven, and whose earthly habitation was Israel, otherwise called *Yahud*. This procedure was similar to that afterwards adopted by Mohammed, who without being a missionary for either Judaism or Christianity, invited his people to worship the Deity recognized by both those communities as the Creator of heaven and earth. If his conjectural predecessor looked for some mention of Saba in the Old Testament, the descendant of Yoktan mentioned in Genesis x. 28 would correspond best with the nation at that time located in South Arabia, where indeed the geographical environment in Genesis seems to locate him. The religion which could be ascribed to this Saba, who lived before Abraham, would not be an Abrahamic system, but that natural religion "on which God created men",<sup>1</sup> which the Koran in the passage cited declares to be the import of the word *hanif*. How that word comes to have this sense is a well-known puzzle, and it is unnecessary to cite the conjectures which have been offered to account for it or to add fresh ones. If owing to a Biblical genealogy Mohammed declared his system to be a renewal of the religion of Abraham, whose son Ishmael was ancestor of the North Arabian tribes, our conjectural reformer might for a similar reason have supposed Saba to have been an adherent of the original religion of creation.

In Mohammed's case the doctrine of association is likely, as has been seen, to have been a step whereby the pagans advanced towards Islam. In South Arabia conceivably the same process had been undergone. The old

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<sup>1</sup> Koran xxx. 30.

gods, e. g. Almaqah, were implored to secure for their worshippers the goodwill of their masters; according to the monotheistic inscription the *Rahmān* is "a master who makes goodwill", and who should have no partner in the process. This implies a stage at which after recognition of a Supreme Being, to whom alone prayer should be addressed, an attempt had been made to conserve the old cults by the theory that some part of the government of the world was still in their hands. Hence prayer addressed to them—and it is of this practice which Mohammed complains in the analogous case—would not be impious or ineffective, or inconsistent with the doctrine of the monotheists. Only, since the tribesmen had been accustomed to pray and make offerings to the minor gods, and not to the *Rahmān*, the monotheistic reformer could not safely accept this compromise. Mohammed according to a tradition to which there appears to be a reference in the Koran, had at one time been inclined to settle his difficulties in this way, but afterwards was compelled to ascribe the suggestion to Satan. If the same thing had previously happened in South Arabia, the Koranic assertion that all the prophets had undergone a similar experience would be justified. The hope expressed in the monotheistic inscription that (evidently) the *Rahmān* would forgive sin and accept offering indicates that in the new system functions are assigned to Him which previously had been thought to be exercised by the "associates".

Are we to suppose that Mohammed derived some of his inspiration from the monotheism of South Arabia? The employment of the name *Rahmān*, the technical term *shirk*, and the phrase "the near world", rendered in his dialect by *dunyā*, make this supposition exceedingly likely. If the scanty remains of South Arabian monotheism contain so much (relatively) which we afterwards find in Islam, it may be conjectured that further finds of inscriptions belonging to this class would show further signs of the same phenomenon. Unless the evidence of

the Koran is to be absolutely disregarded, we cannot suppose that any one before Mohammed had proclaimed the system in Meccah; that isolated and probably obscure settlement is likely to have been unaffected by the theological disputes which for some centuries had been raging in other parts of the peninsula. Sects, however, which have once come into existence display extraordinary vitality; and we have irrefragable evidence that in South Arabia a form of monotheism was for a time dominant, which having displaced paganism was afterwards displaced by Christianity. That this system originated in Judaism is indeed likely; but the evidence does not justify us in identifying it with the system of the synagogue. Like Islam it may have been a form of Judaism adapted to the needs of the country. The religion of a country was in those days the religion of its king, and the bulk of the inhabitants may have readily shifted from one cult to another at the dictates of successive governments; but there are usually persons whose convictions are far deeper, and who are willing to sacrifice their worldly interests to those convictions. In the hearts of such adherents a religion survives after it has been officially displaced or even penalized; and often such persons transmit it to their descendants. Doubtless the doctrine of Mohammed was at different periods influenced by what he learned from Jews of the ordinary type and from Christians. But the source of his campaign against the fetishism of his native place may well have been a system to which the fetishism of South Arabia had originally given way.

*Oxford.*

D. S. MARGOLIOUTH.

## RELIGION IN TURKEY, TODAY AND TOMORROW

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Turkey at the moment is the most extraordinary medley of inconsistencies that was ever seen. Vigorous reforms go hand in hand with extreme examples of Oriental despotism, as is illustrated by a system of Parliamentary government in which votes are only cast for the Government candidates. The following series of events will show the result of introducing a democratic form of government into a country that has not been prepared for democracy. On April 3rd, 1928, the *Milliett* (a semi-official Constantinople paper) learned that the Government was preparing an alteration of the Constitution of the Republic so as to make Islam no longer the religion of the State. On April 5th the People's Party met at Angora and heard the explanations of the President of the Council, Ismet Pasha, concerning the motion proposed by him and his collaborators, and the Party agreed to the motion. On April 9th the Grand National Assembly met at Angora. The amendment to the Constitution was proposed by Ismet Pasha and a hundred and twenty-one of his colleagues, and was accepted unanimously by 269 votes.

There can be little doubt that those in authority underestimate the difficulty of appropriating Western culture; for the attempt to adopt Western ways and renounce the ways of the East goes hand in hand with a policy which is rapidly driving out of the country the Westerners, whether engaged in business or in educational and other cultural services, who might help to strengthen the links with Western culture. In their desire to avoid Western domination, the Turks are trying

to get their Western culture by books, and by sending a certain number of Turks to Western countries for their education. Estimable as both these methods are, they do not approach in value the influence of Westerners living and working in the land. Three cases have come to my notice of experts in various branches of Western culture, brought from three different Western countries at the request of the Turkish Government, whose work has been so hindered by Turkish officialdom as to deprive it of most of its value.

The Swiss legal code has been adopted *en bloc*, for the simple reason that it was desired to do away once for all with the *sheria'*, and it would have delayed the change inordinately to have considered each new law in detail. The result is that the lawyers do not understand the law, and consequently the administration of it is far from satisfactory. There is bound to be either great delay in getting correct decisions, or the risk of decisions contrary to the law.

One of the things to which the West has devoted centuries of study is the most effective method of taxation. Although no one would say that our Western systems are perfect, and though all European countries have felt the burden of taxation since the war, it seems as if Turkey had followed the old haphazard method which secures the maximum of irritation with the minimum of income, and puts the burden on the very shoulders that least can bear it. It is a pity that they have not followed the example of Persia in appointing a foreign financial adviser. Foreigners who are well qualified to judge, and are most desirous of Turkey's welfare, are afraid that the heavy incidence of taxation on production may endanger the stability of the present régime. Yet in spite of all the things that move the foreigner to laughter or to tears (according to whether his feeling for Turkey is one of contempt or of love) all observers are agreed that humanly speaking the only hope for Turkey is a continuance of the present régime for a long enough period

to consolidate the gains and to eliminate the worst of the mistakes.

One's hopes for Turkey's future are raised and lowered alternatively with each event of contemporary history—one day the settlement of the Ottoman Public Debt, the next day the failure of the harvest in Anatolia—or with each experience of Turkish mentality in daily contacts—at one moment receiving most courteous attention from a Turkish stranger, at another moment being deliberately cheated of one's change by a Post Office official. The result is that the optimist or the pessimist can each marshal a sufficient array of facts to prove his case; and the observer who tries to be unbiassed dare not prophesy a day ahead or utter the simplest generalization. As an example of this difficulty one might quote from one of the best and most recent books to be written on Turkey, Count Ostrorog's lectures delivered in June 1927, entitled "The Angora Reform." At the conclusion of the last lecture he asks the question whether the laicisation of Law and Justice will entail the decease of Islam. He answers No, rather emphatically, even expressing the opinion that this laicisation may "become the starting point for an important renewal of Islamic thought." That that may yet come to pass is of course possible, but the main argument he used has already since he wrote been destroyed, for he said, "The Turkish reformers purposed to organize things of this lower world according to the standards of modern civilization; but, it is worth while to repeat it, they at the same time most solemnly asserted that Islam is the State religion of Turkey." With this example before me, I am deeply conscious of the danger of generalizing on the present condition of religion in Turkey and its future. And yet I feel that an attempt must be made to gather up the evidence on these most important topics, even if it is impossible to reach any satisfactory degree of certainty.

One day some residents in Constantinople were looking round one of the mosques, and after the prayers were

over they entered into conversation with the old *hoja* who had been leading the prayer. He put his hands together in the attitude of one who is shielding a flame from the wind, and said, "We are trying to save this lamp from the wind that is raging all round." However zealous one is to bring the knowledge of Christ to Moslems, one's heart goes out to the few old folk, and here and there some younger men or women, who still come to the mosque to pay their devotions, and thus keep alive the lamp of the spirit. It is difficult to say how far there is still any outward observance of religious practices. Recently I visited four of the principal mosques of Stamboul in the course of a morning, and counted in all only five persons engaged in prayer. At Eyyoub, a village just outside Stamboul, there are generally several men and women at prayer; and at the Bairam services this year the crowds in the mosques were rather larger than in the last two or three years, though of course nothing to be compared with what they were a few years back, or with the enormous gatherings one sees in India. I have not had the opportunity of visiting other towns and villages of Turkey, but there can be no doubt that religious practices are observed more there than in Stamboul. Yet even there the influence of the centre must be felt. One villager, who was asked what he thought of some of the changes, said that he supposed they were all right, as the *hojas* said so. An order has already been issued that all superfluous mosques are to be closed, and this is defined as meaning mosques nearer than a hundred metres to another, but I have not heard whether the order is yet being carried out. An intelligent young Turk said recently, "All the mosques will be closed soon," and though that is not likely to be a true prophecy, it shows the direction in which the minds of the younger generation are turned.

Wandering amongst the old-world bazaars of Stamboul one feels that one is still in the Orient, until one examines the goods for sale and finds them mostly cheap

products of the West. Here one found an old Arab book-seller wearing a cloth cap all awry, as if to say, "If I must wear the beastly thing, I won't wear it straight." His face brightened up as he was addressed in Arabic, but in reply to a question he said sadly, "Yes, these are all Arabic and Persian books, but there is no sale for such things today." It is almost impossible for the faithful few to keep the old religion alive, for everything is against them. The schools where children were taught the Koran are all closed, and most of the divinity schools where *hojas* were trained; and if the present régime continues for a decade or two there will be scarcely enough young *hojas* to replace the old ones who die, and the people will hardly know enough of the Koran to say their *namaz*. The only hope for Islam in Turkey is reform, and one looks in vain for signs of its coming. There is talk in unofficial circles of introducing pews and music in the mosques, of allowing the men to retain their shoes, of having the *namaz* in Turkish, but all these are outward things, and there is no sign of any spiritual awakening within Islam, of any prophet like al-Ghazzali, or even like the late Sheikh Muhammad Abdu of Cairo, who could combine new thought with the old. One is reminded of the words of the Old Testament prophet, "I looked and there was none to help; and I wondered that there was none to uphold" (Is. lxiii. 5).

In the spring of 1928 a Moslem judge from Calcutta visited Constantinople, and gave a number of lectures to schools and other institutions, in the course of which he tried to persuade his hearers to take steps to produce a reformed Islam. A committee was actually formed with the idea of carrying out the sort of programme he had in mind, but as far as one has heard at present there was but little support for the proposals, and little likelihood of anything coming of it. It is said that the lecturer was much disappointed with the lack of response; and one is inclined to think that the only people who still hold

Islam dear are afraid to attempt to reform it, and only dare to cling to it as it has existed through the centuries. It was apropos of these very proposals for a reform of Islam that a Turkish lady, educated in the West and a zealous supporter of the reforms, said to me, "We are not Moslems now. We are waiting to see whether any other country will produce a reformed Islam." The significance of that remark can scarcely be exaggerated. It means that Turkey, which in material things is trying to lead the way for the rest of the Orient to follow, is spiritually bankrupt and must follow others. Its days of leadership of the Moslem world are ended.

In 1926 there was published in Turkish a book by Abel Adam called "The Book of Mustafa Kemal," of which Prof. Levonian says, "Among the literature published in Turkey since the revolution in 1918, I believe there is no book equal to this in showing plainly the fundamental ideas moving the events in the country and inspiring modern Turkish leaders" ("Moslem Mentality," p. 48.) In this book, if anywhere, one would expect to find the modern Turkish outlook on religion. What sort of reception has it had in other Moslem countries? A review appeared in 1927 in *The Indian Social Reformer*, one of the most forward-looking Indian journals, edited by a Hindu who would gladly see a rapprochement of the mystic elements of Hinduism, Islam and Christianity. In such a journal one might have expected to find approval of Abel Adam's book if it really represented an attempt to reform Islam. But the reviewer could find nothing to praise in the teaching of the book on religion, nothing to recommend to Indian religious reformers, because, in the reviewer's opinion, India needed religion, and Abel Adam made it clear in his book that he had no use for religion. It should be mentioned that a department of theology has been opened in the University of Stamboul, but one gathers that it is chiefly occupied with matters of antiquarian interest, and such subjects as psychology and philosophy,

and has shown no signs of being a real religious centre.

The attitude of the present Government towards religion is clear and easily understood. Islam has been a bond which has held Turkey in the past from progress. The basis of learning has been the Koran and its commentaries and the Hadith, binding each generation with the shackles of earlier and less instructed days; and the source of inspiration has been an Arabian prophet and his book. Europe has progressed, because it has not been bound with such shackles. The part that Christianity has played in the progress of Europe is belittled; indeed it is commonly supposed that European progress has gone on in spite of Christianity rather than because of it.

As far as Turkey is concerned Christianity has been the cause of disruption, for it has been the religious difference between Turks on the one hand and Greeks and Armenians on the other that has made it impossible to absorb the latter groups into the nation. Thus it is not only Islam, but all religion, that falls under condemnation in so far as it interferes with the affairs of state. The disestablishment of Islam was the logical result of these ideas, which also govern the attitude of the Government towards other religious systems. Three examples of this attitude are worthy of attention. Constantine, the Ecumenical Patriarch of the Orthodox Church, was expelled at a moment's notice in January 1925, on the pretext that he was an exchangeable Greek under the Lausanne Treaty, and his place was filled by the present Patriarch, an extremely aged and feeble man who could not possibly exert any political influence.

Secondly, the Vatican decided in July 1928 to remove the Armenian Catholic Patriarchate from Constantinople to Beirut, and the diplomatic correspondent of the *Daily Telegraph* said, "These changes have been rendered necessary by the intolerant attitude of the new Turkey towards all Churches."

Thirdly, in April 1928, the American school at Broussa was closed and some of the teachers sentenced

to a nominal punishment on the alleged ground of disobeying the regulations of the Minister of Education. The accusation was that the teachers had engaged in Christian propaganda, but this was not mentioned in the sentence because the lawyer for the defence had shown that actually there is no law on the statute books against religious propaganda. The only things actually forbidden by law are compelling or allowing non-Christian children to attend Christian prayers or instruction, neither of which had occurred. It is clear that the attitude of the Government towards religious bodies is prompted by political considerations. There is apparently no attack on religion as such, or on morals, and the Government is quite indifferent to a man's personal religious beliefs.

It will be seen that in spite of the religious freedom that stands in the Statute Book, any organization working for the propagation of Christianity labors under great difficulties. Even the Y. M. C. A. and the Y. W. C. A. find their hands tied in the matter of their religious influence, and there is no doubt that, for the present at any rate, any religious propaganda must be done by individuals unconnected with any institution. Fortunately it is permissible to publish and sell Bibles in shops, though not generally by colporteurs; and it is worth noticing that the sale of Turkish Bibles in Constantinople has greatly increased this year (1928). Some people attribute this increase to the interest in Christianity stirred up by the Broussa trial. Also fortunately foreign books may be imported and sold freely in shops; and even books criticizing Turkey are not stopped. But there are very severe restrictions on the production of Christian literature in Turkish.

After reciting all these difficulties in the way of sowing the seed, we come to the all-important question, "What is the soil like on which the seed is to be sown?" The prevailing attitude is undoubtedly materialistic, and, rightly or wrongly, the Turks believe that in adopting

this attitude they are adopting the spirit of the West. But apart from the attitude of the Government and of the majority of the people, are there any indications of a favorable reception of the Gospel? One thing appears to me worth mentioning, because it has come to me from two distinct sources, and that is that some Turks, in looking back to their ancient history before they accepted Islam, have noted the fact that some of the Ottoman Turks in Central Asia were Nestorian Christians. One highly educated Turk said to me, "We were Christians once." Another Turk said to an English lady, "We were Christian once, and who knows whether we shall be again?" In neither case, so far as I could gather, was there any personal inclination towards Christianity; but both were prepared to envisage the possibility of a Christian Turkey.

One day in 1928 in the depths of Anatolia, when the rains were long overdue and the Turkish peasants were getting anxious for their livelihood, they recalled how in former years their Greek fellow-villagers had gone out into the fields with their *ikons* and prayed for rain. Since the Greeks had been turned out of Anatolia the Turks had had to learn to do many things for themselves which had formerly been done by Greeks; they had had, for instance, to learn to bake their own bread, and build their own houses, or do without. And so that day they learned to do a new thing for themselves, they learned to join together in prayer from the heart, and they all crowded out into the parched fields and prayed for rain. Not long afterwards the rains came in abundance. The light may enter in with that answer to prayer.

There are a certain number of private inquiries about Christianity, and some of these are pursued with great seriousness. The greater number of these inquirers approach the problem from the materialistic standpoint. They do not advance arguments from the Islamic standpoint, and are generally speaking unacquainted with the contents of the Koran. For this reason the missionary

to Constantinople must be prepared to meet such difficulties as he would find in any large English or American city. He must, of course, speak Turkish. Arabic and Persian are of no use to him now, and Islamic lore very little. In fact, at any rate as far as Constantinople is concerned, this must no longer be regarded as a Moslem field. And, as said above, the work must be done by individuals unconnected with any institution. Missionary institutions are holding on in the hope that before long the disabilities under which they labor may be removed; but the price is heavy, for the only condition of their remaining is that their members remain silent about the very things they regard as most important, and for which they felt the call to the mission field. On the other hand, anyone who has had experience of Church problems in the mission field knows that individual work cannot carry the gospel very far, for the gospel is a social message with social implications. The would-be convert, much as he may be attracted by the life of some Christian individual, wants to know how Christianity works out in human and Christian relationships. This will especially be the case with those who have come out of Islam, for Islam affects every detail of human life.

Now in a country where there is no indigenous Christian Church the would-be convert does not expect to see as yet the full working of Christianity in society. He only expects that the little group which he joins will so develop as to put Christianity into practice in every department of life as soon as the size of the community permits it. But in a country like Turkey, where Christianity has existed throughout the centuries, the would-be convert looks to the existing Churches to know what Christianity is like in its actual workings. It may be that he will be much more attracted by a form of Christianity which is new to his experience; and herein lies the tremendous opportunity of Protestants and Anglicans, and more especially because Turkey is looking increasingly to England and America as the source of her cul-

ture, and is likely before long to adopt English as the chief foreign language. But at the same time the would-be convert cannot be unmindful of the Christian bodies which have been longer settled in the land; and a great responsibility lies upon the Orthodox, the Armenian and the Roman communities of showing forth an example of Christian life and conduct. For while a Turkish convert would naturally prefer to join a group which was not associated in his mind with a race with which there has been age-long political antagonism, he might easily be hindered from accepting Christianity of any brand by seeing in the ancient Churches of the East what he would suppose to be the inevitable fruits of Christianity.

The moral of all this is that the efforts of missionary societies should not be restricted to building up new Christian communities, but should be directed towards promoting such friendly intercourse with the ancient indigenous Churches as may result in their reformation from within. From friendship there may later on develop coöperation, and from coöperation reunion. But while that further goal may yet be distant, the working towards it will be of inestimable value in presenting Christianity as the full and final expression of God's will for mankind. We may be sure that the new Turkey will not be as a whole won over to anything less than a world-wide Christianity freed from all traces of racial particularism.

*Northampton, England.*

L. E. BROWNE.

## THE MIND OF THE MODERN MOSLEM IN INDIA

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We publish in Calcutta a little paper called the *Epiphany*, whose object is to set forth the truth of Christianity to Hindus, Moslems and other non-Christians. It is written in English, and has a weekly circulation of some seven to eight thousand copies in all parts of India. The plan is to have a leading article explaining some point of Christian doctrine or practice—often a lecture that has been given by one of the missionaries. The body of the paper is devoted to the letters of correspondents who write to support, oppose, or inquire further about the teachings of the paper; and then on the last page, which is always the most popular, there is a string of condensed questions, briefly answered, on religious matters. The paper has now been published more than forty years and has, as its circulation shows, a considerable popularity among the English-speaking inhabitants of the country.

The Editor of the *MOSLEM WORLD* has suggested to me that if I were to analyze the issues of the *Epiphany* for the last five years, it should throw some light on the present state of the Moslem mind. Of course, it must be remembered that Moslems form less than a fourth of the population of India, and owing to their backwardness in education, the proportion of English-speaking Moslems to English-speaking Hindus is a good deal smaller than that, so that it is not surprising that the questions and letters of Hindus should tend to monopolize the paper. There is, however, no such intention in the mind of the Editor, and we are just as glad to publish the letters of Moslems, and to answer them to the best of our ability, as we are to deal with the questions of Hindus. Un-

fortunately, however, we have not in our mission at this present time anyone who knows Arabic or has made a special study of the Mohammedan controversy, so that it must often be evident to the expert that our answers are not inspired by that fulness of knowledge that is necessary in order to produce conviction. This is a defect that we hope to be able to remedy in time.

Let us compare first the actual numbers of letters from Hindus and Moslems respectively during the five years.

In 1923 there were from Hindus	100,	Moslems	35
In 1924 there were from from Hindus	139,	Moslems	88
In 1925 there were from Hindus	60,	Moslems	89
In 1926 there were from Hindus	64,	Moslems	15
In 1927 there were from Hindus	62,	Moslems	39

This is interesting because, apart from the unaccountable drop in 1926, it shows a steady increase in the Moslem correspondents from the proportion of 1 to 3 in 1923, to 2 to 3 in 1927, and this increase is reflected in the number of subscribers. Even the lower proportion is higher than the percentage of Moslems in all India, but against this it should be remembered that Bengal is one of the few Indian provinces—Punjab is another—where Moslems are in a majority, and though the *Epiphany* circulates throughout India, there is naturally a tendency for the greater number of readers to be found in the province where it is published.

But apart from the mere question of numbers, we can perceive in the writers a growing intelligence, and a deepening interest in topics outside those of mere sectional controversy. I used to say that anyone who was fortunate enough to possess a copy of Tisdall's "Mohammedan Objections to Christianity"—now out of print—would be able out of those two hundred and twenty-six small pages to answer any question that would be likely to be put to him by a Moslem. The corruption of the Bible, the doctrine of the Trinity, conceived in the grossest possible way, the fancied prophecies about Mohammed in our Scriptures, and a few other such topics, succeed each other in wearisome iteration. No matter how

often they were answered they always cropped up again, and there was never the smallest indication that any Moslem was in the habit of thinking for himself or doing anything but repeat the parrot-cries drummed into him by his teachers. We still have to go on answering these questions, but there is now sometimes a note of criticism of their own customs, and a suggestion that perhaps all things are not for the best in the Islamic world.

In May 1925, a writer, who signs himself Abdul Aziz, complains that his religion knows no elasticity in adapting itself to modern progress. "I specially appeal to my fellow religionists—the doctrines of unity, universal brotherhood and things like these should be learned from the Koran—but *its political and social teachings must be substituted by modern ones.*" This writer hails from Dacca. Another calls the Moslem law of inheritance a bad law! "The sooner this evil and debased practice is rooted out from our society the better for us." Another begins his letter, "I am very much moved at the gradual downfall of the Mohammedans." Toward the end of the same year a Moslem lady takes the field. We copy her letter in full together with the editor's comment:

"DEAR SIR,—I am a girl getting English education at home. I am now an undergraduate and I have spent my life more in studying Islam. I have come to the conclusion that Islam is not a suiting religion to us. Our father, a venerable man though, does not hinder us in our due freedom, rather often encourages us to partake in the Sunday sermons delivered in nearest mission, yet I am tired of the Islamic tenets, that have laid the female status too low beyond standard. For one and the same crime harsh punishment is inflicted on women while on men it is not. See too the injustice of Islam; we are given half the share of a brother. What's our fault in this—and *even* then we would not be allowed to earn ourselves. We will not be imparted high education as the boys are imparted, rather we shall be confined within the four

walls of the house; so that we are checked from the free natural enlightenment. We are weak and delicate bodied admittedly, and growing weaker day by day, still we are not allowed to come and go out of the house. What a sanitorium an Indian house is, is an open secret, where there is no proper arrangement of light and air. We have no place in society, neither in politics nor in any religious rituals. In fact, for what God has created us we understand not. Are we simply made to quench the lust of men? We have no voice even in marriage—our parents are our sole masters, they do us whatever they like. They may hand us over to anybody they choose, as if we were chattels. Indeed we are nice present to both who bestows and who receives. Take my own case, for example. I was married when I was a mere child not more than ten years of age and my bridegroom was a man of fifty, quite ignorant and utterly illiterate. My consent was never taken, rather, I, in spite of the Indian custom of brides being silent, flatly refused to give my hands to him. But alas! not the slightest heed was paid to me. I was married and married with the old—older than my father himself. Quite contradictory was the case of my sister, seven years older than me, was married with a boy of fifteen. Now judge; how can we not go astray? My husband was not satisfied by me nor he satisfied me, yet for the fashion's sake he kept many concubines. Recently again he has married a girl of my age. I now believe he would make the number complete. Besides these what justification has he to accord me harsh treatment. Woe to the girls who are sacrificed by the hands of their own parents, and curse to the parents who sell their daughters, for wealth and pride, I like not to remain with him any longer nor I like to be Moslem any more. I even damn the religion which justifies such an insult toward the feminine folk. Should I not prefer death than to lead a dishonorable life? I have written several letters to the Editor, *The Light*, Lahore, who challenges to be advocate of Islam, regarding our grievances, but they instead

of giving satisfactory reply kept continually silent. I attributed it to their missionary prejudice. I like to be converted, but I fear if I embrace Christianity I shall be confined in the strict *purda* and other members of my family would make mouth at me. I cannot be Christian so long I have no shelter other than my own home. I believe there are many such girls and ladies who undergo the same difficulty as myself. I hope to be excused for my outspokenness, for I cannot refrain from being frank.

Can you make any solution, dear Editor? If so, when you will, please.

Yours faithfully,

MRS. I. M."

"This letter is written by a Moslem wife who gives her address, which for her sake we have thought it prudent to omit. We wish indeed that we could help her and thousands of her sisters in similar melancholy plight; but until the men in India who profess Islam awake to the reality of the situation, as they seem to be doing in Turkey, and refuse to be bound by the law of the Koran as regards marriage, we see no hope for her and them. The pretence that Islam raises the status of women is bitterly exposed in this sad letter.—ED., *E.*"

Such a letter could only have been written in India a few years ago. Of course it evoked replies which generally took the form of admitting that social customs were bad, but that is not the result of Islam. One, however, more honestly takes his broad stand firmly on the Koran and refuses to budge an inch—"let the foolish Turks do what they like to do."

On the subject of polygamy a curious line is taken. Some boldly claim it as an excellent practice of Islam, while others try to prove that it is not really sanctioned. The former appeal to the superfluity of women in the country—an argument which is flatly disproved by the census statistics.

On the whole we should say that, so far as the evidence of our little paper goes, there seems to be a con-

siderable intellectual awakening among the Indian Moslems, and, in some quarters, a genuine spirit of inquiry after religious truth. We have reached such a tide in our affairs as requires to be taken advantage of by the different missions far more vigorously than it is at present.

*Oxford Mission House, Calcutta.*      E. F. BROWN.

## AN ENGLISH SHIAH KORAN COMMENTARY

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[There is great activity at present among Indian Moslems in providing new translations of the Koran. Not only are there twelve Urdu versions in circulation and four English versions produced by Moslems; but "The Holy Quran Publishing Office" opened by Maulvi Mohammed Yakoob Chishi Sabiri & Son, in Bhendy Bazaar, Bombay, issues editions in Marathi, Gujerati, and Hindi. At Peshawar we found a Sindhi translation on sale, and also the first part of the Koran in Pashtu. At Lucknow A. F. Badshah Hussain, B. A. of the Shiah Theological School (Madrasat-ul-Waezin) has issued the first part of "The Holy Koran with commentary in English." As an example of present day Shiah theology and interpretation we reprint *the Fatiha* section verbatim.—Ed.]

### SURA I

#### FATIHA, OR THE OPENING

(7 VERSES WITH BISMILLAH.)

*In the name of Allah, the God of Mercy, the Merciful*  
(R.)

1. All praises to Allah, the Lord (Rabb) of all the worlds.
2. The God of Mercy, the Merciful.
3. The Master on the day of Judgment.
4. Thee (only) do we worship and Thee (alone) we seek aid from.
5. Guide Thou us on the right path.
6. The path of those Thou hast favoured unto—  
Other than those Thou hast been angry with, and not those who go astray.

*Bismillah.* This verse precedes and opens every Sura of the Koran except the 9th, and is, according to the Shiahs, a part of the Sura to which it is attached. Hence in the daily prayers having read this verse with a particular Sura in mind, it is not held permissible to change the Sura, regarding it as a common introductory to all. The Sunnis commonly hold it to be a distinct separable verse—no part of the Sura to which it is attached, hence

they do not usually read this verse in prayers. But as we learn from the great commentary of Fakhruddin Razi several of the great divines of the Sunni sect hold the same view of it as the Shiah. That this is part of this Sura at least appears in the Koran. "We have sent to thee seven of repeated verses *mathāni* and the great Koran" (15:87). The seven repeated verses are recognised by all to be those of this Sura read twice in each prayer as our Lord Ali pointed out. The rhyme shows the number of verses in seven by inclusion of this verse in it. According to a tradition of our Lord Ali the revelation of a new Sura was indicated by this verse preceeding the main revelation.

The invariable introduction of every Sura with this verse hardly calls for justification. Every holy and virtuous act must begin in the name of God and in a conscious spirit of obedience to His will and seeking His pleasure and mercy. This uniform practice of the Koran serves chiefly to emphasize this teaching of cardinal importance. It is a matter of principle—not so much of any particular purpose. Hence it has been said that all that is contained in the Koran is contained in this verse—the true realization of God and consciousness of our relation to Him being the Alpha and Omega of all religion. In a word the object of placing this verse in beginning of every Sura is to prepare the mind for a deep consciousness of God which is indispensable for reading the Word of God and must continue at least as long as one is busy in it. That the Holy Name of God has wonderful efficacy is a thing that must be obvious to every religious-minded person and, as such, it is true that the Imams have taught that for success, etc., every act (rightful, of course) should be started with the Holy Name of God. But to assume that this is the purpose here, and to argue thereon, as some lower order of critics do, that the Koran is the work of a creature, not of God, is, to say the least, gratuitous and hardly calls for refutation. They suggest "For the guidance of the people" instead. A hundred

other introductory phrases might be suggested suitable for different parts of the Koran. It does not take much reflection to see that the Blessed Name of God is the most comprehensive formula for all that is holy, pious and good and covers all that the Word of God is meant for—guidance being only one of its manifold functions and purposes. So ‘in the name of—’ has the widest all-comprehending implications—‘for the sake of,’ ‘to the service of’ and so forth, as no man with a taste for literature can fail to see.

“*Allah.*” This is called the *Isme Zat*, the name having reference to the pure Being of God—the Eternal, Infinite, Necessary Being, the Creator and Sustainer of all Existence. The other names, called *Asma-ul-Husna*, Surat, 59:24 are all appellative and describe Him in relation to, and His ways of dealing with, His creatures. Of these the most important and comprehensive is Benevolence, which is higher than justice, justice being nothing more than strict conformity to the principle and courses (of Benevolence) determined from all Eternity. (See my Principles, or Islam in the Light of Shiaism Chap. 2.) Hence the special mention of Rahman and Raheem here in preference to the other numerous appellative names.

“*Rahman*” and “*Raheem.*” These two names mean much the same thing “Merciful,” the former however is used only of God—never of anything else. This was so from pre-Islamic times. Thus this word in its original connotation extended only to that much of God’s Benevolence as could be observed by unaided human experience. It was, therefore, more of Benevolent than Merciful in its true significances. Unaided by revelation, the world knows so little of God’s Infinite Mercy and Providence that many are led to deny it altogether, and making the Law of Karma an inexorable law of nature, consider even forgiveness of sins an impossibility. So to supplement to and intensify the meaning, the other appellative Raheem was superadded and this gives us the

far wider expectation we have from true faith in God both in this life and in the next. This word, therefore, has special reference to spiritual matters—its full realization will be in the life to come. Hence according to a tradition of the Prophet “Rahman has reference to this world and Raheem to the next.” (*Safi, in loco*) this does not however mean that the two worlds are wholly different, and God’s whole character does not and cannot appear in this temporal world. God is One—the same in this world and in the next, and the next life is only a continuation of this present life. Only the vast extent of God’s benevolence and mercy (which will be fully patent in the life to come) is perceivable in this life only by adequately spiritualizing it. Hence, we see that those who have sufficiently raised themselves to the higher life by faith in and devotion to God attain to the power of working miracles, and the earnest prayer of even the humblest creature is responded to with special providences. All these are mere impossibilities to the purely natural philosopher, who sees nothing of Raheem in the impersonal God he acknowledges.

Verse 1. “*Hamd.*” There is no English word which gives the full and exact connotation of this Arabic word. It has been translated “praise” but it is praise permeated with a sense of gratitude and thankfulness. For thankfulness proper the word is *shukr* but like the English word it implies gratitude for some favour shown to the self. *Hamd* is quite impersonal. It is thankfulness for all that is good and gracious, to whosoever benefit or advantage it may be. Hence the idea of admiration involved in it. For admiration proper the word *madh* which (unlike *hamd*) is used both for animate and inanimate objects, and so is used of things of beauty, value, etc., without necessarily implying that the existence of the qualities admired depends on the conscious will of the object—the only thing that commands real respect or admiration. God deserves to be praised, not merely because He is an infinite, all-powerful Being, but because

He has imposed the principle of Mercy on Himself vi: 12, (*Kataba 'ala nafsihi ar-rahmat*) and while absolutely speaking, no creature has any right against Him, He designs and provides for the increasing happiness of all.

The particle *al* used for all-comprehensiveness is noticeable here. All praise of thankfulness is due to God—meaning that none else deserves it except in a secondary way. Whatever grace and favour one is able to show to another is ultimately derived from Him, so is the disposition to do so due wholly to His Grace, and also the capacity of one's enjoying it is also a matter wholly of His grant and bestowal.

Some scholiasts taking the particle *al* here to signify perfection, argue in a curious way that faith is the direct gift of God so that unbelievers have nothing to blame themselves for their unbelief. Faith, say these wiseacres, is the highest good. If this is the creature of man, then he, not God, is deserving of the greatest praise. They never reflected that intellect within and spiritual guidance without, on which faith depends are far higher gifts than faith which is but an outcome of them and without which it would have no meaning. It is also argued that if this were not so we could rightly thank God for our faith as one of His blessings. This is the same miserable pleading put another way and the reply is the same.

"*Rabb*." Again there is no exact English equivalent for this word which is here translated "Lord." The main distinctive idea in *Rabb* is one who nourishes, sustains, protects. Mere Lord or Master does not suffice. The main thought, therefore, is that all in creation depend as much on God for their well-being, preservation and development as they depend upon Him for their existence. Hence the preference of this word to *Khaliq*, creator, or *Malik*, master, in this verse. Creatorship is already given in the very name Allâh gone before, and as for mastery the word *Rabb* gives it in full, if it is not already implied there. The best translation of the word would be Fatherly Lord.

“All worlds.” All universes, known and unknown. The word is clearly indictatory of plurality of worlds, and existence of like forms of creation on other worlds than ours; else the word “*Rabb*” used for all worlds would lose much of its significance. It is also the word of the widest application covering all possible forms of collective existence, organic and inorganic, physical and mental, temporal and spiritual, this world and the next.

Day of Accounting or Judgment. So it is meant specifically here. But the word used is noticeable. Why is it preferred to *yaum-ul-hisab*? It is also pre-eminently a day of Faith, the day when the whole of spiritual truth, the whole expanse of spiritual world, which we now believe only by faith will be laid bare before our eyes. God will be Master—the sole Master-pre-eminently on that day—so as to be patent to everyone, not as in this world, when the world is so blindfolded by His rigid scheme of natural causation that His existence even is doubted by many. It is this pre-eminence that is brought out here—not that He is not the real Master of this temporal world which is already given in the word “*Rabb*” used for it in the preceding verse.

Since it is pre-eminently a day of reckoning or judgment, the lower type of critics, who wish to say something on every verse of the Koran, ask if God does not act justly or does not judge on other days. Is it needful to ask in reply, whether the reservation of a particular day for awarding full reward or punishment exclude this, or would it in itself go against justice? Nay, would it be possible and just (except on divine fore-knowledge) to give an action its full merit of reward or punishment till its whole set of consequences in the endless future have come out and been measured\*? Would the world as a scheme of trial for man exist in the face of such immediate punishments and rewards? Indeed would the world exist at all as it is, in the midst of such punishments and rewards. We cannot digress further to show the necessity

\* For the seriousness of an action is to be measured by the intention and by the consequences.

of a future day of judgment but we ask whether the theory of transmigration as ordinarily conceived does not also reserve a particular time for the award of punishment and reward for the actions.

Again, as has been pointed out before, the next day is only a continuation of this present day and is no way wholly distinct from it. So the prophet says, "Reckon yourself before ye are taken to reckoning and weigh your deeds before they are weighed for you," "showing" as Tafsir-e-Safi says, "that it behooves every one to finish with the reckoning and weightment of his actions in this life so that he may not need this to be done in the next; and so do those who are truly wise try to do." It is since but few try in this life to realize the enormity of their sins that there is need of a further day when they will be able to do so. They do not have a conception of the value of their virtues either.

Verse 5. This verse has been rendered by some with a slight change of meaning:—Guide us to the right path; or Show us the right way. The words are of the widest application but all senses apply equally. A true believer has to pray as much for this as a man who is groping in the dark about the truth or is only an initiate in Islâm. Even if the right path be restricted to matters of doctrine, it is obvious that the higher spiritual truths which are taught in Islam are so far above the intellect of the greatest and most advanced minds that it would be folly for any man to think that he has the whole truth, and understands and realizes it perfectly. For the finite mind of man there is never a completion to the understanding of divine truths. Guidance in this respect is the grace to enable us to understand the higher truths perfectly. Ignorance of these is, in some measure, a swerving from the true straight path. Then, owing to historical reasons it is only a part of the true teachings of Islam that have come down to us and that too through sources not immune from error. Much that we receive as the true Islamic teaching we receive only to the best of our

knowledge; hence, as is well known, Our Lord, the Mahdi will change much that we hold to be sacred tradition, so much so that many will have the presumption to anathemise him on this account. Guiding in this respect is helping us to correct errors or to find out new truths.

But the straight path in the verse has not the chief reference to matters of doctrine or religious knowledge. Man is man, and his rational element is always liable to be swayed by emotions and passions affecting his moral character, dragging him into sins, and thus taking him away from the straight path. At least they become a source of interruption and make constancy in devotion and obedience impossible. For a time at least man wanders away from the straight path. Intellectually too, these give rise to prejudices affecting his capacity to receive truths in face of evidence and also making him incapable to receive higher spiritual illumination. Guiding in this sense is bestowing the grace to strengthen the mind to constancy in following the right path.

All this comes mainly under the ordinary sense of guidance in the sense of direction. But in the Koran the word is chiefly used in the higher sense of spiritual assistance, enabling a man to reach his destination in the spiritual world. Thus this guidance on the straight path is frequently spoken of as a matter of grace to the prophets. See Sura 37:3. The right path in this sense is spiritual attachment to the Prophets and the Imams; and thus it is easy to understand how in the traditions the right path is identified with our Lord Ali. This will be more fully explained in note to Sura II. 1 and other verses; but meanwhile it must be obvious that an essential requisite for following the right path is intense love or fascination for a type of character which should be the highest we can conceive.

*"An'amta 'alaihim."* Not favored merely in the English sense but favoured with gifts. The Arabic word implies active blessing. What are these gifts and who are those so favoured? Manifestly it cannot be ordinary

temporal gifts, or the straight path would be the impious ways of the most wicked men of wealth and power, of whom there are so many in this world. This is absurd enough, and with equal show of reason might one argue upon the words to absolute wilfulness. Clearly it is some special spiritual gifts and it is some particular persons, who having been so favoured have worked out a path which we are sought to seek and follow.

If anything remains to make the suggestion complete this is supplied by the subsequent words, which show that they are such that they never go astray or do anything that could incur displeasure of God. The gift, therefore, is the gift of mental and moral perfection to the point of incapacity for sin or error. This passage, therefore, teaches that for salvation we should seek to follow the guidance of such persons only as have attained to this degree of perfection. But to know such persons is insufficient; the direct instruction of God is necessary, for immunity from sin or error is a negative matter which can never be known without Omniscience.

It is, therefore, clear that the path referred to is the path of the infallible Prophet and the infallible Imâms after him, and it is they who are meant with those favoured of God in this verse. This is clearly stated in Sura IV:71 "And whoever follows God and the Prophet—it is these who are with those whom God has favoured unto—the prophets, the testifiers, the martyrs, the pious—an excellent companionship they have."

Hence the various comments of the Prophet and the Imâms which show that it is the Shiah that are meant by the words, "Those thou hast favoured unto," and the other sects and all other creeds come under the category of the succeeding words. The Jews are the type of people who consciously and wilfully reject the truth and sacrifice it to their tradition, and the Christians are the type of those who indolently fall a prey to their own imaginations without obstinate opposition to the truth. Hence these are sometimes said to be meant by these last two phrases.

Note that it is the path of the prophets that we are taught to seek for in this verse, or their spiritual companionship in Sura IV:71—not participation in their special functions. Yet the Ahmadi Community argues from here that “the gift of Divine revelation being one of the chief of them (Divine favours) can still be bestowed upon the righteous who follow the right way.”

Here we have the typical prayer of Islam. It begins with preparing the mind for devotion by recalling the infinite Majesty and Graciousness of God, and ends with prayer for grace for devotion. It is, therefore, both prayer and its realization in one, for the devotion sought for is already attained in part at least. All the well-known prayers that have been left to us by the Imams are designed on the same ideal and hence their characteristic efficacy is creating the spirit of devotion in all minds and at all occasions.

Again notice, by using words of the widest implications, this brief Sura of seven verses covers the entire system of Moslem theology; one has only to reflect seriously over the words and he has the whole spiritual system laid bare before him. Finally, from a literary point of view we notice an artistic correspondence of the later petitionary and the former hallelujistic portions. Thus “Thee do we worship” corresponds with Allah, worship being due to God as supreme being. “Thee we seek aid from” corresponds with “*Rabb*” (see the force of the word *Rabb* in the note above). “Guide us in the right path, the path of those thou hast favored unto” corresponds with *Rahman* and *Rahim*. The last words in which error is sought to be avoided harmonise with the epithet of God as the Master of the day of judgment. Such an artistic arrangement is called *Laff-o-Nashre Murattab*, designed by Persian poets centuries after the Prophet’s time, and by them too used only for sounds of words—not of their spirit and sense.

## DIFFICULTIES IN PRESENTING THE GOSPEL TO MOSLEMS

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That there are special difficulties for mission work among Moslems probably all will agree to, even the Moslems themselves. In a country like Syria at any rate they often tell us: "If you really feel you must preach Christianity to others, go to the heathen, we Moslems do not need you, and your work will never succeed among us."

Is it of any interest to examine the special difficulties for work among Moslems? In one way not, for our proclaiming the Gospel does not depend on big results or quick progress, nay, we might even say, the greater the difficulties the greater our effort. But in another way it is of great importance for the Church and the missionary to know the special difficulties, and to examine whether they are due to misrepresentation of the Gospel on the part of Christians, or to the misunderstanding of Moslems—in both cases they may be removed sooner or later—or whether they are due to the spirit of the Gospel conflicting with the spirit of Islam; in this latter case they will remain for ever.

Some time ago a group of missionaries agreed on the following expression of the special difficulties: "Lack of faith and love in the Christian Church; the insufficient number of adequately trained Christian missionaries; the absence in the indigenous churches of a spirit which at any cost is willing, ready and able to provide a satisfying spiritual home for Moslem converts; the deeply rooted self-satisfaction of the Moslem, the close-knit social and economic, as well as the religious, ties of the Islamic system; the lack of religious liberty in certain Moslem countries; the dread law of apostasy; and the

identification of Christianity in the mind of the Moslem with racial antipathies and with the political policies and practices of Western governments."

If this is a true expression of the difficulties, it is evident that the first three are caused not by Islam but by the missions themselves, or by the churches they come from and live in. And if we ask how long these difficulties will remain, the answer depends only upon ourselves and our churches.

Perhaps the last difficulty mentioned above may be referred to this same group, and still there is a difference. For when the cause of the difficulties first mentioned is removed, the difficulties themselves will have disappeared. Not so here. Even if Western governments would change their politics and practices and bring them much nearer to Christian ideals, even if racial antipathy would be totally denounced by the Christians of the West, even then the remembrance of days past would give material enough to keep Moslem minds suspicious. No Christians are making crusades in our days, nor wishing them. But the remembrance of the Crusades eight hundred years ago has still its effect on Moslem minds, and makes them suspicious of the missionary motives. This is a real difficulty: the suspicion of the Moslems towards the motives of missionaries. Everyone who has read Moslem controversial literature knows this.

Will this difficulty remain? It depends to a large extent on the reasons which Christian countries, churches (and missionaries) give for it, but perhaps even more on the Moslem mind itself, whether it will remain as it is mostly now, or whether it will follow the noble precept of the Koran: "dispute not, unless in kindly sort, with the people of the Book".

In close connection with this are some of the other difficulties mentioned above: the lack of religious liberty, the law of apostasy and the close-knit ties of the Islamic system. Will these still continue to be the hindrances they have been and are still in many places? Some

twenty years ago most people would have said, "Yes, as far as we can see, they will." But after what has taken place since, many would say now, "Probably not." And he who knows how to compare the ideas of this generation of Christians as to tolerance with the ideas of Christians only four hundred years ago, can easily imagine a Moslem generation with much more liberty than has been found hitherto. There is still very little real religious liberty in countries where Moslems form the majority, but there are many signs of changes to come, and it will be enough here just to mention the word Turkey.

No doubt some Christians—and perhaps some Moslems too—will say: This is only temporary, this is unreal, Islam will never change. But this conclusion might be too hasty and uncharitable. *Why not believe all things and hope all things?* Are these words of Paul meant only for Christians? Why not try and find all the high and noble thoughts in the Koran and present them to Moslems and Christians, instead of always in a grim, bitter and teasing spirit point to certain Koranic words which to us contradict those, and which the best Moslems explain in quite another way than we do? Is it wise, and is it in a spirit of love, for us to read out of the Koran or read into the Koran certain ignoble things if the best Moslems strive to get rid of those ideas? Have we done our best to know and to understand what the noblest Moslems have said and thought? We are longing to see the Moslems understand us and our motives, but what you want men to do towards you, do you the same towards them. Let us strive ourselves to know the Moslems at their best, and to help our fellow-Christians towards the same. One of my dreams is that the day may come when leading Christians and Moslems—and Jews too—will join in publishing an Arabic Magazine "The Religion," in which each would do his part not to dispute with the others but to give the best he and his religion has to give.

Now, if we hope that this difficulty of suspicion may

disappear from the Moslem mind—and if we do what we can to bring that about—still one difficulty is left, and to me it is the greatest, and the one that will remain the longest. In the above words it is expressed: the deeply-rooted self-satisfaction of the Moslem. I might express the same, seen from the Moslem point of view, by saying that Christianity proclaims the Cross. Islam has a unique position over against Christianity compared with all other religions. Some of the most interesting and most beautiful words of missionaries of our own days, when they speak of heathen religions and their holy books, are what they find there of thoughts preparing men for Christ. Some of them even give those holy books a place similar to the Old Testament in leading up to Christ. But what about Islam? Will the Koran ever be able to lead men towards the Christ of the New Testament? Islam is a post-Christian religion, and it has taken from the very beginning its stand towards, nay against, the crucified Christ.

There are other things in the Christian message that are stumbling-blocks for Moslems, apparently even more than the Cross. But sometimes the Moslem opposition is more against the expressions used than against the realities themselves. I am thinking for instance of expressions such as "Son of God" and "Trinity". If both sides show goodwill at any rate some of the stumbling-blocks will disappear. But as long as Christianity remains that of the New Testament, and Islam that of the Koran, the Cross will remain the stumbling-block. I am thinking here of the historical reality of the crucifixion, that Jesus really died on the Cross, and I am thinking of the significance of the Cross and its value for Christians, not of a certain theory of its explanation, but its place as the central point of God's salvation for men, and its place in the Christian life, its nerve and its ideal.

Some years ago I talked frequently with a Moslem Sheikh, one of those who are human enough to be willing to talk with a Christian missionary, even if they have

no inclination towards Christianity. We often talked about the Cross. Generally he brought historical, logical or ethical proofs against its reality. One day when I had tried again to explain to him what the Crucifixion means to me, he said: "I think I understand one part of a millionth of what you say, but I cannot agree with you. On other things we might agree, but my book prevents me here, for it says 'They did not crucify Him, and they did not kill Him.'"

He is right, as long as he believes in his Koran, the Cross is the stumbling-block. It was so for Jews and Greeks in the old days, it may be even more so for a Moslem, for his holy book tells him that the crucifixion is unreal. It seems that Gandhi's ideal is the Cross, but it is difficult to imagine that the cross may ever be the ideal of a Moslem. His ethical ideal is not humiliation, bearing the cross; his religious ideal is not the mystery of the cross, atonement or redemption; to him the knowledge of the right path is enough to get him to the end of it. Jesus said to the Pharisees, probably with a sad smile: "the sick, not the healthy, are in need of the physician." Christianity is the religion of the twice-born; but Islam has no room for the second birth. The Moslems are proud of saying that their religion is the rational, the natural religion. Christians will not and dare not use the word natural of their religion, for they look upon their own nature as poisoned, so they want more than a natural religion.

When a missionary speaks to Moslems, he often opens up with stories from the Bible that have some connection with the Koran, e. g. about the prophets, and they will answer him: "Our religion is just the same, we all know that!" This may be a help, a starting-point, but if you always hear this answer from Moslems, it means that either they have not understood you, or you have not told them about the heart of Christianity. It may be that Islam and Christianity desire the same thing: to bring people to God; but the two ways are entirely different,

and we cannot and dare not believe that all different ways lead to God's salvation. A few Moslems may believe so, as one venerable Sheikh said when he reproached us for doing Christian mission-work, "You should not preach to us, nor we to you, for both ways and others lead to God." We as Christians cannot and dare not say so, for we have read what Jesus said, "I am the way", and we have read what His apostles said, "There is no other name given under heaven whereby men are saved"—and we have in our life with Christ grasped some of this truth in experience.

The great and abiding difficulty for the believer of the Koran is, "Jesus Christ and Him crucified."

*Damascus.*

ALFRED NIELSEN.

## A CLINIC ON MOSLEM EVANGELIZATION

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The third Abbottabad Conference was in session September 17 to 21st, 1928. Those who have been instrumental in promoting the Conference are hopeful that it will become a permanent institution. The objective from the beginning has been "The Church and Trans-Jhelum Evangelization" particularly for the study of questions centering around the relation of the indigenous church to Moslem evangelization. The Conference is sponsored by the Rawalpindi Presbytery of the United Presbyterian Church, the Frontier District Council of the Church Missionary Society, and the Danish Pathan, and the Central Asia Missions, all bodies working in the Punjab north of Jhelum River and in the Northwest Province of India. The territory involved has a population of about 10,000,000 of which more than ninety per cent are Mohammedan. Most of the villages and districts are almost solidly Moslem, largely Pathan. The field for such a clinical study as is mentioned above is unrivalled.

At our conference the gratifying note was the realization that what was needed to tackle this problem was more Spirit rather than more machinery. Probably more than half the Indian members of the conference were converts. We had speakers who again blamed the Church for her indifference. It was good also to see the spirit of earnestness with which the pastors and church leaders heard the record of their shortcomings, and their willingness to get under the burden. Another interesting fact is that in the Frontier and Trans-Jhelum stations the baptisms of twenty Mohammedans and five Hindus were reported.

The situation among the churches here furnishes first-class laboratory material. The forces in the field are not

swamped with the dead weight of the mass movement population, as is the case in the central and southern Punjab. The Trans-Jhelum Church is composed of two distinct groups of Christians. One of these groups are well-educated, second and third generation Christians, with a sprinkling of Hindu and Mohammedan converts, teachers, doctors, nurses, evangelists, government clerks and missionaries, concentrated in the larger centres where there is missionary occupation. The other group is composed of Christian servants, largely sweepers from the mass movement area working in military cantonments and larger towns. They are under the disability of caste and of heredity occupation.

Since this Northwest Frontier of India is headquarters for the greater part of the Indian Army, and troops are posted in all the strategic and advanced Frontier Posts, there is a peculiarly widespread distribution of these groups of servants in sections along the Afghan frontier. Some of these sections are touched by no other Christian influence. The general feeling among missionaries working in this territory was, for a long time, fairly hopeless with regard to this Indigenous Church. Little was expected from the first group in the way of help in the evangelization of Moslems. As far as the second group was concerned it was generally regarded as evangelistic liability rather than asset. Much of this attitude still persists in North India and is perhaps not altogether unknown in other Moslem fields.

The united observance of evangelistic campaign week on the Frontier in March, 1928, was the direct outcome of the first Abbottabad Conference held in September 1926. At this conference a survey was made of the field that we were trying to occupy and of the forces available for the work. Eleven stations, Jhelum, Rawalpindi, Taxila, Campbellpur, Abbottabad, Haripur, Mardan, Peshawar, Kohat, Bannu, and Dera Ismail Khan had missionary occupation and organized churches. There were more than thirty-five stations, however, that contained groups

of Christian sweepers and servants, ranging from about a thousand in the Peshawar area to groups of ten or twelve in smaller places. The success of the Churches' programme of evangelistic preaching and gospel selling in Rawalpindi Presbytery and the Synod of the Punjab was under discussion and interest was aroused. The Presbytery issued a formal invitation to the other groups, and evangelistic campaign week was observed by all Christian groups north of the Jhelum River. The result of the week's work appeared in the June number of the *Church Missionary Society Quarterly* in 1927, in an article written by Mrs. Underhill. One of the objectives of the week was for every Christian to do the personal work necessary to sell ten gospel portions. Ten thousand gospel portions were sold, some of them by Christian sweepers in Swat, up the Khyber and in Tank and Waziristan, places where it would be almost impossible for anyone else to do this work. Probably less than half were sold to Mohammedans, and the rest to Sikhs and Hindus.

The programme on the Frontier, heading up ten years of experimenting in Rawalpindi Presbytery, seemed to indicate that the treatment, worked out in small and selected groups, was ready for application on a large scale. The Punjab Christian Council recommended a united observance throughout the Punjab and N. W. F. P., for 1928. All the larger Church groups took part: the United Church of India, the Church Missionary Society, the United Presbyterian and the Methodist. Reports were turned in from sixty-two stations and districts with a sale of gospel portions of over fifty thousand.

The Abbottabad Conference of 1927 and the one held recently are engaged in an experiment on the problem of the convert from Islam. This question became acute in the Trans-Jhelum area as soon as the churches put on an evangelistic programme. For this problem, too, we have an ideal experimental field. With ninety per cent. Mohammedan population, conditions for the new converts

are perhaps as difficult as in any other part of India. Groups of Christian sweepers in city *bastis* are the least promising material to which we might expect to graft Moslem converts.

The general subject of the conference was, "The Church's Relation to New Converts." Two hours a day for four days were devoted to open discussion. One of the discussion leaders was a keen young Mohammedan convert, who had come out in connection with a programme of aggressive, evangelistic preaching put on by a missionary in Sialkot. He, and the group who came out with him, had not succeeded in finding the kind of a Church home they expected. His theme was, "What the New Convert Misses in the Church." His contention was that the reason the churches were not getting Mohammedan converts was because they did not want them and could not absorb them. Of the Indian group present about half were converts, and the other half, second and third generation Christians, pastors and leaders. The pastor from the city where the speaker lived said that the greatest difficulty arose from the fact that no Mohammedan inquirer could be trusted. This remark struck fire. Thirteen men were on their feet, asking for a chance to speak when the period was ended. One of the pastors reported being awakened that night by an elder, pacing the floor saying, "The Church is not dead." The final conclusion of the committee was that there was danger in doing anything that would suggest that the care of Moslem converts was the concern of any group less than the whole Church.

One principle beginning to command agreement in this area is that the problem of the evangelization and the care of the Moslem convert is the concern of the whole Church. The concensus of opinion is that every city church must make provision in its own way for the inquirers and converts that come to it. The conception of a Central Converts Home, such as the one in Lahore, to receive support from the whole of the Punjab area, is

already outgrown. We are beginning to realize that for the development of self-sacrifice and sympathy in the churches, the birth and nurture of spiritual children are necessary.

There is one great hindrance to Moslem evangelization by the indigenous churches that is seldom mentioned, namely, the unbelief of the missionary leadership. The propaganda that Moslem evangelization is only to be expected through trained foreign specialists is a weakening and deadening suggestion. I spoke above of the unpromising material for welcoming Mohammedan converts to be found in a group of city sweepers. While caste itself forms no barrier to the Moslem, the heredity occupation and the inferiority complex creates one almost as strong. The writer has knowledge, however, of three Mohammedan converts, one of them a *pir*, one a *Khan* from a leading *zamindar* family in a Frontier District, one a *maulvi*, who were given help and fellowship by a group of Christian sweepers in Abbottabad, two of them at a time when there was no missionary occupation of the station. The third was taken in after he had been turned off by a missionary as unpromising stuff. This case may be rare, but proves the not impossible.

There are Indigenous Churches planted in most of the Mohammedan fields. Their failure so far to function as evangelistic forces among Moslems is too well known to require much comment. The building and leading of these churches has been, and is still, to a large extent, being done by foreign missionaries. A new day will come when we realize that the failure of the Churches so far is the failure of our missionary leadership.

*Rawalpindi, Punjab.*

J. C. HEINRICH.

## CHINESE MEDIÆVAL NOTICES OF ISLAM<sup>1</sup>

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It was in the reign of the emperor Wu-ti (B. C. 140–86) that the Chinese became acquainted with the countries of Western Asia. In 126 B. C. the adventurous Chinese general Chang K'ien returned, having been absent for more than ten years, from the countries of the Iaxartes and the Oxus. After he had opened up communication between China and the far west, the intercourse of the Middle Kingdom with Western Asia, by water or overland, was maintained, with short interruptions, during many centuries, by the special dynasties which successively reigned over the whole of China or a part of it. Thus the Chinese came in contact with the nations who now profess Islam long before Mohammed had made his appearance. The Parthians (dynasty of the Arsacidae, B. C. 256–A. D. 226) were known to them under the name of An-si. Since the middle of the fifth century of our era mention is made in the Chinese annals of the country or people of Po-sz' (The famous Chinese traveler Huan Tshang, in the middle of the seventh century, calls Persia Po-la sz'), and the notices given of it leave no doubt that Persia is meant. Many embassies from Po-sz' to China are recorded in Chinese history from the fifth to the seventh century, and in the T'ang History we find even some particulars regarding Yi-sze-sze (Yezdejerd III), the last king of the Sassanian dynasty, who was slain in 652.

The Arabs are spoken of in the Chinese annals soon after the rise of Islam. The great T'ang dynasty, 618–907, was contemporary with the rise and zenith of Arabian power. In the T'ang history the Arabs are always styled Ta-shi. By these two characters doubtless the

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<sup>1</sup> These notes were sent by Rev. Claude L. Pickens of Hankow. They are valuable as a key to the problem of Islam's entrance into China.

Persian "Ta-zi" was represented. This was the name by which the Persians designated the Arabs. The Arabian legends regarding Mohammed are recorded by the Chinese historians quite in accordance with Mohammedan tradition, and the accounts of the first conquests of the Arabs are also given by them with tolerable correctness. The T'ang history notices several embassies of the Caliph to the Chinese Court in the seventh and eighth centuries, namely, of Hanmi mo-mo-ni (a Chinese corruption of Emir al Muminin, "Prince of the Believers," a title which was assumed by Othman), A-bo-lo-ba (Abul Abbas), A-p'u ch'a-fo (Abu Djafar), A-lun (Harun al Rashid). It is known from Chinese sources, as well as from the accounts given by Arabian travellers who visited China, that in the eighth century there were great factories of Arabian merchants in Canton.

The intercourse between the Arabs and China still continued by land and sea during the tenth, eleventh, and twelfth centuries. The History of the Sung, 960-1280, mentions twenty embassies sent by the Ta-shi. The Sung did not reign over the whole of China; for the northern provinces were subject, at first to the K'i-tan or Liao, and subsequently to the Kin. The Liao in the north had also communications with the Arabs. In the Liao shi, chap. ii., it is recorded that the first emperor of the Liao dynasty received an embassy from the Ta-shi in 924, when he sojourned near the ancient capital of the Hui-ho.

Archimandrite Palladius, in his article on the Mohammedans in China ("Records of the Russian Eccl. Mission Peking," iv. 438), states that in Si-an-fu, where the well-known Nestorian tablet of the time of the T'ang was dug up, another ancient monument has been discovered, referring to the introduction of Islam into China. This Mohammedan tablet is said to bear the date A. D. 742, and records that during the reign of the Sui emperor K'ai hung (581-600), Islamism first penetrated to China. Palladius gives no details about this tablet, but he has kindly informed me that it is spoken of in several

Chinese works on Mohammedanism. I find in the Ming I t'ung chi or Geography of the Ming, published in 1461, the following statement, referring evidently to that alleged inscription. In chap. xc., fol. 12, we read under the head of Mo-do-na, the realm of the ancestor of the Hui-Hui or Mohammedans (Medina), that in the reign of K'ai-huang of the Sui dynasty, Sa-ha-ba Sa-a-di Gan-go-sz', (Sa-ha-ba represents evidently "Saheb" = companion, master, professor (Herb. "Biblical Orient."). Sa-a-di is probably "Saad", a favorite Arabic name of persons,) a man who had arrived from that country, first taught his doctrine in the Middle Kingdom. But at the time assigned here to the introduction of Islam into China, Mohammed was still an obscure merchant.

Palladius quotes also a biography of Mohammed, written by a Chinese Mohammedan, in which it is stated that at one time the emperor of China sent an embassy to Mohammed in Arabia, to invite him to China. The latter refused, but sent his portrait, which, however, subsequently disappeared from the canvas, in order that it might not become an object of worship.

Another Chinese Mohammedan work, the Hui-hui yuan lai, an apocryphal narrative of the introduction of Mohammedanism into China, bearing date 1754, records that in the year 628, the emperor of China sent an envoy with a letter to the king of the Mohammedans; and when this embassy returned, it was accompanied by a turbaned Mohammedan priest and 3000 followers. These are said to have formed the foundation of the Mohammedan colonies in China.

These tales are not corroborated by the chronicles of the Sui and T'ang periods. There can, however, be no doubt that at the time of the T'ang many Mohammedans were settled in China.

In early times, when the Chinese began to extend their power over the countries west of China proper, they denominated them by the general term Si-yu, or "western countries." It seems this name came first into use when

Chang K'ien had returned from Western Asia. In the History of the Former Han, chap. xcvi., where the countries of the Si-yu are first described, it is stated that the Si-yu begins at the Chinese fortresses Yu-men kuan and Yang kuan. Both were situated in the western part of the present Kansu, west of the Great Wall, and near the end of it. The name of Si-yu is still applied in a general sense to the same regions of Central and Western Asia inhabited by Mohammedan people. Down to the twelfth century the Mohammedans are not designated by a general name in Chinese history. In the T'ang history, where they are first mentioned, they go under the name of Ta-shi (Arabs). Hui-hui is now the common Chinese name for all professors of Islamism. It seems this term occurs first in the Liao shi. In the article on Western Liao or Kara Khitai above translated, it is stated that the ruler of the Hui-hui paid tribute to the chief of the Kara Khitai (A. D. 1124). The History of the Kin also once uses this name, stating that in the twelfth century there was a regiment of the Hui-hui in the army of the Kin, who were able to cast inflammable substances. In the Yuan shi the term Hui-hui for Mohammedans is met with in only a few instances; they being generally styled there Hui-ho or Hui-hu. These latter denominations have given rise to a great confusion in Chinese history; for in the T'ang period, and even in the twelfth century, only the Uigurs were designated by these names. The Yuan shi, however, applies to the Uigurs a new name, Wei-wu-rh, whilst the terms Hui-ho and Hui-hu, when met in the Yuan history, always denote the Mohammedans. It is difficult to explain the origin of this confusion of names. Perhaps the Chinese confounded Uigurs and Mohammedans because the Western Uigurs in Turkestan, Kashgar, etc., had accepted Islam.

In the transliterated Mongol text of the Yuan ch'ao pi shi (middle of the thirteenth century) the country of the Mohammedans is termed Sart-ol (Sart-aul). The

same name is there applied to the people. The Chinese translation of the Mongol text, made in 1388, renders Sartol by Hui-hi. The Sart or Sartol of the Mongols are evidently the same as the Sarti of Pl. Carpini. Now-a-days Sart is a designation of the settled Mohammedans in Turkestan, Transoxiana, Khiva, who do not lead a nomadic existence. P. Lerch ("Russian Revue," i.) derives the word Sart from Iaxartes; for in old writers it was used at first almost exclusively for the settled inhabitants of the lower valley of the Iaxartes. Most of the merchants then were Sarts, as now-a-days. (D'Ohsson is wrong in stating that the Mongols called the Mohammedans Tadjiks. In early times the Persians were called Tadjiks, and even now-a-days this name is applied in Turkestan and Transoxiana to the aboriginal Iranian population there.)

In a few cases the Chinese writers of the Mongol period call the Mussulmans by this very name. In the Yuan shi, chap. v., we read that in 1262 an imperial decree was issued that young men belonging to the families of the Mu-su-man, Wei-wu-rh (Uigurs), Ye-li-k'o-wen (Christians), and Da-shi-man (Mollahs), are to be employed in military service.

The Kin envoy Wu-ku-sun (1220) speaks of the Mu-su-lu-man Hui-ho in Persia.

The diarist of Ch'ang ch'un's travels notices in Central Asia a realm of the P'u-su-man, the ruler of which seems to have had his residence at Almalik. P'u-su-man is evidently the same as Bussurman of the ancient Russian annals, by which name the Mohammedans are always to be understood (Karamzin, iv. 104). Pl. Carpini states: "De terra Cangitarum (Kankalis) intravimus terram Biserminorum. Isti homines linguam Comanicam (Kipchak) loquebantur, et adhuc loquuntur; sed legem Sarracenorum tenent," etc. But generally P. Carpini terms the Mohammedans Saracens, as do also Rubruck and M. Polo.

I may quote a statement from the Yuan ch'ao pi shi

pointing to the fact that even before the rise of Chinghiz Mohammedan merchants carried on trade with the nomad tribes in the most eastern part of Mongolia. We read there: "When Chinghiz was encamping on the Lake Baldjuna (in 1203), (The Mohammedan authors also mention Chinghiz encamping there, but they speak of a river Baldjuna. The Baldjuna lake, from which the Tura river takes rise, lies south of Chita, in Transbaikalia), a Sartatai (i. e., a native of the country of the Sarts, a Mohammedan) by name Asan (Hassan), arrived from Alahushi digit huri (of Rashid, chief of the Ongut tribe) of the tribe of Wangut. He had taken along with him a thousand sheep and a white camel, for his passage down the river Ergunie, (The river Argun, a tributary of the Amur. It comes out from the northern corner of Lake Kulon on, into which the Kerulun empties itself from the south) to barter for sable and squirrel furs. When he stopped at the lake he met with Chinghiz."

The conquest of Chinghiz and his successors had opened a highway of communication between the east and west of Asia; and western people began to frequent the far east, and even to settle there. The Mongol emperors patronized the colonization of China by foreigners; and with respect to the Mohammedans, it seems that since Hulagu, the brother of Mangu Khan, ruled over Western Asia, emigration from Persia to China had considerably increased. I think it not unlikely that the Mohammedans now scattered over the whole of China proper and forming large communities, especially in the provinces of Kansu, Shansi, and Chihli, are for the greater part descendants of those Saracens mentioned by M. Polo in the same provinces. Rashid-eddin states in his description of China (Yule's "Cathay," 269) that in his time all the inhabitants of Karadjang (Yunnan) were Mohammedans; and I feel tolerably certain also that the Mohammedans of Yunnan, called Panthays by the Burmese, and who in 1857 captured Ta li fu from the Chinese, and maintain their power in this province till

1873, may be traced back to the time of the Mongol emperors.

The Yuan shi gives many biographies of distinguished Mohammedans in the service of the Mongols. A number of them occupied high offices. I may quote the names of the Hui-ho met in the history of the Mongols, and notice occasionally some particulars from the biographies.

In chap. cxxv. we find the biography of Sai-dien-chi shan-sze-ding, called Wu-ma-rh. He was a Hui-hui and a descendant of the Bie-an-bo-rh. (Peighember in Persian means "prophet".) In his country Sai-dien-ch'i means "noble family". He has a long biography, from which we learn that he submitted to Chinghiz when the latter waged war in western Asia, and entered his life-guard. Under Ogotai and Mangu Khans he was governor and held offices. Khubilai Khan appointed him minister. He died in Yunnan, where he had been governor. He left five sons, viz., Na-su-la-ding (Nasruddin), Ha-san (Hassan), Hu-sin (Hussein), Shan-suding wu-mo-li, and Ma-su-hu (Mas'ud). All these held high offices.

Na-su-la-ding has a separate biography in the same chapter. He was governor of the province of Yunnan, and distinguished himself in the war against the southern tribes of Kiao-chi (Cochin-China) and Mien (Burma). He died in 1292, the father of twelve sons, the names of five of which are given in the biography, viz., Bo-yen-ch'a-rh, (this Bo-yen is not to be confounded with the eminent general of the same name, who was a Mongol, and who is mentioned as Bayan Chincs and by M. Polo,) who held a high office, Wu-ma-rh (Omar), Dje-fa-rh (Djafar), Hu-sien (Hussein), and Sha-di (Saadi).

The Sai-dien-ch'i of the Yuan shi is without doubt the same personage spoken of by Rashid under the name of Sayid-Edjell. According to the Persian historian, he was a native of Bokhara and governor of Karadjang (Yunnan) when Kubilai, in the reign of Mangu, entered

the country. Subsequently he was appointed vizier, and in the beginning of Kubilai's reign he had charge of the finances. His son, Nasr-uddin, was appointed governor in Karadjang, and retained his position in Yunnan till his death, which Rashid, writing about A. D. 1300, says occurred five or six years before (according to the Yuan shi, Na-su-la-ding died in 1292). His son, Abu-bekr, who had the surname Bayan Fenchan (evidently the Bo-yench'a-rh of the Yuan shi), was governor in Zaitun at the time Rashid wrote. He bore also his grandfather's title of Sayid Edjell, and was minister of the finances under Kubilai's successor. Nasr-uddin is mentioned by M. Polo, who styled him Nescradin (ii. 84).

In chap. cxxiii. of the Yuan shi we find the biography of A-la-wa-rh-sze, who is stated there to have been a Hui-ho and a native of Ba-wa-rh (Baurd in Khorassan). He was commander of a thousand in his own country. When Chinghiz arrived at Ba-wa-rh, A-la-wa-rh-sze surrendered and entered the Mongol army. His son, A-la-wu-ding (Alai-uddin), was a valiant warrior in Kubilai's army. He died in 1292, at the age of a hundred and two. His son, Djan-sze-ding, had five sons, namely, Wu-ma-rh, A-san-bu-bie, Hin-djo-lan-cha, A-ha-ma (Ahmed), and O-tu-man (Othman).

Other Hui-ho or Mohammedans, whose biographies have been incorporated in the Yuan shi, have the following names:

Chap. 134. San-ghi-sze. Chap. 194. Na-su-la-ding (Nasr-uddin), son of Ma-ho-mu (Mahmud).—  
Chap. 196. T'ie-li-mi-shi.

Chap. 205. A-ho-ma (Ahmed). His biography is placed in the Yuan shi under rubric "Villainous Ministers." This is the "certain Saracen Achmath" to whom M. Polo has devoted a chapter entitled "Oppressions of Achmath" (i. 401).

Another Mohammedan who held high office in China under Chinghiz and his successors was Mahmud Yel-vadj. His son, Mas'ud, was governor of Turkestan.

Both are spoken of by Persian authors, as well as in the Yuan shi (see above, p. 11).

The annals of the Yuan shi further mention a Mohammedan named Ao-du-la ha-man, to whom Ogotai Khan had leased or rented all the revenues of his empire. He is stated there to have caused indirectly the death of Ogotai by making him a present of wine. The khan, who was given to drinking, found it so delicious, that he drank till midnight, and the next morning expired, in December 1241 (Yuan shi, sub anno). D'Ohsson calls this man Abdur Rahman (ii. 189). It seems he quotes the name from the Persian authors.

In the biographies of the following distinguished men, the Si-yu is given as their native country. Evidently Persia is meant.

Chap. 120. Dja-ba-rh huo-djo, a valiant companion in arms of Chinghiz. He was a native of Sai-yi (perhaps Seyistan), which country (or tribe) is said there to be in the Si-yu. He was the chief of this tribe, wherefore he bore the name Huo-djo, which in their language is the name of an officer. (Khadja is a title applied to the descendant of a Sayyid; also as a mere term of honour.) He was of a tall figure, had a splendid beard, large eyes, and a broad forehead. He was brave, and a skillful archer and rider. Chinghiz accidentally seeing this man in his army, was surprised at his appearance and became interested in him. This must have happened at an early period of Chinghiz' career, for Dja-ba-rh is stated to have been with the conqueror when he waged war with Wang han (Ong Khan of the Kerait tribe) in 1203. Thus it seems that Mohammedans served in the Mongol army even before the rise of Chinghiz. This biography states also that Dja-ba-rh had been entrusted by Chinghiz with a mission to the famous Taoist monk Kiu Ch'ang ch'un, who lived among the mountains of K'un lun. Ch'ang ch'un asked Dja-ba-rh which he would prefer, honors and splendor, or a numerous posterity. Dja-ba-rh replied, "After a hundred years, riches and

splendor will be of no value to me; but I should wish my sons and grandsons to be prosperous and to continue my lineage." Ch'ang ch'un said, "Your wish shall be realized." And indeed it was so. Dja-ba-rh died at the age of a hundred and eighteen, and left a numerous posterity. Several of his descendants are mentioned in his biography.

Chap. 133. Kie-lie.—Chap. 142. Che-lie-t'ie-mu-rh, a native of A-lu-wen in the Si-yu (perhaps Holvan, between Kirmanshah and Bagdad).

Chap. 203. A-lao-wu-ding (Alai-eddin), a man from Mu-fa-li in the Si-yu (Mu-fa-li is perhaps intended for Moaferin, a fortress north-west of Diarbekir, taken by the Mongols in 1260). I-sz'-ma-yin (Ismael), a man Hu-lie in the Si-yu. As Hu-lie-wu is the Chinese transcription of Hulagu, the name of the conqueror of Western Asia, it is possible that originally "a man belonged to Hu-la-gu" was intended. Both Alai-eddin and Ismael were Persian engineers expert in the construction and working of catapults. They had been sent from Persia to China in 1271, and their machines were employed at the siege of Siang-yang-fu.

The biography of Ismael's son I-ho-di-ya-rh-ding is found in chapter cxxxvii.

The historians of the Ming period always term the Mohammedans Hui-hui; and, as has been stated above, this is the name also by which all who profess Islam in China proper, as well as in Central and Western Asia, are known to the Chinese in our day.

—E. BRETSCHNEIDER, M. D.

"Mediaeval Researches from Eastern Asiatic Sources" pp. 264-274.

## ISLAM AND THE MODERN WORLD<sup>1</sup>

Islam is said by some to be hide-bound, narrow, averse to advancing with the times. No charge could be falser or less in accord with the judgment of history. It is not only now that Islam has been accommodating itself to the needs of the times. It has done so through the ages.

An old objection traceable to the "Fathers of Islam" (Aslāf) says "that criticism of the contents of the revelation is immoral; for man arrogates to himself thereby the power of judging things divine and so incurs the liability of falling into an error." The "Savants" of Islam successfully fought this prejudice for it barred the way to freedom of thought. And their success far surpassed their expectations. They not only won the battle "for the right to think and criticise," but they also secured for such a right an assured place in Moslem culture. "To think and speculate" became a pious duty, nay, a necessity for the right understanding of the Koran. Horten, p. 112.

Its liberal principles have found yet more liberal exponents. Witness the entire Islamic literature! Does the history of the world show another literature more catholic in taste, more liberal in principles, more generous in sentiments, more universal in tone and accent, than the Islamic? Is there one narrow, parochial note in the splendid array of the Moslem poets, who are the glory of the Islamic world? From Sanāi to Ghālib, there is not one who has not preached the "truth of all religions" and the doctrine of the "brotherhood of man." It thrills me with joy and fills me with hope when I read this literature,—the proudest legacy of the vast Islamic world.

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<sup>1</sup> Reprinted from *The Muslim Review* (Calcutta) by permission of the author.

Yes, liberal exponents! And there has always been an age-long war on the part of these liberal exponents, the party of acceleration, with those reactionaries, the party calling for the brake. But the liberal exponents throughout Islamic history have invariably won the day. I shall now review this phase of Islamic development, and take account of the enormous changes that have come over Islam under the impact of European learning and politics. Could Islam have attained and maintained its world-wide empire for centuries if it had refused to move with the times, if it had irrevocably fixed its gaze on the past, and had declined to look forward to the future for yet larger hopes and yet brighter prospects? Could Islam be today what it is if it was divorced from progress, shut off from light? I shall now pass on to the consideration of these fascinating questions.

Islam has never stood in the way of necessary changes to meet changed conditions,—I mean Islam as understood and interpreted by its liberal exponents. In the course of centuries, like other religions Islam has yielded to the pressure of progressive ideas, and has altered as much as any other great religion of the world. But in effecting these changes Islam adopted a method which was exclusively its own, and to that method we shall now direct our attention. We are not thinking here of the sects that sprang up, but of those changes which were wrought silently within the religion itself, here effacing ancient boundaries, there extending former frontiers, or actually winning over fresh territories. The old Arabs had a body of inherited views and practices which were the universally accepted standard of good or evil.<sup>2</sup> Conformity to them was a duty; deviation from them a crime. We can imagine what hold such a heritage had on the Arab mind from the incontestable fact that the main ground of opposition to the Prophet's teachings was that he defied inherited views and challenged established

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<sup>2</sup>The Romans had them too. "You philosophers," says Cotta, "appeal to reason. I myself believe without reason, *'etiam nulla ratione reddita.'*" The authority of my ancestors is sufficient for me.—Cicero, "On The Nature of Gods."

practices. His teachings were not condemned on their merits. With the triumph of Islam the old *Sunna* of the Arabs was exchanged for the new *Sunna* of the conquering religion. This new *Sunna*, though widely differing from its predecessor, was like it in one respect, its universally binding force. The ideals and usages of the Prophet and his Companions henceforward became the standard of excellence, the rule of conduct, the kindly light of guidance. The result was that all views and practices not strictly in accordance with the *Sunna* were regarded as *Bid'a* (innovation), and as such were to be ruled out by the faithful. This rigid principle so fatal to progress could not long endure unbroken; and, as a matter of fact, it was broken in upon at an early date. The history of Islam therefore is the history of the conflict between these two opposing forces—the *Sunna* and the *Bid'a*, the one making for progress, the other acting as a check; the party of light and progress however always triumphing in the end.

After the victories of Islam and the establishment of the Moslem Empire, new needs arose, new problems called for solution, fresh administrative measures forced themselves upon the attention of the conquerors. All had to be faced and met. The *Sunna* as it lay to hand, forged in simple conditions of life, could not, in the nature of things, deal with the complex situation that had now arisen. The difficulty was solved in a practical way. Moslem jurists and statesmen, always fertile in resources to meet the exigencies of the times, put forward the theory that, in certain circumstances, *Bid'a* was permissible. This opened the door for reform; this led to the path of progress. The rigidity of orthodoxy could always be softened, or even, as was actually the case, circumvented by this all-powerful theory, sanctioning innovation in certain circumstances. The channel through which it was effected was *Ijmā*, consensus of opinion. It was laid down that long-standing usage legalised a practice, though not in conformity with, nay, even in opposi-

tion to, the practices of an earlier age. To such a practice *Ijmā* gave a prescriptive title, an authority, a binding force, which could not be called in question.

As Dr. Goldziher shrewdly points out, the strange irony of the resultant situation is that "he who demands the earlier practice is repudiated as an innovator."<sup>3</sup> The most extraordinary instance of this change of attitude is in the universal observance of *Maulūd-al-Nabī*, which, as late as the 8th century A. D., was challenged by the theologians of Islam, but is now an essential part of Moslem life. And it is precisely the same with other religious festivals and liturgical ordinances. Could there be anything more foreign to the spirit of Islam than the worship of saints and shrines, the farcical display of grief *cum* merry-making on the 10th of Moharram, and many other practices which have crept into the religion of the Prophet? *Bid'a* therefore has let light into Islam, but it has also let in diverse corrupt practices in vogue amongst the subject-races with whom Moslems came into contact, thus fundamentally metamorphosing Islam.

The necessity for conforming to altered conditions became clearer and clearer and more and more insistent as the years went by, until popular opinion accepted the view that departures from *Sunna*, to suit the needs of the times were in no way inconsistent with Islam. This was a long step forward. "In one of the four orthodox sects, the one linked with the name of Malik Ibn Anas,<sup>4</sup> the *Maslaha, utilitas publica* or the common interest, was recognized as the normal point of view in the application of law. It was permitted to deviate from the normal law if it could be shown that the interest of the community demanded a different decision from that given in the law, corresponding to the principle of *corrigere jus propter utilitatem publicam* in Roman Law. This liberty, to be sure, is restricted to each case as it arises, and does not carry with it a definite setting aside of the

<sup>3</sup> Goldziher. "Mohammed and Islam," p. 298.

<sup>4</sup> Goldziher, p. 299; Khuda Bukhsh, "Orient under the Caliphs" p. 408; Ibn Khaldun, "Proleg." Vol. III, 26, 28.

law. But the principle involved is, in "itself, an indication of the willingness to make concessions within the law." Significant is an important utterance of the highly esteemed theologian Al Zurkani (d. 1122/1710 in Cairo), who, in a passage in his commentary to the code (*Muwatta*) of Malik, distinctly asserts that "decisions may be made in the measure of new circumstances;" "There is nothing strange," he concludes, "in the view that laws must accommodate themselves to circumstances".

It is not right, then, to say that Islam is a hide-bound system, challenging the progressive spirit, opposed to necessary reforms and salutary changes. Despite occasional halts and back-slidings, historical development has been the marked characteristic of Islamic history. Could the numerous sects have arisen in Islam if Islam had strangled thought, crushed free-thinking? We are not unaware of the efforts of Imam Ibn Hanbal, and of Ibn Taimiyya (in the fourteenth century), to stem the tide of progress, nor are we insensible of the efforts of the Wahhabi movement to recall the days and emphasize the practices of the Prophet. But what movement can successfully resist the march of time? Did not Ghazzali, who united in himself the spirit of Islam and the spirit of progress, become the beacon-light of the Moslems, and his point of view the criterion of the orthodox Sunni school? Did he not successfully fight the reactionary policy of the Hanbalites, who did their very utmost to combat historical development?

But the modern world has witnessed, and is actually witnessing today, most amazing developments in Islam. Western influences have powerfully leavened Moslem thought, just as Christian thought influenced Islam at its birth and during its adolescence. This for two reasons: Western influences do not, in any way, affect the central unity of Moslem thought; and again, in Islam there is no opposing force, such as an Oecumenical Council, to combat or thwart such influences. The unity of Moslem

\* On Malik Ibn Anas, see "Orient under the Caliphs," 376, 378. Goldziher "Die Zahiriten," p. 13, apud "Orient under the Caliphs." n. 396, note.

thought consists in the belief that there is one God, and that Mohammed is His apostle. The rest does not count, or counts very little. Coupled with this is the absence of any recognised ecclesiastical authority to call a halt to the advance of modernism or to punish departures from the path of strict orthodoxy. The cries of "Heresy,"—not infrequently heard, soon die away.\* The heretic of one age is the apostle of the next. Was not Sir Syed Ahmad of Aligarh such a one? Western civilisation has shaken Moslems out of their slumber. Everywhere, in India, in Egypt, in Persia, in Turkey, where-soever we turn, Moslems are pulsing with new life, viewing problems from the modern standpoint, forging fresh rules of religious interpretation, reconciling the needs of the hour with their allegiance to the past, justifying modern institutions by appeals to the Koran and the traditions of the Prophet, striving to close the breach between the two great sects which divide the Islamic world.

Tremendous changes are being introduced into Islam. Basing themselves on an independent interpretation of the Koran, eminent Moslem scholars are making strenuous efforts to liberate Islam from the fetters of Authority, from the Dead Hand of past ages. Concession to the demands of the times being admitted, these concessions are justified by appeals to the Koran and the traditions of the Prophet.

By a special *Fatwa* the Egyptian "Mufti," Shaikh Mohammed Abduh (d. 1905) sanctioned the establishment of Saving Banks and the distribution of dividends; and by a similar process, his colleagues in Constantinople enabled the Ottoman Government to issue interest-bearing State bonds. Of a piece with these is the legalization of insurance policies, which the ancient Moslem Law, if "strictly" interpreted, does not appear to permit.

Like the demands for the furtherance of cultural and economic progress, those for modern forms of Government are similarly supported by the Koran and the tra-

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\* Snouck Hurgronje, "Mohammedanism," 156-7.

ditions. In politics too the justification for parliamentary government is found in the Koran, and the Shiite Mullahs base the claims of the revolutionists on the doctrine of the hidden Imam.<sup>7</sup> But yet wider movements are the fruit of Western culture in Eastern lands.

Look at the Babi movement in Persia! What else is that but a war-cry against the petrified theology and outworn legal conceptions of the Mullahs? What else but an attack upon their hypocrisy and worldliness? What else but an attempt to establish a more equitable social order? The founder of Babiism combines Pythagorean subtleties with a distinctly modern point of view.

Bahatism, an offshoot of Babiism, takes us a step yet further on the path of liberalism. "While Bab, at bottom, was only a reformer of Islam, Baha advanced to the larger conception of a world-religion which was to unite all mankind in a religious brotherhood. As, in his political teachings, he professes cosmopolitanism,—emphasizing that there is no preference to be given to him who loves his country over him who loves humanity—his religion in this matter was stripped of all narrow sectarianism"<sup>8</sup>. Nor is India behindhand. Here, too, Mirza Gholam Ahmad of Qadian has inaugurated a religious movement of tremendous force and potency. He condemns fanaticism; advocates peace and tolerance; seeks to create an atmosphere favourable to culture; and stresses the necessity of the ethical virtues for Moslems. It is idle to deny the great gift made to the East by Christendom. As a civilization it has permeated Eastern life through and through in all its phases and aspects, social, intellectual, economic, religious. It has taught the spirit of compromise, and the necessity for concession to modern thought. It has weakened the force of merely inherited ideas and customs. It has slackened the hold of unreasoning orthodoxy, and driven home the need for a critical differentiation between fundamental principles and mere fleeting accretions. It has helped the Faith-

<sup>7</sup> Goldziher, "Mohamed and Islam," p. 301.

<sup>8</sup> Goldziher, p. 317.

ful to realize that their Paradise can be found as assuredly on this earth as it is said to await them in the life beyond the grave.

In the past, as we have shown, the fundamentals of Christian and Mohammedan culture were identical. Are they not moving to the same goal now?

Europe is today paying back the debt which it owed to Islam in the Middle Ages. The quarrel between them was and is a quarrel due to pure misunderstanding. Islam, as has been repeatedly pointed out by recent European writers, is the nearest approach to Christianity. But in spite of misunderstandings, even the Middle Ages did not quite fail to appreciate this truth. John Cantacuzene, the Greek Emperor of Constantinople, who calls himself in the title of his book "the most pious and Christ-loving King," treats his Turkish foes not as pagans but as "sectaries," and Dante himself places Mohammed in the "Inferno" not as a heathen but as a heretic. True Islam is true Christianity, their mission being identical. In the language of the Apostle James: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." This is the burden of all religions, and this the essence of Islam.

Moslems have gone further than the Greek Emperor and the Florentine poet in charity and toleration. Sana'i, Jami, Sai'b, Ghalib, free and unfettered, look upon "all" religions as one and the same. Nor does that outlook differ from the general outlook of enlightened Islam!

*Calcutta.*

S. KHUDA BUKHSH.

## CURRENT TOPICS

### Ibn Sa'oud of Arabia

Elsewhere in this number there is a review of the recent book by Ameen Rihani describing the King of Arabia, his people, and their desert land. Here is a pen-sketch of the character of this Arab ruler by the Syrian artist and poet from whose book we quote:

"This is Abd'ul-Aziz Ibn Sa'oud. Whatever then one says of him, he is first and foremost a man—a man with a big heart and a big soul—a real, rugged, unaffected Arab. He has all the virtues of the Arab, magnified to kingly power; and he has the Arab's failings, which he never attempts to conceal. Without pretensions himself, he can see through things—sees the thing itself, not its shadow or its embellishments. There are no puddles in his mind, except that dark zone, which in his race is the result of centuries of uneducation; and there are no dark spots in his soul, except those vacuities for which Al-Islam alone is responsible. In Europe he would have been a great King as well as a great leader of men—one who would leave an enduring heritage of greatness. As it is, he is the leader and guide and protector of about three million souls, most of whom are of the Bedu of all the tribes. And these followers, brothers of Ibn Sa'oud, are scattered over an area of eight hundred thousand square miles, in villages hundreds of miles from the sea, in oases hundreds of miles from each other, and in the open desert, wherever there be a seepage of water or a patch of pasture land. A vast kingdom, exiguous in production as well as in population, with no means of communication except the *najjab*, and no other guaranty of security and peace than the religion of Ibn Abd'ul-Wahhab and the word of Ibn Sa'oud."

### The Case of Mohammed

Our readers are familiar with Sprenger's theory of Mohammed, the Prophet's psychological condition, and its later development by Professor Buhl of Copenhagen. In the journal of the *American Oriental Society* (June, 1928) Professor William H. Worrell, of the University of Michigan, has an important study on "the peculiarities of behaviour which developed when he (Mohammed) was about forty years old." The author quotes from Al-Ghazali (Ihya, Bk. XII ch. I) a curious but very significant comment on Surah 113, points out the sex-complex in Mohammed's character and its influence on his so-called revelations in the Medina period, and arrives at a new theory. After quoting the notorious 33rd Surah he says: "When compared with earlier utterances, such as those already quoted, this one shows a sore decline in poetic quality, sincerity, humility, idealism, and spirituality. This Mohammed is vastly inferior to the Prophet of Mecca, to say nothing of the prophets 'of the past,' of whom he now has such an inadequate conception. The whole unpleasant story of Mohammed in Medina should be called to mind."

Dr. Worrell then gives from Tabari (Annals I:1766 ff.) a list of the Prophet's wives, and concludes: "The above has been taken from Tabari, whose account is very full and frank. When due allowance has been made for repetition in the list, it still remains a long one. There can be no doubt of the essential truthfulness of this picture. Aside from the claims of charity and politics, aside from the ancient harem-tradition of the East, Mohammed's domestic life in Medina is extraordinary. The violence of the explosion, and the devastation wrought by it, are a measure of the pressure under which Mohammed lived when he first had his revelations in Mecca."

### Reclaiming the Sahara

A recent dispatch stated that the French Government has under consideration a plan to inundate the Sahara and make it blossom like the rose. This might seem a scheme as fantastic as turning the Gulf Stream from its course. But its backers, including an experienced American engineer, firmly believe that the creation of an inland sea in Northern Africa would not only water those arid regions but would change the climate. The dry winds sweeping from the South would pick up moisture as they crossed the new sea; then, heading into the series of mountain ranges near the north coast, their moisture would be precipitated and would renew the supply of water in the sea from mountain streams flowing down to it. It is an ambitious project, to change not only the geography but the climate of a country.

To the south and east of Biskra lie the Tunisian "chotts," the salty dregs of what were once lakes. A thick crust of salt in places covers their bitter waters or their sediment of mud. The chotts are almost continuously connected by "oueds," dry water courses which were once the beds of torrents. If the chotts were joined by canal to the Mediterranean, their banks would be flooded, in some cases a distance of ten kilometers further than the present littoral. Some of them are entirely below sea level, and the central part of the region to be flooded is from sixty-five to one hundred feet below it. The waters of the Mediterranean would rush down these dry water courses, filling the old lake beds. Where it might be necessary, in order to connect and protect the water system, canals would be dug and dikes or dams built. When the work was complete the great inland sea would cover some 30,000 square miles and connect with the Gulf of Gabes along the Mediterranean shore.

The soil in this region is rich, needing only the blessing of water to make it productive. After the creation of the inland sea it would produce wheat, oats, barley and cotton. There would be no more burning siroccos from the south, and herds of cattle and flocks of sheep could flourish all the year round. There would be an abundant supply of fresh water, with power for electricity. Trees would be planted on the mountain slopes to prevent floods. New ports would be established on the coast, and new lines of steamers would be needed to take care of the traffic with Europe. The desert would become the granary of Europe. A description of the millennium seems scarcely less glowing; but in view of what has actually been accomplished in our own Western dry lands it does not seem too much to hope that man may finally conquer the aridity of the Sahara.

### The New Turkish Alphabet

The correspondent of the London Times gives the following account of the introduction of the new alphabet in Turkey:

Ghazi Mustapha Kemal Pasha has decided that the Arabic characters which form the Turkish alphabet are to be changed for Latin, or, as he calls them, new Turkish characters. Public opinion is centered on this latest of many reforms inaugurated by this remarkable ruler.

The fact that there are 482 characters in the language actually in use in Turkey and only twenty-nine characters in the new alphabet shows how desirable a reform of the Turkish language will be. The language employed by the majority of citizens in the Ottoman Empire was derived from Arabic, Persian, and Turkish tongues. It was, at best, somewhat of a medley, and was understood by few educated Turks and by scarcely any foreigners. So complicated was it that a compositor in a newspaper office had to undergo twelve years' apprenticeship before he was considered proficient. So little was the language known that quite recently the writer spent more than an hour in Pera, the centre of Constantinople, searching for someone who could translate a telegram written in Turkish. Educated Turks may, indeed, be said to spend all their lives learning Turkish, while the mass of the people die without knowing much about it. They were apt to be discouraged when they first went to school, for on the outside cover of the grammar which was in general use throughout the Ottoman Empire were the words "The Ottoman Language, which is Difficult to Learn."

At present the Commission is engaged on the task of printing the new alphabet, and a new grammar and a new dictionary are being prepared. There will be no change whatever in the grammar, and the dictionary will be more or less a copy of the old one, but it is hoped to publish soon a new and revised edition. Turkey is a country of many and varying accents, and one of the chief difficulties confronting the Commission has been to decide how the new characters shall be pronounced. It is understood that the Commission was unanimously in favour of basing the pronunciation on the Constantinople accent, which is considered the purest and the most melodious. The Constantinople accent may also be said to be representative, because in 1453 Sultan Mohammed II. Fatih, that is, "the Conqueror," filled Constantinople with families drawn from all parts of Turkey in Asia and Turkey in Europe.

The Ghazi and his advisers have, of course, realized that it is impossible to change the language of a country in a single day. Moreover, four-fifths of the population are illiterate. The task of the Commission will be difficult enough in Constantinople, Angora, Smyrna, and other large towns, but it will be far more difficult in the villages. Its plan of campaign is that towards the end of 1928, when the Grand National Assembly reassembles in Angora, a law will be drafted whereby the new characters will come into general use on January 1, 1931, and that meanwhile everything will be done to prepare the nation for the change. During the last few days newspapers have printed short paragraphs in the new characters. Soon it will be compulsory for every newspaper to print three columns of news in the new characters. Important institutions, such as the People's Party, the Foyer Turc, the Red Crescent, and the Society for the Protection of Children, will do

their utmost to foster the teaching of the new characters. A school of languages will be opened in Angora, where the principal historical, poetic, and scientific Turkish books will be translated from the Arabic into the new Turkish characters. It is said that the Ghazi himself will give lessons in Angora; and the President of the Republic is certainly better qualified than most to be a teacher.

Among the minor but more obvious benefits of the change will be that foreigners will be able to understand the signs at railway stations, in the streets, and on shop doors. The following words written in the new characters show what the new language will look like:—

YENI TURKIYA	SON SENELER
(The new Turkey)	(during recent years)
DE YAPDIGY INKILABLARI	
(the revolution that she has made)	
LATIN HARFLERINI	KABUL
(Latin characters)	(by
EDEREK TETVIC EDIYOR	
adopting)	(crowns)

("The new Turkey crowns the revolution that she has made during recent years by adopting Latin characters.")

### Dr. Paul Harrison in the Arena at Oman

Writing in *The Christian Intelligencer* (New York) of the re-occupation of a portion of Oman, Arabia, this missionary faces the odds with characteristic heroism:

"There is a real fitness in advancing again into this exceedingly important field, in the year when we recount to ourselves the exploits of our spiritual forbears. Those men served their Lord by sacrifices that were bloody and terrible. Softness and timidity were treason. It is a great experience to hear the roar that goes up from the Yale Bowl when eighty-five thousand spectators applaud a fine play by the football team. A hundred thousand men and women whom the Inquisition could not break or even bend sit in the heavenly amphitheatre to watch us who carry on their work. Perhaps nothing in the whole outreach of our Church today so thrills those men and women, and the Captain of their Salvation with them, as resolute advance into the enemy's country even under great handicaps.

"For Oman is strategic territory. Only a few decades ago Zanzibar and a large part of Beloochistan were ruled by Muscat. Her ships sailed the seas from Bombay to Egypt. A colony of Puritans who found the immoralities of the Caliphs unendurable is supposed to have furnished the foundation for this remarkable community. Such an emigration requires energy and strength of character, and that strength has come down to their descendants. As I write, the last stragglers of the diving fleet returning from Sokotra are in the harbor. Thirty boats with probably fifteen hundred men went from Sharga and the vicinity this year to work an extra six weeks a thousand or fifteen hundred miles from home. Fortune smiled on them and some made more money in the six weeks abroad than they had made in the whole season at home.

"These men have maintained the independence of Dubai, our commercial capital, against all the encroachments of the West. Once on a time the Sheikh of that place invited the missionary doctor in Bahrain

to come and treat his household, but on arrival the missionary was courteously sent away, for in that independent city the cabinet rules, and they were sure that just behind the missionary they could discern the form of a British Political Agent, 'and we after that' as a merchant said to me bitterly, 'only slaves.' Rumor indeed has it that a British representative, insisting that permission be granted for the location of a Political Agent in this city, was told, doubtless with the same grave courtesy, that of course the British could easily send their representative permission or no permission, and almost as easily maintain him there with an adequate military force. But such an intruder, they assured their visitor, would be an isolated Robinson Crusoe in a desert wilderness, for not one man of the city's population would remain. A smile went up and down the Gulf when an enterprising Indian merchant asked permission to bring motor boats into Dubai. Motor boats need engineers who would be foreigners with possibilities for trouble, so the man was told that motor boats are noisy affairs and would frighten away the fish, therefore, No! An ice machine from Bombay shared the same fate.

"Of course there is plenty of evil mixed up in this. The rich men of Dubai fear exceedingly that the British Government will free their slaves, and nearly as much that new laws will allow the pearl divers to become independent and self-respecting workmen. But with all their evil who could fail to covet such men for the service of Christ? There will come a day, please God, when Arabs from Sharga will travel in their sail boats much further than Sokotra, not to find pearls but to catch men. The Apostle Paul would feel at home with these men. He would enjoy their company. One of these days when the voice of the Son of God is heard by them, their roving spirit and reckless zeal, and contempt for comfort and ease will make them His own children."

### Afghanistan in Transformation

A French writer thus characterizes present-day Afghanistan: "a backward country where Oriental and Occidental civilizations fall afoul of one another: here we find seven-ton motor trucks, but no roads to run them on; aircraft, but no mechanics to operate them; an Emir, with very modern ideas, governing an indifferent or even restive population; and a great many foreigners suddenly attracted into a country that, five years ago, was totally closed to the outer world" (Raymond Furon: *L'Afghanistan: Géographie, histoire, ethnographie, voyages*, Paris, 1926). Amanullah Khan, the ruling King (he adopted this title in 1926), succeeded his father in February, 1919. In the following May he embarked upon a war with Great Britain which soon ended in the crushing defeat of the Afghan army. The war was followed, however, in 1919 and 1921 by treaties that were advantageous to Afghanistan, whose complete "internal and external independence was recognized." From these treaties and from treaties concluded at about the same time with the Soviet and the Turkish government may be dated the beginnings of Amanullah's attempted modernization of his country (see Arnold Toynbee: *Survey of International Affairs 1920-1923*, London, 1925, pp. 376-388; *idem*: *Survey of International Affairs 1925*, Vol. 1, London, 1927, pp. 546-569). His recent visit to Europe is in line with this policy. Lowell Thomas gives a colorful account of the glaring con-

trasts in the Afghan scene in his "Beyond Khyber Pass" (New York, 1925).

The most serious recent contribution to the geography of Afghanistan is the work of a German scholar, Dr. Emil Trinkler ("Afghanistan: Eine landeskundliche Studie auf Grund des vorhandenen Materials und eigener Beobachtung," *Petermanns Mitt. Ergänzungsheft No. 196*, 1928). In 1923-1924 Dr. Trinkler traveled from Kuskh to Herat, Kabul, and Peshawar, with a side trip into the western Hindu Kush, and he has supplemented his observations in the field by an extended examination of the published literature.—*Geographical Journal* (London).

### The Preaching of the Cross

The Church in India must resist the temptation to reduce the place of the cross in its faith and preaching. A Mohammedan convert who was won to Christ forty years ago says that before his conversion he many times told the missionaries and Indian preachers that their preaching of the cross was an offense to him and kept him from becoming a Christian, but that in his heart he knew even then that if they had not preached the cross, he would not even have listened to them.

There are people today who advise ministers of the Gospel to say very little about the crucifixion of Christ. We met one of them a few weeks ago. He was a Westernized Indian Moslem, a more ardent champion of the West than any Christian minister we know. He would like to Europeanize India as Mustapha Kemal and his party are Europeanizing Turkey. He is enamoured of the physical comforts and the material prosperity of the West. The cross he does not like. To him the idea of any good coming to humanity through the cross appears whimsical. He said, "Preach the good works, the social service, the miracles of Christ, and you will win the world, but continue to talk of the cross, and thinking men will cease to listen to your message." He is wrong. He does not even know his own heart. If the cross were not in the preaching of the Church, he would be even less interested in that preaching than he is now; it is not where the cross is preached that thinking men have lost interest, but where it has been dropped and his way of thinking has been tried. St. Paul met men like our friend, and understood them and their belief thoroughly. He fortunately wrote about them so that the Church through the centuries might have the benefit of his understanding. He wrote, "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

—*The Indian Witness* (Lucknow).

### The London Mosque Fund

"Now that Lord Headley has completed his tour in India and has succeeded in raising a sum alleged to be nearly £100,000 for the construction of a mosque in London, we feel that we should call attention to the undesirable arrangements which have been made for the administration of the large amount of money known as the London Mosque Fund. We would have written on the subject earlier, but we did not desire to publish anything that might hamper Lord Headley's good work of collecting money or deter Moslems in any way from

offering generous support to the Fund. Even now it is with considerable diffidence that we write, for our admiration and respect for the Anjuman-i-Ishaat-i-Islam and its workers are very great. We, however, believe that candor is a duty imposed by friendship and, though our criticism of the arrangements made regarding the London Mosque Fund does not in any way affect the Anjuman, its workers and the fine work which they accomplish, Khwaja Sahib Kamal-ud-Din who is a Trustee on the Board we criticise, is associated in the public mind with the Anjuman.

"The Board of Trustees controlling the London Mosque Fund is constituted as follows:—Lord Headley is Chairman of the Board of which Khwaja Kamal-ud-Din, a noble of Hyderabad State and somebody in England are members, while Khwaja Nazir Ahmad, the son of Khwaja Kamal-ud-Din, is Secretary to the Board—that is, he is the only Executive Officer concerned with the administration of the Fund. Our objection to the Board, as constituted at present, is that it appears to be too much of a family affair. Lord Headley is greatly indebted to Khwaja Sahib Kamal-ud-Din for friendship and assistance of various sorts, and he is not likely to oppose the Khwaja Sahib in any matter. Thus, the London Mosque Fund threatens to become a 'one man show' which has been the chief criticism levelled against the conduct of the Woking Mission. As regards the Woking Mission, it is necessary for us to state plainly that Moslems are not entirely satisfied with the manner in which it is run. We imply no reflection on the sincerity and integrity of Khwaja Sahib Kamal-ud-Din when we point out how necessary it is that public work of the sort done by the Woking Mission and supported by funds subscribed by the public should be above all suspicion of nepotism."—*The Moslem Chronicle* (Calcutta).

### Islam in Southern Nigeria

"In Southern Nigeria we meet with a type of Mohammedanism very different from that indicated by the above prayer, different also from that which obtains in the Northern Provinces of Nigeria as described by Lord Lugard. We know comparatively little of the bigoted and aggressive type of Islam. Quite ninety per cent. of the so-called followers of Mohammed have but a veneration of Islam, not the real thing. Probably not one in a thousand can read the Koran, and they do not follow its teaching. I doubt if they know much of it. For example, Mohammedans have more wives than the number allowed, and they not only drink but they even sell spirituous liquors. They will gather in crowds at our open-air services, and I have never known them to attempt to hinder us or oppose our teaching; and what is more, they will repeat passages of Scripture and join us in singing Christian lyrics. Outside the windows of one of our Lagos churches quite a number of Mohammedans, chiefly young men, "listen in" to our services, and not a few are to be found in our various congregations, and every year we report a considerable number of accessions from Mohammedanism.

"There is scarcely an outstanding man in the community of our great cities who is a Mohammedan. This is accounted for by the fact that so few Mohammedans are educated men; but they have begun to realise their lack in this respect. They desire that their children shall

be educated, and send them to our mission schools in great numbers. It is an interesting fact that the parents of Moslem children do not ask for, and we do not observe, a Conscience Clause exempting them from attendance at Christian teaching or worship. All the scholars sing our Christian hymns and receive our Scripture teaching."

—*The Foreign Field.*

### Brazil Women and Moslem Marriage

Dr. Carlos Frank, a prominent Brazilian physician and described as a national figure in the country, learned while traveling in Syria of the existence of a large number of Brazilian women who were said to be held in virtual bondage by their Syrian husbands. In the town of Baalbek alone, he was told, there were no less than seven of these unfortunate women who were mostly of the educated class, but yet compelled to live under conditions which were tantamount to slavery, inasmuch as they were confined to the harems of their husbands who, upon their return to Syria, reverted to the practice of polygamy. A native physician was the one to inform the visiting Brazilian of the sad plight of his countrywomen. He appealed to him to take the proper steps for their liberation, as they were all anxious to escape the conditions to which they had been reduced and return to their country.

Upon learning these facts, Dr. Frank communicated them in a letter to the Brazilian press and urged the taking of immediate steps by the government for the repatriation of the unfortunate women.

The Syrians of Brazil, in the meantime, had been aroused to the seriousness of the issue and called a meeting of their leading men in business and the press for the discussion of the situation. They commissioned some of their able writers to prepare articles for publication in the Brazilian press elucidating and interpreting in its proper light the apparently grave matter. What they said was the only thing that could be said under the circumstances, namely, that those particular Syrians who had been guilty of the mistreatment of the Brazilian women were not orthodox Mohammedans, but heterodox of the Shiite sect. They further stated that most Syrians of Brazil were Christians who could never be accused of such polygamous practices, and that the Brazilian women who married those Syrian Mohammedans with full realization of the differences of their religious beliefs and social customs have none but themselves to blame, as they were, in most cases, forewarned of the consequences they have now fallen into.

Nevertheless, the Syrians would not be content with this logical defense, but wanted to prove to the Brazilian nation that even though the Brazilian women were alone responsible for their plight, they, the Syrians, would not want such accusations to stand against them even though the race in general could not be held technically responsible. What they did was to propose to defray all expenses of travel in repatriating the Brazilian women now in Syria. This was made possible by the generous action of Mr. Basil Jafet, a leading Syrian merchant and manufacturer of Brazil, who promised to underwrite the whole operation.—*The Syrian World* (New York).

### The Moslems of China

"In the preparation of material for *China's Millions* it is always easy to follow the line of least resistance, and publish just those

articles which happen to come to hand. The natural result of such a plan—or rather lack of plan—is that the problems of the work tend to be presented out of due proportion, and it may be that for months together some provinces are inordinately prominent, while equally important work in others scarcely receives mention. The occasion for this observation is the discovery that work amongst Moslems has received very scant attention in our Magazine this year. But there is another and deeper reason for this, apart from the opportunist policy of the editorial staff, and that is that the work is simply not being done. Scarcely any members of our own or any other mission in China are concentrating on the evangelization of the millions of Moslems in that country, and it is, of course, the desire of the adversary that nothing should be done to arouse the apathy of the Christian world in regard to this problem.

“In our January issue we printed a letter from Dr. Rand, of Lanchow, Kansu, in which he tells of the progress of the work in Hochow, the great Moslem centre where a branch hospital has been opened, and where Mr. and Mrs. G. K. Harris were living before the evacuation. He speaks of the twelve Moslem converts there, every one of them suffering from bitter persecution, and concludes with the encouraging statement that ‘it looks as if the break is at hand in the Moslem wall.’

“Many of our readers will remember the burning words in which Mrs. Mark Botham reminded us of the challenge of Islam (page 58 May issue), ‘of the six members of the mission who definitely gave themselves to this work, and have one by one been removed by death. Satan has thrown down the gauntlet, and God has allowed these things to happen to arouse His Church to a realization of the power the evil one wields through this great anti-Christian force which we have largely ignored.’

“And now our Shanghai letter (page 133), tells of an attack by bandits on that same city of Hochow, resulting in the partial destruction of mission property and at least a suspension of the work carried on there. ‘An enemy hath done this.’ Who will take up the challenge, and pray that men may be called and chosen and equipped to make Christ known to the Moslems of China? William Borden, Mark Botham, George King. . . . Who follows in their train?

—“*China's Millions.*”

### **The Christian Kalima**

*An outline of a tract for Moslems.*

The religion of Islam makes much of its word of witness (*Kalima*) and not without reason. It is the shortest creed in the world and has never been revised. It is used as a battle-cry and an amulet, as a copy-book maxim and as the pillow for the dying. “There is no God but Allah, and Mohammed is His apostle”. Has Christianity no such short summary of its essential character? It should include all of its vital teaching and be short and universal. We think such is found in the solemn words of our Saviour on the night of His betrayal in His great high-priestly prayer when with royal and prophetic vision He spoke to His Father of the future (John 17: 3).

1. It is a Christ-given *Kalima*.
2. It is positive and not negative; and in this respect also is far above the Moslem *Kalima*.

3. It contains a strong affirmation of the *Tauhid*, the unity of God.
4. It also affirms that life eternal is not in the *Tauhid*, but by faith in the supreme messenger of God and knowledge of His mission. Compare James Epistle Chapter 2: 19.
5. This *Kalima* tells us that to know Jesus is to know God. He is the revealer of God's holiness and mercy and love. He revealed the one hundredth name of God, *Father*. His love on the cross.
6. Jesus is indeed *Rasul Allah* but He is the word of God also and His eternal Son.

This *Kalima* we should learn and study and use. It is the *zikr* that gives hearts-ease and joy and peace.

S. M. Z.

### The Absence of Reference to Islam in Sanskrit Literature

One of the best of our exchanges, *The Muslim Review* published by the Moslem Institute, Calcutta, recently had an article by S. U. Das Gupta on Islamic and Sanskrit Literature. After paying tribute to the versatility and the scientific value of Arabic and Persian authors even apart from their great religious influence, he goes on to remark:

"It is surprising to note that though the Mohammedans lived in India and often encouraged Indian writers, yet there seems to be no influence of Mohammedan kings, heroes or great men on Hindu writers, and no influence of Mohammedan religious customs and literature can be traced on the growth of Sanskrit literature even during the time when the Mohammedans ruled India. In the entire literature of India, excepting in very rare cases, there is no reference to Mohammedans: they are neither praised nor blamed, their learning is neither appreciated nor condemned; they simply did not exist for the Hindu mind. The Sufi poets of Persia have, however, often inspired many of the vernacular poets of India of mediæval times, and in recent times they have so crept into Hindu thought that their special traits are often regarded as being of Hindu origin and their Persian origin is forgotten. It is necessary, however, to point out in this connection that the philosophy of Sufism is probably almost wholly indebted to Vedanta and Yoga thoughts. The æsthetic side of Sufi poetry and its religious emotion is however its own, and it is here that it has affected the Hindu mind. It is not possible in this short article to give anything more than a poor and somewhat insufficient content of the Islamic and the Sanskrit literature. Many fruitful things can be said if the special types of the Islamic and the Hindu literature, such as poetry, or elegy and Hindu epic, are compared and their mutual characteristic qualities are described and illustrated. This, however, requires a bigger venture."

### A Plea from Ceylon for the Education of Women

One of the outstanding forces of Islam in Ceylon with its Moslem population of over three hundred thousand is Zahira College at Colombo. In a recent number of their magazine *The Crescent* one of the undergraduates makes a noble plea for female education:

"I am in favor of the education of women, and I place no limit to its scope, any more than I would place a limit to the scope of the education of men. Islam undoubtedly enjoins education for everybody, men and women, and the example of early Moslems set a standard of education for women quite as high as for men. But there is a difference

owing to the difference of functions. Though a woman here and there may blossom out into a theologian or a doctor or a lawyer or an author, the great majority of women like the great majority of men must be educated for the ordinary duties of life. The home is the proper sphere of the woman's activity and her education should be such as to bring light and health, good discipline and guidance into every Moslem home.

"The spectacle of Europe has caused a confusion of ideas in Eastern minds, as if the education of women, of itself, entails some social consequences which the East views with disgust. In the West, women had no legal rights at all, and their struggle for emancipation consequently took the form of an attempt to claim equality with men in every field. In Islam women have their well established legal rights; they have always had their own property. Islamic marriage is a civil contract not a bondage, and the woman if aggrieved could always regain her freedom. Therefore it is possible for Moslem women to start with a different aim and attain a different result from that we see in Europe.

"There is no danger at all in the education of women if it is really Moslem education. The fear is that women who have had no instruction in Islam, who have been debarred from the knowledge of its proper teaching with regard to woman's status, who have been excluded from the practice of religion, who have been excluded even from fresh air and sunlight and kept as prisoners, may regard their liberation and enlightenment as a release, and throw off all restraints of decency. Moslem culture should form the most important part of the education of our women. They should have women religious instructors, and women to lead them in prayer. They must have their Madrasas where they can learn to feel themselves, what they really are, a vital part of the Islamic body. At the same time, they must have their minds enlarged by modern studies including Arabic and Persian literature, and they must be taught the principles of hygiene and sanitation, nursing, domestic economy, and the care of children upon modern scientific lines in such a way as not to tire their minds or bodies. They must undergo a course of physical training, for the good of future generations.

"At present the position of most Moslem women is unfortunate and quite un-Islamic. They have their rights secured to them by the Sacred Law as against their husbands and their male relations, but at present they have no defenders."

### **£40,000 for London Mosque**

#### *Nizam of Hyderabad's Gift*

Information has been received by Moslems in London that the Nizam of Hyderabad has promised five lakhs of rupees (about £40,000) to the fund which is being raised for building a mosque in London. The gift was made as the result of an appeal by Lord Headley last December at Delhi, where he presided over the All-India Tabligh Conference. Lord Headley was afterwards the guest of the Nizam in his capital.

About six hundred Moslems are resident in London, and throughout the country there are about three thousand, but the floating population is much greater. At present there is a mosque at Peckham and one of the Ahmadiyah section at Southfields.

The movement to build a central mosque for London was started in 1906, but the War stopped its progress. The total cost of the scheme,

which includes a house for the imam, a guest house, baths, and possibly a restaurant, is estimated at £100,000. A substantial sum remains to be raised, but the Nizam's gift will enable the committee to proceed with arrangements for construction as soon as a site has been obtained.

### A Negro's Experience of Christianity and Islam

In an article by J. A. Rogers in *The Review of Nations* (Geneva, March, 1928), we find these striking conclusions, which even if we disagree give much food for thought:

"In weighing Christianity and the Negro, care must be taken to distinguish between the general attitude of the Christian Church prior to the discovery of the New World, and after. Many of the earliest Fathers of the Church were, in all probability, of Negro ancestry. St. Augustine, Tertullian, Origen, and St. Cyprian, the great standard bearers of Christianity, were all Africans. St. Augustine was a Numidian, and it is frequently said in responsible circles that he was of Negro descent. Just as the Mohammedans venerate Bilal, so the early Christians venerated Simon, the Cyrenean, who in their day was depicted as a dark Negro. By many of the early Christians both Christ and the Virgin Mary were depicted with Negro features.

"St. Maurice, commander of 'the Theban Legion,' and revered as one of the staunchest of the Christian martyrs, was known as a Negro. An abbey was founded in his honor at Aganaum, now St. Maurice-en-Valais, near Geneva, on the spot where he is believed to have been killed. He is the celestial saint of parts of Switzerland, Italy, France, and Germany. In a picture painted by Grunewald which was part of the altar decoration of the Cathedral of Halle, Germany, and which now hangs in the Old Pinakothek, Munich, St. Maurice is pictured a sooty black, with Negro features and woolly hair.

"In short, early Christianity knew no color line. The Christian, whether Teuton, Roman, Moor, or Abyssinian, was welcomed as a brother in Christ. It is true that Christians at this time practised slavery, but they made no difference as to color or race in the matter."

Afterwards things changed; Mr. Rogers goes on to say:

"Turning now to the New World one sees a quite different picture.

"Two dates must be mentioned here: 1503 and 1619. The first marks the introduction into Latin America; the second into Anglo-Saxon America. In the former region the greed of the white colonist was tempered by his religion, Catholicism, which still retains even in America much of the spirit of the early Church above mentioned.

"The Anglo-Saxon, on the other hand, with none of these traditions, tended to regard the black slave as a creature a little less than human. There was another reason, too. Christianity, in theory, is Oriental, stressing what Schopenhauer calls the denial of the will; it adjures its followers not to lay up for themselves treasures on earth, but to practise charity. The temperament of the peoples of North-western Europe, however, is 'assertion of the will,' the religion of Odin and Thor is in their veins, and to practise giving rather than getting, is difficult. Hence, Christianity, with them, has largely been a system of aggrandisement, not only as concerns the darker races, but the weaker groups and individuals of the white race as well. The Anglo-Saxon, so-called, controls much more of the globe than any other group. 'How the European has been

able to acquire colonies,' says Nietzsche, 'is explained by his nature, which is that of a beast of prey.'

"And so wherever one turns in any of the five continents, save Europe the source from which came these color dissensions, he finds that Christianity has failed conspicuously to live up to its teachings where the Negro is concerned.

"Islam has never known a color line for reasons that go deep. Ranking, perhaps, next to Mohammed in the affections of the Moslem world is Bilal Ibn Rahab, a Negro, and Mohammed's alter ego, treasurer, adviser, muezzin, and almost earliest convert. Mohammed thought so much of Bilal that he granted him 'precedence in Heaven.' Later when Omar was Caliph, and Khobab, another staunch adherent of the Prophet, visited him, Omar, rising from the throne deferentially seated Khobab thereon, saying that there was only one other in Islam more worthy of the favor, and that was Bilal. The words of the Adzan, or Call to Prayer, are uttered throughout the East today precisely as they fell from the lips of Bilal nearly thirteen centuries ago.

"Another and perhaps more important factor contributing to the absence of color prejudice is that Islam rose to power in a region where from time immemorial many of the rulers were what are known as Negroes today, as many of the wearers of the double crown of Egypt, and the kings of Numidia and Lybia. Black and white had been meeting and mating as equals along the southern shores of the Mediterranean thousands of years before the coming of Mohammed.

"From the moment a Negro becomes a convert to Islam there is nothing to prevent his attaining the highest privileges, social and political, to which a white Moslem may attain. Not only were Negroes made governors of provinces under the Mohammedan Empire, but kings. 'I admonish you,' said Mohammed on the approach of death, 'to fear God and yield obedience to my successor though he may be a Negro slave.'

"The case against Christianity could have been made much stronger. One could have said that while Islam discourages the use of intoxicants the Christian nations have derived great profit from its sale in Africa and elsewhere to the detriment of the blacks; one could have said that while Islam inspires manliness, Christianity tends to make servile imitators, as in the United States where a large percentage of Negroes straighten their hair, bleach their faces, ape the whites, and generally despise themselves and the members of their group—the general opinion of African travellers is that the Christianized native is an inferior product, spiritually, to the Islamic Negro, or the raw one—one could have said that in addition to whiskey, that syphilis, prostitution, consumption, and other Western ills usually follow in the train of the Christian missionary, yet, in the face of all this the singular conclusion must be arrived at: the Negro is better off in the West than in the East, actually and eventually.

"Today of some sixty million or so African Negroes believing in the doctrine of One God less than two millions are Christians. After nineteen centuries of missionary effort the majority of Christians in Africa are the small number of Europeans there. Islam, it is true, propagated itself by fire and sword in Africa, just as Christianity did in America. In these later years, however, it is relying like Christianity on persuasion.

"The case for Islam is simple. As was said, it imposes no peculiar hardships on account of color, no handicaps in the pursuit of happiness.

One finds less color prejudice in England than in America; less in France than in England; less in Germany than in France, and in Turkey, the stronghold of Islam, almost none. In the opinion of many American Negro musicians who have been around the world, the Negro in Turkey enjoys closer equality with the whites than in any part of the Christian world.

"Christ said: 'Inasmuch as ye have done it to the least of these my brethren ye have done it unto me.' If this ought to be the criterion of Christian conduct then it must be said that it is a non-Christian religion which is living most fully up to it where the Negro is concerned.

"Among the reasons are that modern civilization is firmly opposed to polygamy and chattel slavery.

"Christianity has not been entirely brutal. It was the Christian nations, chiefly England, who in combat against themselves, Mohammedans, Arabs and Negroes, who have done most to suppress slavery, that open sore of the world, as Livingstone called it; it is Christian influence that has done most to reduce inter-tribal wars, a not unmixed blessing as the Christian nations have not only pitted the Negroes against themselves but brought them to Europe in the last war to take part in their own quarrels.

"Slavery and polygamy are forms of property rights too crude for our age. Even wage slavery is meeting with less and less tolerance. The West has more to offer the Negro than the East, not because it is Christian but because it is in Western lands that Science has reached its highest development. It is in Western lands that *the masses* of the Negro group are better off hygienically, educationally, and economically.

"The United States, to use a conspicuous example, has been a hard school for the Negro. It is a prison—but a prison where he eats and sleeps sumptuously in comparison with the Mohammedan Negro. And it is because his body is being better cared for that the American Negro is making better progress. Mankind has progressed, not by following the path of least resistance but by doing what was difficult, morally, physically and intellectually."

## BOOK REVIEWS

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**Zwischen dem Teufel und dem Roten Meer.** Fahrten und Abenteuer in Westarabien. By Wolfgang von Weisl. pp. 318. Price 10M. F. A. Brockhaus, Leipzig.

Under this fanciful title, "Between the Devil and the Red Sea," the author gives an account of his travels and adventures in Western Arabia, 1925-26. He is a bold, independent traveller with real insight into the Arab mind and a good knowledge of their speech. The book consists of newspaper correspondence, and therefore is concerned primarily with the political situation. In this respect, the author has much to say of British policy in Arabia without undue bias. Nevertheless, what he tells us of the Arab revolt, its origin and character, is a necessary and corrective foot-note to much that has appeared about Lawrence and his views.

The eleven chapters fall into three parts, of which the first deals with the Hejaz, the second with Yemen, and the third with Asir. We have an account of a motor journey to Akaba and an interview with ex-King Hussein. At Jiddah Herr von Weisl had an audience with Ibn Sa'oud, but was refused permission to enter Nejd. He visited the Yemen Coast, but was unsuccessful in reaching Sanaa. After a visit to Asir, where he interviewed the exiled Grand Senussi, he suffered ship-wreck on his return voyage to Jiddah. There is an excellent account of life in the Hejaz and the clash of opinions between its inhabitants and the Wahhabi reformers. He describes the Holy Land of Arabia as follows:

"All the curses of the Bible seem to have been poured out on this wretched corner of Arabia. Soil and people rest under a curse. Closed in by deserts on the North, East and West and without a single harbour on its coast. The people are isolated from humanity, by their double-dealing, fanaticism, pride and greed. Everything is small in both senses of that word. A land of cowardly, stingy, crafty people without real women and without real men, a land of slaves, and yet what a Holy land it is!"

**The Arab Kingdom and Its Fall.** Translated from Wellhausen's *Das Arabische Reich und sein Sturz*, by Margaret J. Weir, M. A. University of Calcutta, 1927. pp. 592.

That many books on early Moslem history published a score and more years ago still retain their value to students of Islam is evidenced by the printing of English translations of German texts under the auspices of the University of Calcutta.

This study of the Umayyads now appearing in English makes a noteworthy addition to translations by S. Khuda Bukhsh of Weil's *Geschichte der Islamitischen Voelker*, and Von Kremer's *Kulturgeschichte des Orients*.

Readers of the German text will recall that the author depended largely for his sources on the traditions recorded in Tabari's Annals and especially those derived from Abu Mikhnaf.

After an introductory chapter which describes the background of Islam under the prophet and the rightly-guided Khalifas the story of the Arab Kingdom opens with the war between Mu'awiya and 'Ali over the Khalifate. It closes with the defeat of the Umayyads and the victory of the Abbasids, which ushered in the supremacy of non-Arabs in Islam.

A fully detailed index, a feature lacking in the German edition, is appended to this English edition. This feature greatly enhances its value. It is to be regretted that the volume only contains a close translation of the text and notes of Wellhausen's original for much that has been written by such scholars as Caetani and Lammens since the German edition appeared might have been referred to in foot-notes.

E. E. ELDER.

**Mappae Arabicae—Arabische Welt- und Landerkarten des 9-13 Jahrhunderts: mit einleitenden Texten herausgegeben von Konrad Miller. Band I (5 parts), Band II (2 parts), Band III (2 parts) and Band VI (plates only). Stuttgart: Selbstverlag des Herausgebers, 1926-27.**

This elaborate and remarkable cartographical work is to be completed in six volumes, of which Vols. IV and V have not yet been published. The first volume contains a general introduction of Arabian cartography with re-productions of maps by Idrisi (1154 A. D.). The second volume deals with maps of Europe and Northern Africa by early Arab geographers. The third contains thirty-seven Arab maps of Palestine, Syria and Mesopotamia, twenty-five of Arabia and fifty-five of South Persia, India and China.

Although this work is chiefly of historic interest to geographers, it also throws much light on the spread of Islam. To the Arabs, as to David Livingstone, "the end of the geographical feat was the beginning of the missionary enterprise." In the words of another reviewer: "Students of the history of geographical knowledge must ever be grateful to Dr. Miller for his inception of this troublesome task. He has rendered a memorable service to the science of geography, but he has also placed the Islamic world under an obligation by restoring to light the work of their great cartographer which lay hidden from all but a few scholars among the archives of widely separated libraries."

Z.

**Beiträge zur Geschichte der Staatskanzlei im Islamischen Agypten.** von Walther Björkman. Verlag de Gruyter. Hamburg, 1928. 8vo vii. 217 pp.

In 1903 there appeared from the Cairo press a commencement of the first edition of Qalqashandi's great Secretarial Encyclopædia entitled *Subh al-A'sha*. The edition was ill-conceived and full of mistakes and was never completed. In 1906, however, Qalqashandi's own digest of the *Subh*, entitled *Dau' as-Subh*, was printed in Cairo, and in 1913 the Cairo Royal Library undertook to produce a worthy edition of the complete work, a task which was completed by the publication of the fourteenth volume in January 1920.

Qalqashandi's work was intended as a *vade mecum* for those Secretaries who were called upon to undertake the arduous duties of Offices of State, and is a veritable Encyclopædia of information not only on secretarial duties and the correct forms for reports, digests, contracts, deeds, treaties, and official correspondence, but also on the condition of the great Diwans of State and the conduct of business therein during the period of the Mamelukes. Qalqashandi, who died in 1418 A. D. was himself a Secretary in the Chancellery at Cairo, and his huge Manual has grown out of his own experience in the work of the Diwans, containing on the one hand technical information about ink and parchment and reed pens, and on the other, descriptions of the countries and provinces which were in relations with the Egyptian Chancellery, with their political and administrative organization, besides copious information as to how the Government Bureaus were organized in his day, along with details as to the Almanack and epistolary style.

In 1923 Guadefroy-Demombynes largely utilized the *Subh* in his work *La Syrie à l'époque des Mamelouks d'après les Auteurs Arabes* and in the volume before us Dr. Björkman has made a similar use of it for a special study of the Administration in Egypt during the same period. The work, which was Dr. Björkman's "Habilitationsschrift" before the University of Hamburg in 1926, and which is published as Vol. 28 of Hamburg University's *Abhandlungen aus dem Gebiet der Auslands-kunde*, falls into two parts. First comes what one might call a historical sketch of the Secretarial office in the Moslem Chancelleries from the time of the Omayyads to that of the Mamelukes. Necessarily there is little known of the Office under the Omayyads for source material is lacking and later writers are prone to read back into these early times the conditions of their own day. We are only on little better ground for the period of the 'Abbasids, though we know that during both these periods the Persian and Greek elements were strong in the Chancelleries. Coming to his particular subject of Egypt, Dr. Björkman traces the history of the Secretarial office, the *Diwan al-Insha*, in its growing importance under the Tulunids and Ikhshids and the Fatimids who provide the high-water mark of the Perso-Arabic period, down through the Ayyubids in what might be called the Perso-Turkish period, and lastly and most fully through the Mameluke or Mongol period. Of particular interest in the early part of this first section are the numerous summaries the Author gives from hitherto unpublished manuscript. He concludes the section with a list of Secretaries and Chiefs of Divans during the whole period.

The second part of the work is much longer but has less original work. After an account of the new edition of Qalqashandi and a useful discussion of the sources he used in the compilation of the *Subh*, the author gives a detailed summary of each volume of the *Subh* concluding with very full Indices. The work is thus a reference book of no little importance for all students of the socio-political development of Islam, and the careful and painstaking way in which it has been done deserves all commendation.

ARTHUR JEFFERY.

**En Asie Musulmane, L'Inquietude de l'Orient:** par Maurice Pernot. 243 pp. 12.50 franc. Librairie Hachette, Paris. 1927.

This book is the second of a series on l'Inquietude de l'Orient, the

first being "Sur la Route de l'Inde." Previous travel books by the same author have dealt with Constantinople, Turkey in Asia and Egypt. He has travelled to study and has had excellent introductions. He has had interviews with the Kings of Afghanistan, Persia and Irak, and notably with Miss Gertrude Bell a few months before her death. Possibly he would have come to other conclusions if he had been able to pursue his studies amongst all classes of people. He has, however, made a most readable book which is particularly enlightening with regard to Afghanistan. On the duty of Europe to the East he has a notable passage in which he places Christian Missions in the place of first importance in the rehabilitation of the prestige of Europe in the eyes of the Oriental.

GEORGE SWAN.

**Vieil Orient, Orient Neuf.** par Gustave Kahn. 223 pp. 12 francs. Bibliothèque-Charpentier, Paris.

The scheme of this book is explained by the prelude in which the Caliph Haroun is shown his capital of Baghdad as it would be in the future by the Angel Azrael. He sees remarkable changes but comes to the conclusion that the heart of man remains unchanged. This is illustrated by twenty-two stories mostly of modern life in North Africa. They are artistic stories but it is doubtful whether they would be of much value to the student of the manners and customs of the Orient.

GEORGE SWAN.

**L'Islam Et Les Missions Catholiques.** Conférences données à l'Institut Catholique de Paris. 1926-1927. Bloud & Gay, Paris. Price frs. 14.

This book is of great importance and is published under the auspices of l'Union Missionnaire du Clergé de France. It consists of ten papers read at Conferences. In the introduction, by R. Dufour de la Thuillerie Commissaire en Chef de la Marine, Islam is characterised as the most redoubtable enemy of Christianity and the importance of a right understanding of the problem is emphasised. The attitude of the French Government in her colonial possessions is frankly criticised, and the introduction closes with a noble appeal for missions to Moslems.

The first paper is by M. Louis Bertrand, of the French Academy. It is an outspoken criticism of the present policy in North Africa: "La France officielle, qui rougirait de se dire nation catholique et chrétienne, se dit musulmane, non pas à la vérité pour faire profession publique d'islamisme, mais pour proclamer qu'elle est l'amie, la protectrice zélée non seulement de ses sujets musulmans, mais de tous les musulmans et de leur religion. Ce qu'elle refuse aux Français catholiques, protestants ou israélites, elle l'accorde libéralement, spontanément, sans même qu'on lui demande, à des musulmans qui ne sont même pas français. Et ceux qui préconisent cette politique se croient les plus malins des hommes!"

The papers that follow by various missionaries and laymen deal with the following subjects: Islam and Slavery. Islam in Persia. Islam in India. Islam among the Negroes of Senegal and Islam among the Cannibal Tribes of Northern Nigeria. These do not contain much new information for the readers of our Quarterly, but they are interesting as an indication of Roman Catholic missionary activity and method. A White Sister in North Africa contributes a paper on the

education of Moslem women, and Mgr. Boucher on the work of Père de Foucauld.

The last two chapters deserve special attention, because they relate to mission policies. A Professor of scholastic theology at Louvain writes on Protestant missionary methods in the penetration of Islam. Here we see ourselves as others see us. Tribute is paid to the work of the early missionaries, Henry Martyn, Pfander, French and others, but a recent change of front is alleged. The abandonment of dogma, the over-emphasis on the social gospel, and the increase of modernism at home and abroad are said to be perilous. We quote two paragraphs:

"En septembre dernier la Conférence protestante, siegeant au Zoute, en Belgique, applaudissait les conclusions d'un spécialiste de l'apostolat africain; 'Le christianisme que nous apportons aux nègres ne peut être qu'un christianisme sans *Credo*, sans Eglise, sans institutions (lisez sans sacrements). Il sera une simple attitude de l'âme vis-a-vis de la nature et de l'humanité'. La Conférence de Jérusalem pour le monde musulman (1924) est presque aussi explicite, mais elle a prévu l'objection écrasante. Pour transmettre un pareil message, qui n'est après tout qu'une très pâle suggestion, il n'est pas nécessaire de s'expatrier, de s'installer dans un pays lointain, et d'envisager un budget de Sociétés missionnaires fondées dans un autre but; il suffit d'imprimer un livre, comme n'importe quel poète ou quel philosophe. . . . L'objection est sans réplique, mais pour l'esquiver, en remplace dans l'apostolat l'enseignement religieux de plus en plus absent par la formation du caractère: *character building*, celle-ci réclamant la présence du pédagogue auprès de ses pupilles. Philanthropie, éducation technique, formation morale, ce sont les trois activités missionnaires du protestantisme. . . ." "N'est-ce pas Richter, protestant lui-même et spécialiste de l'histoire des missions, qui écrivait il y a quelques mois: Un christianisme moderniste, appauvri, en coquetterie avec la philosophie agnostique; un christianisme sans foi profonde, sans dogme, sans culte et sans discipline est impuissant en face de l'Islam."

We offer no comment, because we believe the criticism is not altogether unjust.

The last chapter, by one of the White Fathers, T. R. P. Marechal, gives a summary of Roman Catholic methods, under three heads: "Is the conversion of Moslems necessary?" "Is it possible?" "What methods should be followed?" In this chapter Cardinal Lavigerie and Père de Foucauld are held up as ideals.

The book contains numerous mis-prints of Arabic technical terms; the statistics given are not always accurate, and it is published without maps, illustrations or index, and yet, we strongly recommend it to our readers. Roman Catholic Missions in Moslem lands are not, as some suppose, negligible. They deserve careful study.

## Z.

**Christian Voices Around the World.** Voices from the Near East. China her own interpreter. An Indian approach to India. Japan speaks for herself. Student Volunteer Movement, New York.

These volumes are four parts of a series of six books sponsored by the Student Volunteer Movement, and published by the Missionary Education Movement, with the aim of presenting the reaction to the missionary enterprises of different national groups around the world.

The editor of the series, Mr. Milton Stauffer, in the preface to each volume makes this significant statement: "Not until the Christian youth of North America is convinced that the foreign missionary enterprise is fulfilling, in the judgment of the indigenous Christian leaders, the largest needs of the peoples it means to serve, will they be enthusiastically behind it, at home or abroad."

The reader in examining the series is struck with the wide range from which the authors have been chosen. Yet if one expects to find a tirade against foreign missions or the advocacy of their withdrawal he is disappointed. Naturally most of the writers are actively engaged in Christian work. Only one of the more than fifty authors could be classified as non-Christian. Although written for American readers, there is usually a frank discussion of the problems related to co-operation between foreign and national bodies.

Each book in the series follows the same general plan. Each opens with a chapter on "Our Cultural Heritage," each closes with a chapter on "Youth's Challenge to Youth." Other subjects discussed in each of the four volumes before us are—life and thought in each group at the present time, the contribution made by the Western Church, co-operation from the West, the present status of the non-Christian religion or religions in the different areas.

All the volumes are not only useful as mission study texts, but are invaluable to the foreign missionary no matter what his field may be. "An Indian Approach to India" and "Voices from the Near East" have an especial interest for readers of *THE MOSLEM WORLD*. For the new missionary in Moslem lands wishing to orientate himself nothing could be more helpful than a careful study of the two chapters in "Voices from the Near East" by Prof. Levonian and Sheikh Mitry Dewairy. For one who has never considered the heritage of Arabic civilization, Prof. Anis Khuri's article is a revelation. The unrest and discontent both in Islam and the Oriental churches are well described by Kamil Effendi Mansur and Mr. Amin Butrus Hilal.

E. E. ELDER.

**Essai de Folklore Marocain.** By Doctoresse Legey. Avec une Lettre-Préface du Maréchal Lyautey. 17 Planches. Librairie Orientaliste Paul Geuthner. Paris (6e) 1926. 235 pp.—75 francs.

Marshal Lyautey in his foreword says, "On my arrival in Morocco I found you doing good all around you. For thirteen years you have consecrated yourself in the spirit of an apostle, to the relief of every kind of misery, at the head of those who give the most humane touch to our activities in this country. . . . How in the pressing task of each hour have you been able to find time to collect and arrange with such charm these legends and stories? . . . I congratulate you heartily for so consecrating your talent in your rare moments of leisure."

Indeed, Doctor Legey has produced a charming book, with beautiful illustrations which really illuminate the letter-press. Her sex, her profession and her official position in connection with the Ministry of Foreign Affairs for fifteen years, and afterwards as doctor of *L'Assistance Publique*, has given her unique opportunities for thoroughly knowing Moroccan life from the inside. She acknowledges her debt to Sébillot for her method of presenting her very comprehensive material which is arranged under the following chapter-headings:

The Physical World—The Earth—The Heavens—The Waters—The Flora—The Fauna—Man's Creation—Birth—Infancy and Adolescence—Love and Marriage—Sickness and Death—Food—Building and Crafts—Community Life—Dress.

Though there is no chapter on the religion of the people, every page is full, not of the pure monotheism of Islam, but of the remnants of ancient paganism and African Animism. The fear of devils, the invocation of genii and the worship of saints seem to be the web upon which the woof of their daily life is constructed. This work should prove of great value to missionaries in Morocco and of great interest to missionaries among Moslems everywhere. GEORGE SWAN.

**List of Chinese-Moslem Terms.** By Isaac Mason, F. R. G. S. Price 25 cents. pp. 19. Pub. by The Society of Friends of the Moslems in China, Shanghai, 1928.

The missionaries in China owe a debt to the author of this brief vocabulary. It includes the names of persons and places, the terms applied to God, and such common words as are used by Moslems, many of them Arabic transliterations.

The list was first published in 1919, but has now been reissued and revised. Copies can be secured from Rev. C. L. Pickens, 43, Tungting Road, Hankow.

**Im neuen Anatolien.** By Richard Hartmann. Pub. J. C. Hinrichs'schen Buchhandlung, Leipzig. 1928. pp. 148.

Before the War, the Germans penetrated to every part of Turkey, and some of the best descriptive works were from their pens. These impressions of the author, who is Professor in the University of Heidelberg, are recorded as the results of his journey in the Spring of 1927. He visited Brussa, Eski Schehir, Afiun Kara Hisar, Angora, Konia, Adana, and finally Smyrna. The two main objects of his journey were to study the oldest history of the Ottomans, as recorded in their architecture, and also to gain a knowledge of actual conditions in New Turkey. The result is a most interesting study of present conditions, against the background of the past. The writer does not conceal his opinions, and one gains the impression, again and again that Anatolia before the War was in many respects far in advance of present day conditions. Nevertheless, the writer closes his book with a note of optimism. Z.

**Forschungen zur Islamischen Kunst.** Von Friedrich Sarre. Verlag von Dietrich Reimer, Berlin. I. Archaeologische Reise im Euphrat und Tigris-Gebiet, von F. Sarre und E. Herzfeld. 4 Bande gr. Fol. von 638 Seiten mit 399 Textbildern, 146 Lichtdrucktafeln und 2 Karten. Preis gebunden RM 200.—II. Die Ausgrabungen von Samarra, Ernst Herzfeld. Die Malereien von Samarra. XII und III Seiten 24x32 cm. mit 83 Textbildern und 88 Lichtdrucktafeln, Wovon 32 in Feinstem Facsimile-Farbenlichtdruck. In Leinen band RM 100.—III. E. Herzfeld Paikuli. Monument and Inscriptions of the Early History of the Sasanian Empire. In 2 Volumes 33x41 cm. Vol. I. 262 pages with 42 Figures and 2 Maps. Vol. II containing 228 plates. Preis gebunden RM 400.—IV. H. Spanner und S. Guyer, Rusafa, die Wallfahrtsstadt des Heiligen Sergios. 75 Seiten 24x32 cm. mit Textbildern und 38 Lichtdrucktafeln. In Leinenband RM 40.

We call attention to these four volumes on Islamic art. They will interest those who specialize on the subject, and are an evidence of the increased interest in the history of Islamic architecture, sculpture and painting.

**Türkische Bäder.** Dr. Ing. Karl Klinghardt Stuttgart. Verlag, Julius Hoffmann, 1927.

Das Werk von Klinghardt gewinnt dadurch ganz besonders an Interesse und Bedeutung, dass es gewissermassen noch in letzter Stunde die eingehende Kenntnis von Werken einer im raschen Absterben begriffenen Kultur uns erhält. Als er 1913 die von ihm geschilderten Anlagen besuchte, waren sie durchweg noch in lebhaftem Betrieb. Bei einem Besuch in der Nachkriegszeit waren sie meist verödet und dienten vielfach als Lagerräume und dgl. An Stelle des beschaulichen Lebens der Türken der Vergangenheit ist heute der Geist der Maschine mit seinem rastlosen Getriebe getreten. Statt der Körperpflege in den Hammams, die damals fast die einzige war, ist heute der Sport getreten; finden sich doch auch schon Fussballklubs für Frauen in der Türkei. Dass bei solchen Umwälzungen vieles Schöne der alten Kultur unwiederbringlich verlorengelht, ist unvermeidlich. Um so dankbarer müssen wir aber dem Verfasser sein, dass er uns dieses Buch gebracht hat.

GUSTAV WOLFF.

**Von Land und Leute in Ost-Turkistan: Berichte und Abenteuer der 4 deutschen Turfan expedition.** Von Albert von Le Coq. Leipzig Hinrichssche Buchhandlung. pp. 183 with 5 Maps and 156 Plates.

An account of the explorations made 1902-1914 in Eastern Turkestan. The illustrations and maps are first class. The account is popular.

**The Opium Question with Special Reference to Persia.** By A. R. Neligan, M. D., John Bale, Sons & Danielsson, Ltd., 83-91, Great Titchfield Street, London, W. 1. 1927. pp. 84. 5 Shillings net.

This brief treatise on one of the greatest of social problems, by the late physician to the British Legation at Teheran, puts before the reader all the facts with sympathy and without exaggeration.

Persia consumes thirty-eight times more opium than the estimate accepted by the League of Nations as sufficient for legitimate requirements. In Kerman forty per cent of the inhabitants are said to be addicts:

"The town is a center of trade, and especially of a large carpet industry, but the trade is passing into the hands of Yazdis, Parsis and Hindus, and, though the carpets have been known for centuries as some of the best in Persia, the industry is failing owing to the slackness and growing incompetence of the workers. This is occurring in spite of better conditions having been made for them. A clearer instance of the disastrous effect of opium on the economic and physical condition of a whole community could hardly be given. It can be matched elsewhere in Persia, but not on such a large scale."

After a historical note on the use of opium and its introduction, we have chapters that deal with the method of cultivation and collection, the use and abuse of opium as a remedy, the Persian import and export, and finally the report of the League of Nations through its committee of enquiry.

The writer shows his affection for the Persian people, and expresses the wish that he could do more toward the solution of a problem which is sapping the life of the nation and hindering their progress in more ways than one.

Z.

**Contes Fasis and Nouveaux Contes Fasis.** By Mohammed El Fasi and Emile Dermenghem. pp. 247. pp. 228. Pub. by Reider & Co. Paris.

"These fairy tales are beautiful religious poems forgotten by men, and retained in the minds of the pious ancestors of long memory," says Anatole France, after reading these interesting little books so full of typical Arab life and lore and love.

The city of Fés is said to be one of the most beautiful existing, its prestige is immense and its charm irresistible. An old civilization of Arab and Berbers, industrious Jews and mournful *mullahs* live there in the calm of Islam, only asking to be awakened.

The details of these tales prove their primitive relation to religion, and even magic, for they may not be told by day. This prohibition is found in Algiers and among the Berbers too. These stories are only told at night after dinner. The belief in a supernatural world and in the *Djinns* is at the root of most of the tales.

The authors gathered their material from oral tradition. The second volume contains thirty stories and some forty pages of critical notes.

E. N.

**Indische Stroemungen in der Islamischen Mystik.** II. Lexikon wichtigster Termini der islamischen Mystik von Dr. M. Horten. pp. 141. Price 10M. Heidelberg 1928. Carl Winter's Universitätsbuchhandlung.

The first volume of this important contribution to the study of mysticism was reviewed in our Quarterly. This second volume consists of a brief introduction and a lexicon of the technical terms used in Mohammedan mysticism. In his introduction, the learned author makes high claims: "It is evident from this Lexicon, which is prepared according to a purely objective and philological basis, that Islamic mysticism in its liberal form is identical with the theses of the higher Vedanta. That the teaching of Hallaj (922 A. D.) and his circle is identical with that of the Shamkara (820 A. D.)."

Whether these high claims are justified, we leave to the experts. The ordinary student will find the Lexicon indispensable. It is arranged according to the Arabic alphabet radicals. For example, under *hqq* we have fourteen pages on the mystical significance of *Haqq* and its cognate terms (reality) with quotations from Hallaj, Ibn Arabi, and others. Strange to say, there are some terms missing, for example, *Wird* and *Fanā*. The indices are remarkably complete and give cross-references.

Z.

**The Assassins.** By Sir Henry Sharp. pp. 320. Price 7/6. Faber & Gwyer, London.

We call attention to this novel because it gives an interesting and in many respects accurate description of the heretical sect of the Moslems called "Assassins," a sect having something in common with the more modern "Anarchists," in that its adherents aimed at the removal by death of the temporal rulers of the world. Their agents were made contemptuous of the harshest reprisal by a training which consisted of hashish-eating; under the influence of this drug they were lulled into a sensual paradise, which was represented to them as but a foretaste of the rewards which should be theirs everlastingly in return for their murderous obedience. So the agents of the "Assassins" set forth, and

for many years their name was a terror in Western Asia and even in Europe.

**Baghdad in Bygone Days.** From the journals and correspondence of Claudius Rich, Traveller, Artist, Linguist, Antiquary, and British Resident at Baghdad. By Constance M. Alexander. 16 Shillings—pp. 334. Pub. John Murray, London.

This book consists of the journals and letters collected by the great-niece of Claudius Rich. It is of interest to our readers because it affords a picture of conditions in Baghdad, Constantinople and Mosul between 1808 and 1821. Strange to say, there is scarcely any reference to Islam as a religion, or to the social life of the common people. There is an interesting account of the first tombstone placed by Mr. Rich over the grave of Henry Martyn at Tokat: "He mentions that in his attempt at pure Latin he had made a mistake in the name of Tokat, having called it Berirae, instead of by its ancient name Comana. The actual inscription read as follows:

Rev. Guy Martino, Sacer, ac Missi: Anglo. Quem in Patr. redi.  
Domines. His Berirae ad se voc: Pium Doctum Fidelem (es),  
Servum. A. D. MDCCXII. Hunc. Lap. consac. CJR. A. D.  
MDCCCXIII.

Z.

**Spiritual Exercises and Their Results.** An Essay in Psychology and Comparative Religion, by Aelfrida Tillyard. pp. 211. Macmillan Co., N. Y.

The book aims to bring to the notice of students of religion, and especially of mysticism, the methods and means to mysticism practised among Christians, Hindus, Buddhists, and Mohammedans.

In the section on Mohammedanism the author gives a lot of interesting material, gathered largely from Fields' "Mystics and Saints of Islam," J. P. Brown's "The Dervishes," Macdonald's "Religious Attitude and Life in Islam," Kashf al-Mahjub, and the works of Prof. Reynold Nicholson.

One question whether so much attention is paid in Sufism to conversion to-day as the author leads one to believe. Under the heading Attitudes and Methods of Prayer, there seems to be a confusion of the *zikr* with prayer. Again, modern Mohammedanism may be tending toward a cool Western rationalism, and Sufism may lack any outstanding advocate, but the dervish orders, formal as their worship and practices may be, certainly have a prominent place in Moslem life.

E. E. ELDER.

**Romantic Java, as It Was and Is.** By H. S. Banner, B. A.—F. R. G. S. London, Seeley, Service & Co. Limited. 1927. pp. 282.

The writer of this book has spent twelve years in Java in business, and being interested in the land where he lived and in the people who surrounded him, he gives us his impressions about their character and their way of life. It is interesting and useful to Hollanders to learn what an Englishman thinks of the customs and character of their colonial countrymen, although the writer is too much inclined to take British ways and views as undisputed standards. So, of course, the position of Eurasians in Dutch colonial life is not to his taste, and he takes it for granted that the English solution of the mixed-race problem

is by far the better, but does not seem to trouble himself about the question whether it is morally justifiable.

The opinions expressed about natives are not very far above the level of what can be overheard in the average colonial club; native servants as a rule are the only class with which Europeans get somewhat more intimately acquainted, but they can by no means be considered as specimens on which opinions about a whole people ought to be based. Any attempt to know what is moving the heart of a people must utterly turn out a failure unless the inquirer knows the vernacular, and although the author frequently uses Javanese words and expressions, these show as a rule that they have been quite misunderstood, so as to produce most ludicrous mistakes as for instance in the case where a man is introduced as "Mother" so and so! The same may be said of the lack of knowledge about religious things, another indispensable approach to the inner life of a people.

The author has a fairly good impression about the Hindu influence in religion, and has read a good deal on that subject, but his knowledge about Islam is very poor, especially as regards present-day trends. The Mohammadiyah Society is certainly not "an almost defunct religious organization," nor was it "used by the Colonial government" to counteract the Pan-Islamic Sarekat Islam-movement; on the contrary "Mohammadiyah" is a rather young Islamic organization on modern lines, which can be compared in some respects with the Ahmadiya movement of Lahore. It has done good educational work, and always kept out of politics, but was never ready to be used for governmental purposes.

The last part of the book is devoted to some present-day problems of Dutch colonial policy. Here again the self-reliance with which opinions are expressed is not in tenure with their trustworthiness, and we may easily guess that club "gossip" was their principal source. The current opinion among European colonials that "everybody would have remained satisfied with the existing state of affairs, had not the communists come" is repeated in this book, but can by no means be accepted as well founded; a glimpse at the state of affairs in the whole Far East, even before the war, is sufficient to prove the inadequacy of such judgments.

On the whole the book, which is well illustrated, is very pleasant reading for tourists as it gives valuable and, generally speaking, trustworthy information about the history of Java and its successive rulers; its best parts are those where *romantic* Java is foremost in the author's mind, although the title makes us expect more of this than actually is given.

D. CROMMELIN.

**The Marsh Arab: Haji Rikkan.** By "Fulanin." J. B. Lippincott Company, Philadelphia, 322 pp. 1928.

The dedication of this book, done in good Arab script,—*"To the Anonymous Lady, the Beloved,"* recalls memories of the Arabian Nights, which as one reads, seem indeed brought down to date, with the years of the World War as a background instead of the days of Haroun er Rasheed.

The book is the rather disconnected story of another "Trader Horn" told in a much more agreeable way, mostly by Haji Rikkan, but with much comment by the two authors, doubtless some English civil officer and his wife. The scene is mostly laid in the great marshes of the lower

Tigris, whose expanses of endless reeds, with their winding channels and hidden villages, claim the Haji as their own.

As the story unwinds, glimpses of the social and religious life of these tribal Arabs tell us more of what Islam means to them than would many scholarly essays. "Why a woman need not worry about her prayers," and other bits of priestly and nomad wisdom are both amusing and enlightening. The inevitable conflict between the life of the tribesman of yesterday, and that of a present-day subject of an up-to-date kingdom, is forcefully told in Arab phraseology.

Besides furnishing most entertaining reading, I know of no other book that so vividly introduces us to the river Arab and his environment, and the difficulties he is having in adjusting himself to existing conditions. One wonders regretfully if he will soon disappear, absorbed in a civilization more fitted to use and profit by modern forces. A glossary of the Arab words adds to the value of the book, but one can wish that Gertrude Bell could have lived to write the promised foreword.

JAMES CANTINE.

**Adventures in Arabia.** By W. B. Seabrook. Harcourt, Brace and Company, New York, 347 pp. 1927. \$3.00.

The sub-title tells us that these adventures were among the Druses, Bedouins, Whirling Dervishes and Yezidee Devil Worshippers. The author is an American who as a boy absorbed from the Arabian Nights, and later from modern books of travel, a love for Arabia, that led him to undertake with his wife, the journeys herein depicted. The chance acquaintance with a young Druse made in New York, gave him the introductions and opened the way for the friendships he forms among the peoples he so vividly describes. As one reads one wonders at the succession of favorable happenings making possible the accomplishment of his plans. The Druses of Syria, the Bedouins of the desert and the Devil Worshippers of Mesopotamia all alike opened their doors to him. He does not claim a great knowledge of the language of his hosts. In fact, the transliteration of the simplest Arabic terms leaves much to be desired, and leads one to be a bit doubtful of the accuracy of his deductions. There is no question as to the interest with which one turns the pages, but one should check up on many of his statements. Perhaps he does not claim to be a scholar, and truly the story runs contrary to what one has learned elsewhere, but as the writer of a most interesting book he certainly merits our thanks.

The photographs and pen pictures are most admirable, and an index makes its addition to the text.

JAMES CANTINE.

**Desert Winds.** by Hafsa. pp. 386. The Century Company, New York. 1927. Price, \$3.50.

The theme of this book, rather than anthropology or religion, though these receive a good deal of space, is the charm of the desert and its effect on those who have been for many generations its children. The author, whom the foreword describes as "an American citizen of distinguished Arab and Spanish descent," has succeeded in both entertaining and enlightening us.

The basis of the book is a journey in Algeria along routes not at all unknown to Europeans, yet not commonly traveled, either. Of the

twenty-two chapters, about half are narrative and the others historical or descriptive. After the unfortunate prolixity of the first part of the book is finished, one can enjoy the accounts of the Walid Nails, and the people of El Aghuat and M'zab. These and the historical parts of the book are interestingly written; but the chapter entitled "Islam", as well as certain appraisals of the peoples visited, would by no means meet with the agreement of all those who have made fully as careful investigation as the author. Islam is certainly presented at its best, and the author shows greater familiarity with the precept than with the practice of Mohammedanism. It is with more effort than success that the Moslem slave trade is glossed over, and a spiritual interpretation is given to the sensuality of the Moslem paradise. Such a passage as: "and to the present day, among the true believers, Moslem women find in the happy privacy of their homes the same theme of gallantry and protection," cannot pass unchallenged by anyone who is familiar with many who are accounted "true believers."

R. C. CUMBERLAND.

**Evangelische Missionskunde.** By Prof. Dr. Julius Richter.

**Vol. I. Evangelische Missionsgeschichte.** Bd. I. pp. 294. RM. 13.

**Vol. II. Evangelische Missionslehre und Apologetik.** Bd. II. pp. 237.

RM. 11.50 II. Aufl., Leipzig, A. Deichert'sche Buchhandlung. 1927.

In these two important works the leading German mission scientist and well-known Berlin professor has given firstly a detailed history of missions in which also Islam is represented in detail in the history of missions in the near East, in India and especially in Africa. For instance, from p. 125 to p. 146 the history of the mission to Mohammedans in Asia is briefly sketched. Likewise we find minute statements about the Islamic propaganda in Africa on p. 120. More important still is the exposition of the controversy between Islam and Christianity in vol. II on page 203 and the following pages. Here are commented upon in order the problems which are presented by the doctrine of God, of redemption and atonement, by the development of the doctrine of the Mohammedans and by eschatology. This epitome brings extremely valuable points for practical controversy with present-day Islam. This book may therefore be recommended to every missionary to Mohammedans.

SIMON.

**Die Krisis des Islam.** Hartmann. pp. 37. (Morgenland-Darstellungen der Geschichte und Kultur des Ostens., Heft 15). Price, RM.1.50. Leipzig J. C. Hinrichs Buchhandlung. 1928.

The world of Islam is being drawn more and more into a crisis. The culture of the West is becoming engaged in a conflict with the traditional religious order and regulations of Islam. Into this crisis we are initiated by this treatise by the well-known Heidelberg investigator of Islam, who had informed us already in a previous number (II) "Die Welt des Islam einst und heute" historically of the present tension. The treatise holds the opinion, doubtless correct, that the modernising of Islam will not lead to a disintegration of the Islamic community. One part of the Mohammedans will in an increasing measure attempt through reform movements to make the new thoughts serve the old Islamic ideals. But whether Modernism will really fundamentally transform the whole Islam, remains even with the author an open question; but the thesis is certainly fully justified that it is very premature to predict a speedy end

to apparently fossilised Islam. The treatise examines the most important modern movements, the secularising of Turkey, the Wahhabite movement and the efforts for upholding the caliphate. SIMON.

**Moslem Mentality.** A Discussion of the Presentation of Christianity to Moslems. By L. Levonian, B.A., M.R.A.S., Dean of the School of Religion at Athens and Fellow of Woodbrooke. George Allen & Unwin Ltd., London. pp. 241. Price 5/-net.

One expects much on opening this little book, both because of the author and his theme. Professor Levonian was born in the Near East, has taught in Government High Schools, and is well read in Turkish literature. As an Armenian Christian he has lived through the persecutions of his people and retained his love for Moslems. The title of the book, however, is faulty and covers more than its theme, which really is a discussion of the old Turk and the new Turk in relation to Christianity. The word Moslem connotes a much larger area of geography and thought than is included in this book. India, Egypt, Persia and Africa are scarcely referred to, but we have a most interesting picture of the old Turkish mentality as reflected in their literature and life, their attitude toward religion and toward Oriental Christians. The latter part of the book tells of missionary activities in Moslem lands, the presentation of Christianity, the real issues, and the change of emphasis needed.

Perhaps the author is too severe on the old Turks, although he bases his judgment on their literature. "The present day Turks," he says, "reject Orthodox Islam on the basis that it is Arab, and not Turk; mediæval, and not modern; nomadic, and not civilized. They say that they cannot be shackled by the ties of an Arab bedouin system in their efforts to rise up to the rank of the civilized nations. They want to be Westernized completely, so that they will no longer have the Arabic language, Arabic alphabet, Arabic customs, Arabic religion, Arabic mentality."

These amazing changes, however, must not dazzle our eyes and prevent us from seeing the deeper issues. It is not the first time that liberal Constitutions have been promulgated in Moslem lands but have failed. The execution of these laws depends on their sources and motives. "Western family life is based on deeper principles than the mere abolition of polygamy. We ought to recognize the divine in women as well as in men. Do we find that spiritual tone in the minds of the Moslem leaders? Human passion breaks all bridles. If polygamy is forbidden by law, sensuality finds worse ways for its expression, and the latter condition may become worse than the former."

Professor Levonian is a keen observer, and he characterises the revolutionary movement with insight. "The modern Turkish leader does not care whether a thing is just or unjust, right or wrong. He does not care for such scruples! He is a nationalist through and through; he has no other principles. . . . The modern Turk is Spinozian in his conception of the national life; he simply ignores the ethical element."

It is this ignoring of the ethical element in our Western civilization which may prove the undoing of the reforms. Not without reason, although perhaps too sweepingly, the author points out that "it is a terrible thing for a child to be born in a Moslem family and to grow up with a Moslem background. We ought to realize this fully for two reasons. First, it will save us from a superficial appreciation of the

modern changes in Moslem lands, as if the whole Moslem life has been changed completely. Mentalities which are the inheritance of many generations do not change so easily. Laws may be changed by a stroke of the pen, but habits persist terribly. The inherited impulses and modes of thinking cannot be transformed by bright resolutions."

The second part of the book resembles the feet of the great image in Daniel, partly of iron, and partly of clay. Excellent and illuminating where the author uses positive statement, these chapters are weak because of unfair criticism. Our great predecessors in the approach to Islam, Pfander, Rouse, etc., deserve more friendly treatment. Their work will continue useful for many decades, and the real issues lie deeper than this book indicates. We would call attention to some careless proof reading: *asrat* for *aurat*, page 40; *furqam* for *furqan*, page 147; *namahram* for *muharram* page 148, etc. The entire book is of intense interest, packed with information, and marvellously cheap.

Z.

**Armenia and the Near East.** By Dr. Fridtjof Nansen. George Allen & Unwin Ltd., London. pp. 324. Price 15/—net.

All friends of the Armenian people should read this arresting book by one who, on behalf of the League of Nations, has worked out a scheme for giving the Armenian refugees a home in Russian Armenia. The tragic record of their past occupies an entire chapter of "holocausts of anguish, woe and pain."

In a sense, this book is a report to the International Labour Bureau at Geneva on behalf of the Commission appointed. It is a record of their travels and findings, of the new plans for irrigating a desert tract in the northwest Kirr region. The book does not state whether this plan has been adopted, or with what success. It ends with a pessimistic note: "The nations of Europe and the statesmen of Europe are tired of the everlasting Armenian question. Of course, it has only brought them one defeat after another, the very mention of it recalling to their slumbering consciences a grim tale of broken or unfulfilled promises which they have never in practice done anything to keep. And after all, it was only a massacred, but gifted little nation, with no oil-fields or gold-mines."

Z.

**As-Suyuti's Who's Who in the Fifteenth Century.** Nazm ul-I'qyan fi A'yan-il-A'yan. Being a biographical dictionary of notable men and women in Egypt, Syria and the Moslem world, based on two manuscripts, one in Cairo and the other in Leiden. Edited by Philip K. Hitti, Ph. D., Princeton University. 1927, Syrian American Press, New York. pp. 180.

Under this English title we have here an excellent edition of a famous Arabic work, based on two ancient manuscripts. Of the five to six hundred books by the pen of this indefatigable author, whose knowledge was encyclopaedic in its range and character, this book is one of the few valuable ones that have hitherto been practically unknown to the world; neither Brockelmann, Nicholson, Huart, nor Zaidan having ever mentioned it, or referred to the manuscripts, in their histories of Arabic literature.

The book is a collection of two hundred biographical sketches of great men and women of the fifteenth century scattered from Samarkand to Spain.

**La Caravane Aux Eperons Verts** (Mission Alger-Niger) by Pierre Deloncle. 8th edition. Librairie Plon. Paris. pp. 242. Price 12 fr.

An account of an expedition across the Sahara in 1926 by motor cars specially equipped for the enterprise. The subtitle of the book tells the story "*Le Sahara d'hier et de demain.*" Yesterday an impassable and impossible wilderness of sand; tomorrow a highway between Algeria and the Niger, with artesian wells and artificial oases! The illustrations are excellent. There is a special chapter on Charles de Foucauld and another on the Touareg. The author believes that their veil-wearing which has had many explanations is due to animistic fears of spirits. There is a warm tribute to the career of General Laperine and other empire-builders who explored and conquered these vast territories for France between 1900-1909 and laid down their lives for the pacification of the Sahara.

Z.

**The Kharijites under the First Omayyads.** Translated from Brunnow's *Die Charidschiten unter den ersten Omayyaden*, by S. Khuda Bukhsh, M. A. pp. 14, 19.

This monograph on the Kharijites although published in German in 1884, is still of interest, and especially so because of the position which the author takes in regard to the original Kharijite. In opposition to Wellhausen and others he endeavors to show that they were not Koran readers, but Bedouin Arabs.

E. E. ELDER.

**Geschichte der Nationalen Bewegung Im Orient.** By Hans Kohn. pp. 377. Price, 24 Mks. Kurt Vowinckel Verlag, Berlin-Grünwald, 1928.

The author is well-known in Germany for his earlier books on historical subjects. He is a Jewish scholar and, in 1926, wrote a history of the Arabian National Movement published in Hebrew. The book belongs to the class of writings by such men as Lothrop Stoddard, Arnold J. Toynbee, Eugene Jung and others who have tried to interpret the struggle between nationalism and imperialism in Asia and the Near East. The present work is thoroughly documented, and contains an extensive classified bibliography.

After an introductory chapter, the following topics are discussed: The Renaissance of Islam, Pan-Islam, the Religious Revival in India, Great Britain and the Near East, the Russian Revolution and its Influence in the Near East, the National Movement in Egypt, New Arabia, changes in Persia and Afghanistan, the Awakening of India and its New Consciousness. One of the interesting features of the volume is the sixteen maps, which show even better than the text, the struggle of gigantic forces and the unrest of the nations.

The author is at times severely critical of British and French policies, but the chapter on Egypt gives evidence of an unbiased judgment, and an appreciation of the enormous difficulties overcome during the period of British occupation. In the chapter on Arabia we have an illuminating account of the rise and growth of the Wahhabi movement, with a map indicating the centres of their influence outside of Arabia.

In his concluding chapter, Mr. Hans Kohn seems to agree in the main with Arnold J. Toynbee, whom he quotes as follows: "The re-

cent history has been a *reductio ad absurdum* of the principle of nationality, and has made the Western public begin to see that there are limits to the application of it. The historical interest of this limiting in such cases, lies in the doubt which they cast upon the fruitfulness of the principle. The historian is led to speculate whether the inoculation of the East with nationalism has not from the beginning brought in diminishing returns of happiness and prosperity. Given the previous breakdown of indigenous institutions and the irresistible ascendancy of the West, he must admit that it was inevitable. But he will possibly judge the movement to have been not so much a political advance as a necessary evil."

## Z.

**Sur les Routes de la Syrie Après Neuf Ans de Mandat.** Par le Comte R. de Gontaut-Biron. Paris, Plon, 1928.

Survey of conditions in Syria after nine years of French mandate.

**L'Évolution Politique de la Syrie Sous Mandat.** Par E. Rabbath. Préface de l'Emir Chekib Arslan. Paris, Rivière, 1928. 280 pp.

Political development of Syria under the French mandate.

**Le Maroc Economique.** Rapport à M. le Ministre du Commerce et de l'Industrie sur ma mission économique au Maroc (Avril 1927). Par le Docteur Lucien-Graux. Contenant 2 cartes du Maroc économique, de nombreuses annexes très documentées, de décrets, dahirs, etc. Paris, Champion, 1928. 608 pp. 28½ cm.

Report to the Minister of Commerce and Industry on economic conditions in French Morocco including maps of Morocco and document annexes.

**The Purdah System and its Effect on Motherhood.** (Osteomalacia caused by Absence of Light in India). By Kathleen Olga Vaughan, M. D. pp. 48. Price 2/6d net. W. Heffer & Sons, Ltd.

This book is of interest to all medical missionaries as a study of the physical effects of the Purdah system. It condemns young girls to a hideous life of confinement; separated from all contact with sunlight and open air, and ill-fed, they atrophy in mind and body. The osteomalacia produced by want of light leads to crippling and pelvic deformities which cause great suffering and loss of life in childbirth. Dr. Vaughan says that the canal boat and other peasant women, living in the open air of Kashmir, are fine examples of womanhood; it is the better-to-do who are deformed by the Purdah life.

**The Expansion of Islam.** By W. Wilson Cash, D. S. O., O. B. E. Edinburgh House Press, London. 3/6. 300 pp.

The title of this book is somewhat of a misnomer. The book is not a discussion of the growth of Islam, but rather of the changes in Islam itself imposed upon it by the new environments into which it thrust itself, Christian and Pagan, in both the West and the East.

The book has thirteen chapters in addition to preface, appendix, bibliography, and index. The volume may be divided into two parts; the first few chapters being more or less historical, an outline of the person of Mohammed and the origins and sources of his faith. The rest of the book being an account of the reaction of Islam to Western

and pagan influences and the rapid changes taking place in Islam today.

The book will be read with profit by new missionaries and by any beginning to take an interest in Islamic affairs, political or religious. Those who have made a study of Islam and had some experience with Moslem countries and peoples will not perhaps agree with all of Mr. Cash's dicta. The style is vivid and interesting, but is marred by what appears to be confusion and contradiction in thought, e. g., compare page 8 "Fanaticism is not necessarily an essential element in Islam, but it has often been a marked feature in Arab Islam," with page 27—"Islamic history has been marked by an intolerance seldom seen elsewhere in the world." cf. page 9 "The struggle for liberty of conscience and a liberal outlook upon life has never ceased in the Moslem world," with page 27—"The interpreters of the Koran, by their intolerance and narrow outlook, have killed any possible germ of progress in Islam." Also page 14 "'God is Great' is simply Mohammed giving echo to the voice of the Desert," with page 35 "The idea of one God (Allah) did not begin in Arabia with Mohammedanism" and page 36 "Mohammed from the first saw that he could not introduce an entirely new faith, and he bore witness to the faith of Abraham and the truth of Judaism. He studied the beliefs, customs, and stories of the Old Testament, and thus developed the theory of one world-religion of which he was the final prophet." There are many other examples.

More than once Mr. Cash in striving for effect robs his book of accuracy, e. g., in chap. xii he speaks of "the traveller today" climbing "to the top of the Mokattam hills" and seeing "clearly" "Moslem worshippers flocking into the Mosques to say their prayers." This is hyperbole with a vengeance, and this instance does not stand alone. I hope the author, in another edition, will not designate the Koran as "the Sacred Koran", "the Holy Koran." The Moslem does not do so himself; why should a Christian?

The Bibliography, whilst limited, is a distinctly useful feature and the book will not fail to give great profit and enjoyment to whoever reads it.

W. T. FAIRMAN.

**L'Islamismo** (Sintesi Storico-Critica). By Silvio Solero. Pub. Ulrico Hoepli, Milan, 1928. pp. 261. lire 16.

Based on the extensive studies of Caetani, Lammens and Carra de Vaux, this little manual of the Hoepli series is in every way admirable as a synopsis. It is divided into two parts; *Parte Storica*, pp. 9-174, deals with the cradle of Islam, the life of Mohammed, his new religion and its evolution; *Parte Critica*, pp. 175-248, attempts to answer "the enigma of Mohammed's inspiration" and contains a criticism of the dogmas, ethics and philosophy of Islam; then follow two closing chapters. One on the causes of Islam's growth and decadence; the other contrasting Islam and Christianity in their polemic and missionary methods. The bibliography is limited and contains no reference to English works. As a Roman Catholic, the author tells of early missionary effort among Moslems by Petrus Venerabilis, John of Damascus, Raymund Lull, Francis of Assisi, but there is no reference to Protestant missions. The tone of the book is Christian, and there is a strong appeal to win back North Africa for Christ. We should not



confound Islam with Turkey under Mustafa Kemal. Our hope is not in Angora but in the Gospel. Because a volcano is not in a state of eruption we may not conclude that it is already extinct. The book is decidedly worth reading.

Z.

**Mai Idris of Bornu, 1571-1583.** History of the first twelve years of the reign of Mai Idris Alooma of Bornu. By his Imam, Ahmed ibn Fartua together with the "Diwan of the Sultans of Bornu" and "Girgam" of the Magumi. Translated from the Arabic with Introduction and Notes by H. R. Palmer, sometimes Resident of Bornu Province. Printed by the Government Printer, Lagos, 1926. pp. 121. Luzac & Co., London. Price 7/6.

**The Occupation of Hausaland 1900-1904.** Being a translation of Arabic letters found in the house of the Wazir of Sokoto, Bohari, in 1903. Edited with an introduction by H. F. Backwell, of the Nigerian Administrative Service. Printed by the Government Printer, Lagos, 1927. pp. 80. Price 7/6. Luzac & Co., London.

These two volumes deal with the history of Northern Nigeria. The first gives an account of the civilization and mode of thought of an African Mohammedan king during the 16th century. The narrative is picturesque in form and bears the imprint of truth. The letters show how Islam made its conquests in the old fashioned way with the sword: "The employment of Turkish musketeers against an enemy armed with bows, arrows and spears would appear to have loaded the dice in his favor. Nor is it possible to believe that this series of victorious campaigns during a period of twelve years could have been conducted with the loss of only three men as recorded by the chronicler, "The Moslems all returning in the belly of the night safe and with booty. . . ." "In that hour the pagans were wiped out. Some escaped as their hour had not yet come, some were killed as it had come. The Moslems took many women and children."

There is evidence, on the other hand, that Mai Idris was an enlightened ruler and good administrator. He encouraged agriculture and architecture. In addition to Notes and a list of the Sultans of Bornu, the volume contains an excellent map.

The story of the British Occupation of Hausaland is given in a series of a hundred and thirty-one letters in Arabic translation and with valuable notes. "When Sokoto was occupied by the British forces in 1903, a large number of Arabic letters written by various Emirs and Chiefs of the Fulani States were found in the house of the blind Wazir of Sokoto, the famous Bohari. A proportion of these letters dealt with the political and military position in Hausaland as viewed from the Fulani and Moslem standpoint, while others were of interest as materials for the history of various parts of Hausaland and Bornu."

The letters contain many quaint phrases and are not without literary interest. "Praise be to Allah who has made pens as a rest for bodies and a means of conversation the same as tongues."

Z.

**Histoire D'Algerie.** By S. Gsell—G. Marçais—G. Yver. pp. 327. 16 plates. Boivin & Cie, Editeurs, Paris, 1927. 18 francs.

The book is divided into three parts: ancient Algeria, Algeria under Moslem rule, and Algeria under French rule. Part I is written by

M. S. Gsell, professor at the College de France and member of the Academie des Inscriptions. This part is clearly written and full of information.

Parts II and III are written by MM. G. Marcais and G. Yver, professors at the University of Algiers. Readers who are unacquainted with the history of Islam in North Africa will find in part II a very good introduction to the subject.

Part III is invaluable for dates, statistics and information about the European community in Algeria. But those who are acquainted with the present conditions in that part of the world would probably question many of the statements made in this section.

T. KHEMIRI.

**Algeria From Within**, by R. V. C. Bodley. The Bobbs-Merrill Company, Indianapolis, Publishers.

Mr. Bodley has given us a welcome addition to the literature on Algeria. His complaint that comprehensive books on Algeria are few, and that these abound in inaccuracies and are frequently shallow, is true. Take for example the statement in one such that the fact that many Kabyles have red hair and blue eyes is proof of intermarriage with Northern races! And at the other extreme that Kabyles, although they are not negroes, are very dark! Mr. Bodley attempts to give the reader "information which is new and interesting." He has succeeded admirably.

The book is comprehensive and nicely balanced as to detail. Aside from the short opening chapter and the two closing chapters, the volume falls naturally into three divisions. The first deals with the country and its administration. The second has to do with the Arabs—their customs, religion and character. The third is a description of places and peoples found on various suggested tours. One of the best chapters then follows, "A Few Sketches of Arab Life."

In the last chapter the author confesses to arriving at a negative evaluation of the Arab character. The reviewer is struck by the fact that, whether purposely or not, this evaluation is dominated by the religious factor. This is inevitable, since Islam dominates the laws and customs of its adherents. One wishes that Mr. Bodley might have had more intimate knowledge of Christian missions, especially Protestant missions, among the natives of North Africa. Perhaps then he would not have referred so disparagingly to Christian missionaries and their work.

In spite of his "negative conclusion" the author reveals a certain appreciation of Arabs and affection for them. Would Mr. Bodley be willing to admit that if the natives of North Africa become Christian, he might arrive at a positive conclusion?

F. J. KELLAR.

**The Early Heroes of Islam**. By S. A. Salik, B. A. Bengal Civil Service. Published by The University of Calcutta, 1926.

This is a book which, as its title betrays, purports to give a brief record of the Lives of Mohammed and the four immediate Khalifas—Abu Bakr, Omar, Othman, and Ali. It is written in interesting style, marred by a few grammatical and printer's errors. It adds nothing new to our knowledge of these personalities, and is based, as the

author says, "on reliable material, and hence doubtful annals have been omitted." That is to say the author has studiously avoided all reference to regrettable incidents in the lives of the "Heroes", and every effort has been made to present them in the rosiest light possible, in the spirit of the "New Islam," of which the author is apparently an adherent.

It is a good book for those beginning to study the subject, but, to enable one to get a true vision, needs supplementing by other works which impartially tell the whole story.

W. T. FAIRMAN.

**Messiah Or Bastard: Which?** By Herbert W. Magoun, Ph. D. Published by Hamilton Brothers, Boston, 1928.

This is the second volume of a series entitled "Volts from a Layman's Dynamo."

The title is the worst part of the book. The author probably feels this, and explains the reason for his choice of the title. "Either Christ was born of a Virgin, or He was not. Concerning this point there can be no dispute. If, however, He was not so born, He must have been what the Jews have always said that He was, and what they still call Him—"Jesus the Bastard." There is no alternative. In support of the Scriptural Doctrine of the Virgin Birth the author writes trenchantly, and places, in spite of somewhat unequal treatment, some good arguments in the hands of those who have to deal with rationalistic Christians and Moslems. On the whole the book is a good one to have in one's armoury. The chapters on "Christ's estimate of Himself", and "The Meaning of the Cross", are well worth noting.

W. T. FAIRMAN.

**The Middle Euphrates and Palmyrena.** A Topographical Itinerary. By Alois Musil, Professor of Oriental Studies, Charles University, Prague. Being Vols. III and IV of the American Geographical Society's Oriental Explorations and Studies. Published under the Patronage of the CZECH ACADEMY OF SCIENCES AND ARTS and of CHARLES R. CRANE. New York, 1928. pp. 426 and pp. 369.

These two large and weighty volumes complete the series of researches on the geography, history, archæology and ethnology of the Northern Arabian Peninsula by Alois Musil, professor of Oriental Studies, Charles University, Prague. The earlier volumes were reviewed at length and the comment and criticisms then offered apply to these later volumes also. Professor Musil had had the great advantage of seeing the elaborate work printed at Prague, although it is published in New York. The paper, type, illustrations and general get up of the volumes are superb and worthy of the best traditions of the press. The author, however, had the great disadvantage of publishing his work too late. The journeys he describes with such careful detail were made between the years 1908-1915. Had they been published, say in 1917 they would have attracted a good deal of attention. Unfortunately the regions he describes were traversed by armies during the period of the war, and other pens have been busy since the days of Doughty and Huber with the mysteries and romance of Northern Arabia. Good surveys were made, for example, by Shakespeare and Gertrude Bell, not to mention other travellers.

Both volumes under consideration, however, as well as the others in the series, deserve careful attention and are indispensable to the student

of the history and archæology of Palmyrena and the great region of the Middle Euphrates.

The account given of the latter region tells of Musil's journeys between Raqqa and Najf with excursions to Bagdad and Tekrit. Over half the volume consists of appendices giving the supposed identification of historical sites, the routes of early conquerors, the march of the Ten Thousand described by Xenophon, and that of the Emperor Julian in 363 A. D. All Moslem geographers from Khurdadbih (864) to Ibn Batuta (1355) are quoted, and comments made on the canals, ancient and medieval, of this once well-watered garden. There is an extensive although not complete bibliography, an exhaustive index and two excellent maps of Northern Arabia and Southern Mesopotamia in the cover-pocket and map-case.

"The Primary Motive", says the author, "of my explorations was historical not cartographical; I therefore tried to collect as many topographical names as possible as a basis for historical researches." This remark also applies to the volume on Palmyrena. The author (we retain his peculiar method of spelling) went in 1908 from Wadi Al 'Asejfir to Regum-al-Mesajid and As Samat; also from Esrija to Kasr-Al-Her by way of Ar-Resafa. In 1912 he made a second journey from Homs to Tadmor and Dair-az-Zor; and in 1915 from Al Meskene to Damascus. From pp. 229-337 we have appendices of great historical and archæological interest: On Ptolemy's geographical account, the Roman roads to Palmyrena, the early Bishoprics, the country residences of the Omayyads and a reconstruction of ancient Ar-Resafa by Professor Antonin Mendl of Prague. There are over one hundred illustrations, mostly from photographs, and one would have to search widely for a better and more interesting account of this fascinating ruined metropolis, which has now alas become a mere breakfast-station for the overland traveller by motor from Haifa to Bagdad.—*Sic transit gloria mundi.*

Z.

## SURVEY OF PERIODICALS

BY MISS HOLLIS W. HERING  
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### I. GENERAL.

AFGHANISTAN LOOKS ABROAD. Count Joseph Potocki. (In *Foreign Affairs*, New York. October, 1928. pp. 110-117.)

Indicates the efforts of the Amir, both as to home improvements and foreign policy, to raise his country to the international position of an independent, progressive state.

BERICHT UEBER DIE IRANISTISCHEN UND TURKOLOGISCHEN STUDIEN IN RUSSLAND WAEHREND DER JAHRE 1914-1920. E. Berthels. (In *Islamica*, Leipzig. vol. III., fasc. 3, 1927. pp. 305-318.)

An annotated list, the titles being given in German in the body of the article, with the full Russian bibliographical imprints in the notes.

THE KIZILBASH CLANS OF KURDISTAN. Melville Chater. (In *The National Geographic Magazine*, Washington, October, 1928. pp. 485-503.)

A lively description of a trip through the Kurdistan passes, and the people encountered en route; profusely illustrated.

PRE-GHAL IN WAZIRISTAN. Captain W. R. Hay. (In *The Geographical Journal*, London. October, 1928. pp. 305-324.)

Description of an exploring expedition to the second highest point in the mountainous system south of the Kurran valley, with notes on the Mahsuds.

LES TRIBUS DE HAUTE MONTAGNE DE L'ATLAS OCCIDENTAL. F. de la Chapelle. (In *Revue des Etudes Islamiques*, Paris. Cahier III., 1928. pp. 339-360.)

Notes made during a two-year sojourn among the Berbers of this district, giving a glimpse of their social organization and political evolution.

L'UNIVERSITE D'EL-AZHAR ET SES TRANSFORMATIONS. Achille Sékally. (In *Revue des Etudes Islamiques*, Paris. 1928, Cahier II., pp. 255-337; Cahier III., pp. 401-472.)

The final instalments of a detailed study of the great institution. These outline the curricula of the primary, secondary, and higher grades, and give a list of the faculty.

## II. ISLAM IN ARABIA.

DIE EINHEIMISCHEN QUELLEN ZUR GESCHICHTE NORD-ARABIENS VOR DEM ISLAM. Werner Caschel. (In *Islamica*, Leipzig. Vol. III., fasc. 3, 1927. pp. 331-341.)

Finds the true Arabian background in neither chronicle nor history, but in spoken traditions and nature stories, on which the author comments.

## III. HISTORY OF ISLAM.

## IV. KORAN, TRADITIONS, THEOLOGY.

LES CORPS DE METIERS EN ASIE CENTRALE ET LEURS STATUS (RISSALA). Michel Gavrilov. (In *Revue des Etudes Islamiques*, Paris. Cahier II., 1928. pp. 209-230.)

The translation of the Rissala of the Weavers, the original written by hand on a manuscript roll in the Turkish of Central Asia.

PRINZ MEHMED SA'ID HALIM PASCHA'S "ISLAMLASCHMAQ". TUERKISCH NEU VEROEFENTLICHT. A. Fisher. (In *Islamica*, Leipzig. Vol. III., fasc. 3, 1927. pp. 391-421.)

After a brief note commenting on the difficulty of obtaining a copy of this "program", the work itself is given with very little abbreviation.

STREIFZUEGE DURCH DAS MAGHRIBINISCHE RECHT. Edgar Pröbster. (In *Islamica*, Leipzig. Vol. III., fasc. 3, 1927. pp. 342-362.)

Profusely documented, with numerous quotations from Arabic sources.

SYNKRETISMUS UND ERLEBNISEINHEIT DER RELIGION IN ISLAM. Prof. Dr. M. Horten. (In *Zeitschrift für Missionswissenschaft*, Munster i. W. Hft. 3, 1928. pp. 222-228.)

A Catholic scholar challenges the historical and mechanistic interpretation of Islam as a synchronistic religion, finding in it an essential, fundamental, and all-prevading unity.

## V. RELIGIOUS AND SOCIAL LIFE.

THE INNER SITUATION IN EGYPT TODAY. By a Student of Egyptian Affairs. (In *World Dominion*, London. October, 1927. pp. 374-381.)

Discusses the ferment in thought and religion which is resulting in the curious (to a Mohammedan country) status that it is the political situation more than anything else which is determining religious belief.

LA LEGISLATION OUVRIERE DE LA TURQUIE CONTEMPORAINE. Nedjidé Hanum. (In *Revue des Etudes Islamiques*, Paris. Cahier II., 1928. pp. 231-254.)

A review of the history and present state of the social legislation introduced to better the status of the Turkish peasants.

THE TURKISH MIRROR, 1928. W. E. D. Allen. (In *The Asiatic Review*, London. October, 1928. pp. 576-586.)

Disconnected reflections upon the reactions of the various mentalities which should form public opinion in Turkey, leading up to the questions of how far the régime and policy of the "Ghazi" are purely personal, and how far they show a chance of enduring.

THE TURKISH WOMAN OF TODAY. Rosalind Toynbee. In *The Forum*, New York. September, 1928. pp. 412-420.)

Shows how, in so far at least as women are concerned, the legislation in Turkey has emphasized and accentuated the new tendencies, but has not created them.

TURKISH WOMEN AS PIONEERS. By a Western Woman Resident in Turkey. (In *The International Review of Missions*, London. October, 1928. pp. 645-654.)

After mentioning various new fields of activity which are being opened to women in Turkey, declares that women there have a great opportunity, with undoubted ability to make use of it, to be powerful factors in the upbuilding of their nation.

## VI. POLITICAL RELATIONSHIPS.

EGYPT TODAY. Arthur Ponsonby. (In *The Contemporary Review*, London. September, 1928. pp. 282-287.)

A criticism of British Conservative policy during the last years in Egypt, with constructive suggestions including the admission of Egypt to the League of Nations, and the recognition by the British Government that, whether they like it or not, the Wafd actually is representative of majority opinion in the country.

EGYPT WITHOUT ZAGHLUL. Owen Tweedy. (In *The Fortnightly Review*, London. September, 1928. pp. 313-324.)

Traces briefly the course of Egyptian politics during the last year, outlining the various crises which have developed in the country, and noting the various personalities which have come to the fore.

LA FRANCE ET LA QUESTION BERBERE. A. Giacobetti. (In *Revue d'Histoire des Missions*, Paris. September, 1928. pp. 333-354.)

Develops the theses that the Berbers have from all time occupied North Africa; that the Berber language has always been spoken there, and is still predominant among the natives. The Berber policy of France is considered historically, her indifference condemned, and the hope expressed that it be not yet too late to institute a more considered one.

THE FUTURE OF ISLAM IN INDIA, WHERE THE NATIVE MOSLEM BEGINS TO LOOK FOR HIS FUTURE AS WELL AS HIS PAST. N. B. Parulekar. (In *Asia*, New York, November, 1928. pp. 872-877, 940-942.)

Shows the development in recognition of the more fundamental issues that isolate the Indian Moslem from the rest of the Islamic

world, forcing on his mind the basic fact that he is Indian first and Mohammedan afterwards, culturally and racially as well as politically.

LA REFORME AGRAIRE AU TURKESTAN. J. Castagne. (In *Revue des Etudes Islamiques*, Paris. Cahier III., 1928. pp. 361-399.)

An introduction giving the background and general Soviet position in regard to the reform, followed by a careful translation of a detailed exposition of the whole scheme by Mr. Nemtchenko.

SYRIA—YESTERDAY AND TODAY. H. Charles Woods. (In *The Contemporary Review*, London. September, 1928. pp. 295-303.)

A pen picture of the three phases through which Syria has passed since the departure of King Feisal from Damascus in the summer of 1920, showing the difficulties of the French and their real attempt to come to terms with the Nationalists.

## VII. MISSIONS TO MOHAMMEDANS.

CHURCH BUILDING IN PERSIA. W. Wilson Cash. (In *The Church Overseas*, London. October, 1928. pp. 330-336.)

The successes, difficulties, and problems of the young Church in Persia, which "insists upon being self-expanding, seeks to be increasingly self-governing, and is making headway in becoming self-supporting."

THE DISESTABLISHMENT OF ISLAM. THE NEW CHRISTIAN ALIGNMENT. Basil Mathews. (In *The Review of the Churches*, London. October, 1928. pp. 514-521.)

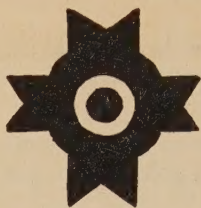
An attempt to get the new Turkey, with its wide-spread prevalence of secular ideas, into a just perspective, made by means of fine characterizations of some recent books relating to the Moslem world.

EVIDENCES OF CHRISTIAN INFLUENCE AMONG THE TUAREG. Francis R. Rodd. (In *World Dominion*, London. October, 1928. pp. 365-373.)

Traces various customs of the "Veiled Men" tending to substantiate the theory that with them Mohammedanism was superimposed upon an original Christian basis.

A NEW DAY IN THE NEAR EAST. W. Wilson Cash. (In *World Dominion*, London. October, 1928. pp. 358-363.)

Finds that the greatest force now working towards the disintegration of Islam, and also the greatest obstacle now facing the Christian missionary in the Near East, is the rising tide of Western secularism and materialism.



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