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THE ESSENCE OF CHRISTIAN MISSIONS

Are the missionaries of the future to be missionaries of Christ or missionaries of the Christian civilization of the West? This is the alternative which we face at present, although it is often disguised behind forms of words which conceal its real nature and essential importance. Do the missionaries of our Christian Churches go out to proclaim to the world the unique and divine fact of the Incarnation, or to carry to the non-Christian world the benefits—educational, medical, generally humanitarian—which have grown up in our civilization under the stimulus and guidance of the Christian Faith? Which of the two is the primary, the essential thing, the thing without which the other could not permanently exist, because separated from its source of life, the Life of the Incarnate and Risen Lord? Are we, when we send out missionaries or go out as missionaries, fully persuaded that the command to the Apostles is still the command to us and that the promise still holds, "And lo, I am with you alway, even unto the end of the world"?

It may be said, Why put the alternative so crassly? Different times require different emphases. Our times are not theologically-minded, and to carry the benefits of the Christian civilization is to preach Christ. Also, teaching, healing, helping are essential to the Christian Faith. The answer, in all gentleness and charity, must be that this objection rests simply on confused thinking

and is, also, a misreading of the facts in the case. It may easily be that our Western world is not theologically-minded, that its religion is not theocentric—which is a pity—but the whole Eastern, non-Christian world is theologically-minded, and when our missionaries go to them with a non-theological temper of mind, they are simply unintelligible. The East is quite certain that these men know nothing of Religion, that the Divine Spirit has never spoken to them. They may bring in their hands many very useful things for our present life, here and now; they may be teachers, physicians, helpers in many ways. But if they do not come to proclaim a definite theological teaching which produces a life-transforming faith they are a puzzle to the Oriental. Why do they come? What is their motive? The whole East understands a theological motive; but when that is obscured, the East is only too ready to impute other and discreditable motives. This, especially and most unhappily, is the present situation, with its implications, in Turkey. The missionaries there have been forced into a false position.

But, further, what is the real place of humanitarian work in the preaching of Christ? For it has there a most important place, emphasized in all the Commissions given by Christ in the Gospel record. It is a means of access, and it is a practical demonstration of the fruits of the Spirit. By schools, medical works, hospitals, immediate help in many ways in ordinary life, the missionary reaches his opportunity to teach the life that is in Christ. These are aids for the present-day missionary to do his work, even as the Roman roads carried the feet of the first preachers of the Gospel. But they are not the Gospel itself, any more than those roads were.

And, second, these present-day helps show what the Christian life must produce if it is a true life hidden in Christ. The missionary as he goes in and out among his people sees, of necessity, their ignorance and suffering, all their ailments, physical and mental. Woe to him if

he does not help as far as in him is! As his Master went about doing good, so, too, must he. As he teaches Christ he has, of necessity, to live Christ. And so with him he must carry, as he goes, and to the furthest degree possible, all the helpful equipment of the Christian civilization. This is a secondary but necessary product of his commission—necessary but secondary. He was sent to preach Christ, and all this follows.

But there is another aspect of this practical and humanitarian side to Christian missions. Far too many, even of our regular church-going folk, ask "Why Missions?" because Missions for them too often suggest a somewhat ineffective effort to save the heathen from hell. This in them is sometimes a survival, as so often in the pew, of ancient and un-Christian theological thought. The pulpit exhortations of the past have much here for which to answer. But sometimes it is a product of the general untheological-mindedness of our Western world. To it one theological scheme is just as good as another; and they have a confused feeling that there is much to be said, in their time and place, for Buddha, Mohammed and even Mumbo Jumbo. If these far-away peoples want that kind of thing, let them have it, and don't disturb them in it.

To such as these the only answer is to ask them a hypothetical question. Suppose in our Western world everything connected with Christianity were swept away, not only its organized forms but its ideas and motives. Suppose that all Churches were gone and the different humanitarian organizations which have sprung from them and are connected with them; that all schools and colleges were completely secularized; that the business and manufacturing worlds, the worlds of politics and amusements, were left dominant and unrestrained by the structure of Christian thought; that the dream of the secularist, in a word, had come true. Suppose all that: what kind of a world would we have to live in? It would be as near hell as anything thinkable.

Yet that is what the present non-Christian world is assuredly going to become if Christian Missions are swept away. The West is imposing its whole materialistic, mechanized civilization on the East. The East knows it, resents it, but is defenceless. Its own culture, its own religious and philosophical systems of thought and conduct, are falling like card houses. Its young men, trained in Western thought in the modern secularized schools, are losing all religious feeling. Their own religions cannot stand the strain, and nothing is being put in their place. So it is very plain that the religion of the West must go to the East as an essential part of its civilization, and that can only be done through Christian Missions of the old-fashioned kind, Missions which carry and preach as a divine fact the Incarnate Life of the Lord Christ. That this is a frankly supernatural doctrine makes no difficulty for the East; for it a religion must be supernatural; otherwise it is nothing.

So we are forced back, at all issues, on the great Commission of Christ himself to his Apostles, and the analogies as to methods and attitude of the first generations of the Christian Church hold still for us. How did these earliest missionaries, the fathers of us all, face their task and carry it out?

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THE WAILING WALL AND AL BURAQ

IS THE "WAILING WALL" IN JERUSALEM THE "WALL OF AL-BURAQ" OF MOSLEM TRADITION?

The *Kauthal Ma'arabeh* in Jerusalem, the "Western Wall" of the Temple area, known to the ubiquitous American tourist as the "Wailing Wall," presents several of the many facets of that diamond religion which both enlightens and causes much sorrow for mankind—undying devotion to an heroic past, and fervent trust in divine succor, contrasted with the dark ray of bitter fanaticism. These fifty-odd feet of the southwestern wall of the sacred area of the temples of Solomon, Zerubbabel, and Herod have become more important in international relations than was once the Great Wall of China. Behind it sit entrenched (by long possession and vested interest) the Moslems of Palestine and the Near East. They are wary night and day lest the Jews gain one unprecedented privilege. Little clashes *there* have spread into general rioting and bloodshed, as in the summer of 1929 and before, and as may happen again! One of the most powerful empires of history fights a small war to end the civil strife, and then appoints an august commission to investigate and adjust the vexed religious and racial differences.

Would it not remove one of the most dangerous points of friction in Palestine today if it could only be proved satisfactorily to the Moslems that the "Wailing Wall" is not at all the correct part of the Haram enclosure which they should hold sacred because of connection with the Prophet Mohammed? If only another portion of the generously expansive walls of the ancient temple area

were shown to be the real "Wall of al-Buraq" of Mohammedan tradition?

For to the Jew and to the Moslem this historic spot has become a symbol jealously revered. To the Jew—even to the great majority who spend their time in modern Palestine in quite other activities than "wailing" on Sabbath eves too near the Moslem holy door of the Prophet and al-Buraq in the courtyard of the House of Abu Sa'ud—the wall is a symbol of a vanished glory which he hopes may live anew. To the Moslem, also, it is a symbol of his racial and religious security in a land where his fathers have dwelt for thirteen hundred years. For he sees this security now crumbling before a Jewish occupation and rehabilitation project, supported by contributions from practically every community of the world where there are Jews (and where not!) and countenanced by the powerful Allied nations who won the World War.

So the Moslem, disgruntled by the non-fulfillment of Allied military proclamations of coming peace and independence (as in 1918 in Palestine and Syria), and disturbed by the growing Jewish numbers of population (with 100,000 increase in ten years!), quite naturally argues with himself as follows: "If the Jews are given the liberty of their wishes outside the wall of the Haram ash-Shareef, by Allah! they will soon extend their desires inside the holy place and seek to rebuild a temple on the spot whence the Prophet ascended to Heaven!" (That the sacred area had really been sold to the Jews was, as is widely known, one of the propaganda cries in the summer of 1929.)

To be frank in the beginning, the writer of this article, who has both Jewish and Moslem friends in Palestine, and who has profound reverence for both Jews and Arabs because of their contributions to our Western civilization, is not in favor of a *nationalistic* Zionism in Palestine. He hopes, then, the reader will do two things: that he will observe well the qualifying word "nationalistic," and that he will see here assurance that this is not a mere

propaganda article for a Jewish Palestine. Hence the arguments may be more acceptable and convincing, because free from bias.

For the writer honestly believes, on basis of extended study, that the Moslems venerate today the wrong portion of the Haram wall as the "Wall of al-Buraq" and as containing the "Gate of the Prophet." This seems inescapable from the descriptions of many of the earliest and most reliable Moslem historians themselves!

As indicated above, Moslem jealousy of the *Kauthal Ma'arabeh* arises from its connection with a venerable and most transcendent tradition of the Prophet. That tradition is the celebrated story of the "Night-Journey," which is based on verse one of Sura 17 of the Koran: "Say the praise of Him, who transported His Servant by night from the sacred temple (of Mecca) to the farthest temple (of Jerusalem)!" The "furthest mosque" is in the Arabic *al-Masjid al-Aqsa*, a term by which is meant the entire sacred area; but which, after the supposed construction of a mosque by the great caliph Omar (on the southern edge of the area) and its reconstruction by the caliph Abd al-Malik (685-705 A. D.), has been restricted to denomination of this one mosque. It need hardly be pointed out that al-Aqsa is a real mosque, while the Dome of the Rock (built also by Abd al-Malik, and not by Omar) is not a mosque at all, though "the faithful" pray there, both above ground and in the cave beneath the conjectured former rock of sacrifice. The beautiful Dome has "stolen the show," in world interest at least, from the mosque itself!

The "Night-Journey" story is well known. But perhaps it may be very briefly repeated here for those who have not handy a copy of Washington Irving's "Life of Mahomet," to read one of the best accounts in English. On a certain night, after Mohammed had prayed the evening prayer with his "Companions" in Mecca, Gabriel appeared to him with a wondrous steed, al-Buraq ("Lightning!"), smaller than a mule but larger than a

donkey. The Prophet was directed by his angelic visitor to mount. He did so; and al-Buraq, speeding with such strides that her hoofs fell as far as the eye could see, took him to Jerusalem. On the way, the accompanying Gabriel bade Mohammed stop and pray in such sacred places as Medina (then *Yathrib*), Hebron, and Bethlehem. On the arrival in Jerusalem, Mohammed stopped at the temple enclosure where the prophets had stopped before him, tied up al-Buraq in that gate, and was directed by Gabriel in devotions at the holy place. All the Prophets of the past were assembled to greet Mohammed. He was then carried through the seven heavens into the presence of Allah himself, who communicated the ordinance of the five daily prayers (an ancient Jewish custom, of course!). Then he was carried back to Mecca, before the memorable night had brightened into dawn. And he quieted the scoffers by giving instances of salutations with travellers on the way who recognized his voice, and by predicting the arrival of a certain Mecca-bound caravan, even to the load and color of the leading camel!

To conceive rightly of the grip of this story on the imaginations of the orthodox Moslems, we should have to doff our rationalistic Occidental thought caps and put on their mental *tarboosh* or turban! At the same time, it must be realized there are many educated and cultured Moslems in many lands who regard the tradition as no more literal than the highly diverting story of Jack and the Bean Stalk. Further, the tradition has more than once been rationalized even by Mohammedan commentators on the Koran. A noted Egyptian scholar only recently published an interesting interpretation. He said: "The word *Isra*, 'night-journey,' is used in several places in the Qur'an for the stealthy escape of prophets from persecution (for of course the Qur'an retells many of the Biblical stories!); and therefore, the word used in connection with the Prophet Mohammed himself means his historic flight in 622 from the hostile Meccans to the arms of the friendly people of Yathrib, afterward called

Medinat an-Nabi, 'City of the Prophet,' or simply *Medina*."

If such an interpretation could gain universal acceptance among Moslems, the "Wailing Wall" problem would immediately vanish. But this will not be the case. The book mentioned above was proscribed! So we must endeavor to show the Moslems they are bestowing special veneration on the wrong part of the Haram wall.

Let us recall the plan of the Herodian temple area, with its various entrances on the southwest and the south, as spoken of by Josephus and others. We may aid our imaginations by referring to such splendid reconstructions as that portrayed by De Vogüé in his "*Le Temple de Jérusalem*," etc., Paris, 1864. Now it is an amazing fact that despite the vicissitudes suffered by Jerusalem from Roman, Persian, Arab, Crusader and Turk since the magnificent but short-lived temple of Herod, at least *traces* of these temple-area gateways remain to our day! Entering from the southwest were three gates, two of them with high-raised causeways or bridges over the Tyropœon ("cheesemakers'") Valley, and a third with a lower causeway. The northernmost was just below the middle of the western wall, now being marked by Wilson's Arch, very near the present *Bab as-Silsila*, "Gate of the Chain." The southernmost was near the southwest corner of the present walls, now being indicated by Robinson's Arch, with, however, no further remaining traces of a doorway except a rather large window directly above, because the wall has since been built up solidly, and the southern minaret of the Haram is near here. The third southwestern gate, which is the important point here, was beneath the present *Bab al-Maghariba* ("Gate of the Moors"). This was most probably the second of the "suburban gates" mentioned by Josephus. Because it was below the other southwestern entrances, it became useless, as the filling up of the Tyropœon Valley raised the level of the ground along the wall, and was walled up when the Haram walls were later rebuilt.

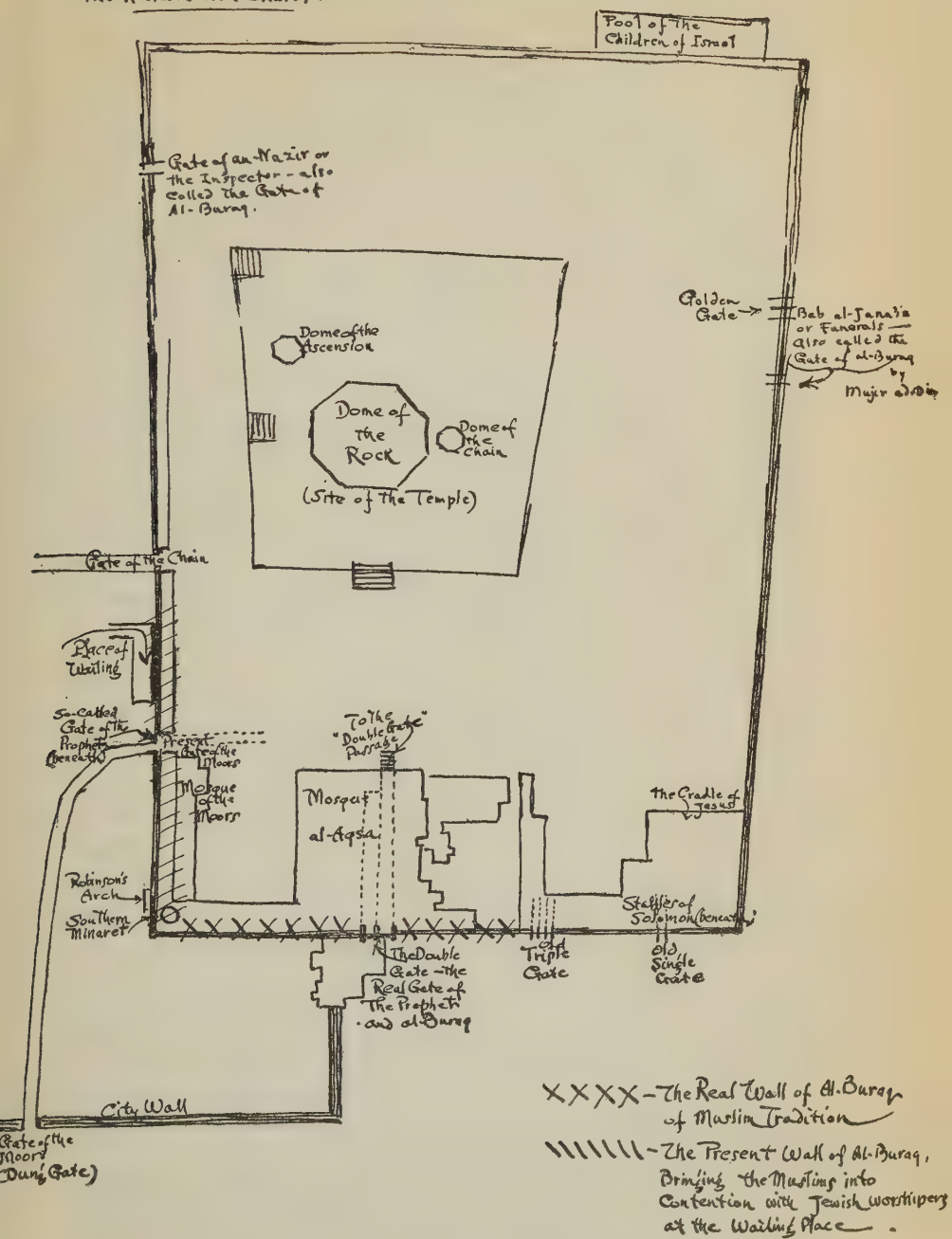
This old entrance was discovered by the American physician Barclay, and it is often called by his name. He tells of it in his antiquated but still interesting book, "The City of the Great King." It is also thoroughly described by G. Rosen, once Prussian consul in Palestine, in the little book, "Das Haram von Jerusalem." Being a lower level entrance, this passage was continued beneath the pavement of the Haram floor, with steps for egress inside the enclosure.

It is this former gate that is the mainspring of Moslem contention. It is called by them the "Gate of the Prophet," or the "Gate of al-Buraq." They are exceedingly jealous of prowlers here, and have plastered over the immense solid stone, closing but revealing the form of the ancient passage. Here, they say, the Prophet alighted and entered the Haram on his memorable Night-Journey. Inside the wall, where there is a small "Mosque of al-Buraq," there is in one of the thick walls of the gateway an iron ring—which the privileged few are shown as the actual place where al-Buraq was tethered! Hence, the entire portion of the wall here is sacred to al-Buraq and the Prophet—including of course that spot a few yards to the north where, with only occasional interruptions, the Jews have worshiped since renewal of permission by the Roman emperors, soon after the terrible destruction in 70 A. D.

In the southern wall there were also three entrances: the "Double Gate," which I believe is the true "Gate of the Prophet" of tradition, now walled up under the mosque al-Aqsa; and, further east, the "Triple Gate," about the middle of the southern wall; and finally, the ancient "Single Gate" near the southeastern corner. All these old gates are clearly outlined, except that the "Double Gate" is more than half covered by the more modern structures which adjoin the Aqsa on the south.

Now it is true that a fairly old tradition points out this "Barclay's Gate" underneath the Gate of the Moors as the "Gate of the Prophet" or of "al-Buraq." Some

Sketch of the Temple Area — now called
the Haram ash-Sharif.



Moslem writers say the Prophet and Gabriel entered the Haram "through a gate through which the sun and the moon incline"—a phrase which would seem to mean a western or southwestern gate. This expression is found, for instance, in the little religious guide-book for Moslems, "Arousing Souls to Pilgrimage to Jerusalem's Holy Walls," by Burhan ad-Din ibn al-Firkah, of Damascus, who died in 1329 A. D. A copy of this, belonging to the Landberg Collection of Arabic manuscripts at Yale University, has just been edited by the writer as a doctoral dissertation.¹

But on the other hand, testimony of most of the standard Arab historians is in favor of the southern, "Double Gate" as the gate of the Prophet and al-Buraq. There is not, in fact, an entirely *unambiguous* reference to Barclay's gate as the holy spot of tradition until as late as Mujir ad-Din, 1496 A. D., whose book is almost entirely of borrowed material, and which is now being edited anew by Dr. Mayer, of the Hebrew University in Jerusalem.²

To go back to the earliest writers. Ibn al-Fakih (903 A. D.) says the place of the tying up of the steed was "in the angle of the southern minaret" (which as mentioned above was at the southwestern corner of the Haram area). Ibn Abd Rabbih (913 A. D.) says it was "under the corner of the *masjid*, (the mosque)," which here probably means al-Aqsa, although it could mean the corner of the entire temple area. Now these very early historians prove nothing for the present wall and gate of al-Buraq and the Prophet. For the Double Gate is just as near the angle of the southern minaret (the southwestern corner of the Haram) as the Gate of the Moors and the ancient gate beneath! And the Double

¹ Ibn al-Firkah, however, in some other statements leaves much room for uncertainty, giving possible justification for regarding his choice also as the southern entrance, the ancient Double Gate, as the historic entrance used by the Prophet and Gabriel.

² Even Mujir ad-Din's reference is merely incidental, as he is speaking of another subject. Further, he failed to include from his main source (Kamal ad-Din as-Suyuti, 1471) a statement that the Gate of the Inspector (Bab an-Nazir) near the northern end of the western wall, was also known as the Gate of al-Buraq or of the Prophet. As-Suyuti's reference, added to the fact that the Gate of the Funerals (Bab al-Jana'iz, just south of the Golden Gate) was also known as the Gate of al-Buraq, portrays the very general uncertainty among Moslem authorities themselves.

Gate is under the *masjid* al-Aqsa, and fairly near one of its corners, while the Gate of the Moors is quite detached from it. (The Mosque of the Moors or Northwest Africans adjacent to the Gate of the Moors is of course much more recent, and has no place in the discussion.)

The evidence of Muqaddasi (985 A. D.), a citizen of Jerusalem itself, is unquestionably for the southern location. Muqaddasi speaks of the "Two gates of the Prophet," *Babai an-Nabi*, in such a way as to make the identification with the Double Gate quite positive. The descriptions of Nasir-i-Khusrau, a Persian historian who visited Jerusalem in 1047 A. D., is quite arresting. He says (as quoted by the English scholar Le Strange, in his very excellent book, "Palestine Under the Moslems," p. 178): "One such as these (gates) is called Bab an-Nabi (or the Gate of the Prophet)—peace and blessing upon him!—which opens toward the Qiblah point—that is, toward the south (toward Mecca). . . . The Prophet . . . on the night of his ascent into heaven passed into the Noble Sanctuary through this passageway, for the gateway opens on the road from Makkah." What could be clearer? And from the hand of a Jerusalemite and reputable historian!

Both Muqaddasi and Nasir, as is pointed out by Le Strange (p. 181), called the present gate of the Prophet by the name of the "Hittah Gate," or "Gate of Remission of Sins," despite the fact that an earthquake occurred between the time of the two writers, changing the structure and nomenclature. It was perhaps during and after the disturbed times of the Crusades, when Jerusalem suffered assault and counter assault and several times exchanged masters, who carried on both destructive and building operations while in possession, that so much change in names of the various gates and other features of the Haram took place. The result was a veritable puzzle of identification. But Sir C. Wilson, the greatest authority on the subject, and Le Strange after him (p. 182), are led by their careful study to the most important con-

clusion that *the gates "of the Prophet or of al-Buraq" as described by Ibn Fakiḥ, Ibn Abd Rabbiḥ, and Muqaddasi, are the same as that so clearly pictured by Nasir-i-Khusrau—the Double Gate in the southern wall.*

The passageway to this gate, although closed from the outside, is still open underneath the mosque al-Aqsa. There is a splendid drawing of it in De Vogüé, plate IV, reproduced by Le Strange on page 182. Ibn Batutah, a very famous Arab traveller, wrote in 1355 as if this entrance were still in use, stating that the *imam* entered there to lead the services in the holy places. What could be more natural than for the *imam* to use the same door believed to have been used by the Prophet?

The weight then of the evidence from Arab historians themselves, and of studies of Western scholars, is pronouncedly for the Double Gate on the south side of the Haram as the original Gate of the Prophet and al-Buraq, in the famous traditions. This makes the western portion of the southern wall, and not the southern portion of the western wall (adjoining so nearly the Place of Wailing), the proper place for the Moslems to guard with jealousy and regard with veneration. It may be suggested as probable that the shift from the southern gate to a western or southwestern came after the southern doorways had been closed up (after Ibn Batutah?) and the southern entrance ways therefore were no longer used.³

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³ Some of the arguments given above are to be found also in a "Memorandum" prepared in 1930 by Dr. Cyrus Adler, president of Dropsie College, Philadelphia, for presentation to the Special Commission of the League of Nations appointed to settle the "Wailing Wall" problem. I saw the very interesting Memorandum (not prepared for general publication) only after completing this article. It contains, in addition, the history of Jewish devotion to the wall as a relic of the ancient temples, from the first centuries of our era and from the destruction of the temple, indeed, in the year 70. The present writer has a brief sketch of the "Wall of al-Buraq" problem in an article in the *Journal of Biblical Literature*, for June, 1932.

THE INTERNATIONAL ISLAMIC CONFERENCE AT JERUSALEM

According to the Balfour declaration, the Zionist immigration into Palestine has been going on since the great war, but under protest from the Arab population of Palestine. More than once excited feelings have given way to disturbances, the last time in August, 1929, when the trouble began at the Wailing Wall, the Western Wall of the old temple, where the Jews in Jerusalem for centuries have been offering special prayers on Sabbaths and feast-days. At the same time this wall is Islamic property, as a part of the temple area with the two big mosques, and Moslems think of it with special veneration, as the Islamic tradition mentions it as the place where the Angel Gabriel tethered Burak, the animal that is supposed to have carried the Prophet through the air from Mecca to Jerusalem in the Night-Journey alluded to in the seventeenth chapter of the Koran.

After the trouble of 1929 was over, the League of Nations, in accordance with the mandatory power for Palestine, sent a commission to decide the matter of the Wailing Wall. Its report, as might be expected, pointed out the Islamic right of property and the Jewish right of the practice of centuries. Neither party was satisfied with the decision, and indirectly at any rate it called into existence the Islamic conference, which took place in Jerusalem, December 7th to 16th of last year.

The deep-rooted tendency in Islam to hold together and to show a common front has shown itself in different ways throughout the centuries. In recent times no pan-islamism can be thought of in a political or military way. The great war showed quite clearly that the call to *jihad*

from the Caliph in Constantinople had no effect in the Islamic world, and since then nationalism and local interests have not taken any smaller place in Islamic countries. It has been said that even such men as Saad Zaghlul in Egypt and the present Wahhabite King of the Hijaz have expressed themselves in this way: "First my own country, then the others!" At any rate, the modern press often has words such as these: "Syrian first, then Moslem! Egyptian first, then Moslem!"

The modern expression of pan-islamism is the International Conference. When the Turkish government in 1924 had abolished the caliphate and expelled the caliph, another Islamic nation might have been expected to take over the caliphate, especially one of the Arabic peoples, as the caliphate originated in the tribe of Quraish. The former Sherif of Mecca, Husein, tried, but soon had to give up. In 1925 the Islamic nations were invited to a conference in Cairo to deal with the caliphate question. The conference did take place, but not many had accepted the invitation, and the result was poor, or rather *nil*; no unity could be obtained about a candidate for the caliphate, nor even about the fundamental principles to be acted upon.

In 1926 another conference took place in Mecca, which did not take up the problem of the caliphate, but only the questions of the holy district of Arabia and the pilgrimage. Afterwards, at any rate, it was understood that even here there was no real unity in the Islamic world; on the contrary, the discussions led to a rupture between the Wahhabite king and the two Moslem leaders of India, Muhammad Ali and his brother Shaukat Ali.

The third international Islamic conference, the one of Jerusalem in 1931, owed its origin to the Zionist movement. The Arab population of Palestine (90,000 Christians and 750,000 Moslems) feel that alone they cannot resist the Zionist immigration backed by Jewish capital and the promise of the League of Nations. But if all Moslems would take up the case as their own, and

protest, Great Britain might choose a Palestinian policy that would be of less irritation to Moslems in India, Egypt and Mesopotamia.

The 27th of *Rajab* is the memorial day in Islam for the above-mentioned Night Journey of the Prophet. And so it must be called a masterpiece from the Islamic point of view to call an Islamic Conference to Jerusalem just on the 27th of *Rajab* in order to protest against a decision about the Wailing Wall and against the whole Zionist policy. It may not be the *mufti* of Jerusalem who had the idea first; but if the expression is used that the *mufti* of Jerusalem and Shaukat Ali of India are the fathers of the idea, nothing very wrong is said. Shaukat Ali himself has given some interesting information about this in a letter to an Indian friend, from which the following is quoted:

"When my brother, Muhammad Ali, died in London, where we had both gone to the Round Table Conference, several influential Muslims were present there. From conversation with them I understood that the Islamic world was divided, and that no real cooperation was taking place for Islam against the influence of modern materialism. Then we discussed the idea of a general Islamic conference, and I proposed its being held in Jerusalem. When my brother was buried on the temple area in Jerusalem, I discussed the matter with the *mufti* and with the president of the Islamic Young Men's Associations in Egypt and other friends. During my visits to other countries in the Near East I brought up the idea, and all agreed to this and to the idea of an Islamic University in Jerusalem, where young Muslim students should come from everywhere to study, so that returning to their countries they might carry with them the message of the true faith, and might work for the good of Islam. In India later on I found general support for the plan, and last August when again I was going to the Round Table Conference in London, I stopped in Cairo and Jerusalem, and we agreed that the Conference should begin in Jerusalem, December 7, the anniversary of the Prophet's Night Journey. I spoke about it in Paris and London; the Jews were much opposed to the idea."

It was easier to plan the conference than to bring it into existence. Nationalism in a rather narrow egotistic form has begun to work in the Islamic world too. Some of the Islamic countries showed coolness, nay, opposition, and the rulers did not send representatives. Of course, some Islamic countries were unable to send official

representatives; they are under the control of colonial or mandatory powers, but even such states as Turkey, Persia and the Hijaz held back, perhaps mostly for fear that the Caliphate question would be brought up again and solved in a way unacceptable to them. For Egypt, another reason too had much weight, that the new University to be founded in Jerusalem might be a competitor of al-Azhar in Cairo, with its old Islamic traditions.

For some time such questions seemed to bar all progress and make the realization of the plan impossible. But the two fathers of the undertaking succeeded in quieting down the fears and suspicions; the *mufti* himself went to Egypt and gave certain promises about the programme of the conference. But then suddenly another danger appeared, a local Palestinian one. The *mufti* is a person who has many friends and followers, but also many opponents among the Palestinian Moslems, and the latter used this opportunity to show their feelings. It is impossible for outsiders to judge who is right and who is wrong. Among the *mufti's* opponents are influential and well-known Moslems, as, *e. g.*, the mayor of Jerusalem with others of his family, the Nashasheebi. With the *mufti* are naturally most of the members of his family, the Huseini. Perhaps Shaukat Ali's words are as impartial as any can be in this matter. They are as follows, in the above mentioned letter:

"It is a pity that the Palestinian Muslims are divided on account of private and personal local matters. It is an old story. On one side you have a number of well-educated men who are in full sympathy with the Conference and would like to participate in the national enterprise, but they will not submit to the *mufti's* taking the lead of the whole affair and so adding to his influence. There are no important disagreements between them, and one of the influential Egyptian Muslims and myself tried to reconcile them, but we did not succeed. When we came back to Jerusalem a second time we found things rather bad, and the Jews enjoyed it. The *mufti* and his party would not allow the others to share in the planning of the Conference and the invitations to it. I protested, and I must say that the opposition behaved nobly; they made it known that they were in sympathy with the Conference and willing to support the university-to-be, but they could not but oppose the *mufti's* directing the whole affair. If the *mufti* would have followed my advice we should have obtained even better results.

"During the Conference I tried to counteract the disagreement, when it appeared, but I did not succeed, so one of the leading Egyptians was kept out of the Standing Committee that is to carry into practice the resolutions of the Conference. Only those whom the majority wished were elected to the Committee. I myself was elected nearly unanimously, but when I saw how things were, I said I wanted to be an ordinary member of the Conference only.—This is rather sad, but don't lose heart; the good people in Palestine understand this, and later on our efforts will no doubt bring about a reconciliation. We are sure of success and victory, but the leaders must understand that they are to sacrifice. Next summer I shall return to Palestine, then we shall try again to bring about peace."

When the Conference began, the members took an oath, swearing that with all their energy they would defend the holy Islamic places against all transgression. Journalists were admitted, except the first day, but no Jew was admitted. A Christian magazine had sent a Jew as its reporter; he was not admitted, but the editor was told that any Christian or Moslem would be admitted in his place. The reason given for admitting no Jew was that Islamic meetings have so often been reported in a distorted and scoffing way in Jewish papers. The report, from which the information in this article is taken, is that of an Arabic daily, edited by a Greek Orthodox Arab in Jaffa. And it is astonishing to see, not only that such a non-Islamic daily gives a full and sympathetic report, but also that several Christian Associations sent the Conference their greetings and wishes for success; and even more, perhaps, that the Conference accepted these greetings from Christian Arabs in Palestine quite cordially, although it had as one of its subjects "Efforts against Christian Missions." The *mufti* himself recommended that the Conference appreciate the help to the national cause afforded by the Christian brethren. A telegraphic answer of thanks was sent, and when Christian Arabs demanded that the Conference address the authorities in favor of a Palestinian's being elected Patriarch of the Greek Orthodox Church in Palestine, instead of a Greek subject as hitherto, this Islamic Conference decided to do so.

The opening meeting took place in the Aqsa Mosque,

where, besides the one hundred and thirty-three delegates, a number of others were present from Jerusalem and different parts of Palestine. The ordinary meetings of the Conference took place in the rooms of one of the Islamic institutions beside the temple area. There seems to have been no official language of the Conference. Mostly Arabic was spoken, but several times foreigners, *e. g.*, the Indians, demanded translation. Sometimes Urdu or Turkish was spoken and translated. Shaukat Ali several times spoke in English without its being translated.

A number of committees were appointed which held their discussions in the mornings. The afternoons and the evenings were used for the full meetings. The chief subjects were the following: 1. The holy places. 2. The Islamic University (and, in connection therewith, Islamic culture). 3. The Damascus-Mecca Railway. 4. Instruction and propaganda. 5. Future Conferences.

The Arabic daily, which is our source, adds that a committee would have been quite in order to discuss specially the deliverance of Palestine from the Jews and the English! And it is most remarkable that this Greek Orthodox editor in Jaffa, himself sent an important proposal for the discussion of the Conference, that Palestinian territory which is in danger of being sold to Zionists, ought to be divided into portions of a certain size, which should then be bought by Moslems all over the world and donated as religious endowments to the profit of the new Islamic University. In that way no more land would get into Zionist hands, for religious endowments cannot be sold privately, and the University would get a good start.

The idea of the new University in Jerusalem was well accepted. Very little was said about the plan for the teaching, that being left to the care of future conferences. This first conference chiefly discussed the ways of getting the necessary resources. But even at this time it was noticed that there were different view-points. The

Indians, and especially Shaukat Ali, wanted the University to be really international, teaching other Islamic languages besides Arabic; but the Arabic members wanted it to be specially a strengthening of the Palestinian Arabic cause.

This same committee discussed the question of Islamic culture, and the examination of magazines and books, to notice what is written about Islam in criticism or contempt. They proposed the founding of societies in Islamic countries to give religious instruction to the ignorant, especially the tribes of the desert, and to send preachers and teachers to Moslems who have emigrated to America. The religious danger was pointed out, which threatens those Moslems who go to Europe or America or marry non-Moslem wives.

In the committee which discussed the problem of Islamic propaganda and preaching, there were hot debates, and in some of the full meetings too, caused chiefly by Rasheed Rida, the well-known editor of the Egyptian Magazine *al-Manar* and the author of a large modern commentary on the Koran, a continuation of Muhammad Abduh's work or one inspired by it. He is known for his hostility to Christian mission work and other foreign influences, and, at the same time, he works for puritanic reforms inside Islam, in order to get back to the Koran and the Prophet's *sunnah*. At the conference in Jerusalem it seems he met strong opposition in his puritanic efforts. His opponents declared that many Moslems would rather give up their lives than their traditions and beliefs, and that the essential thing for Moslems is not for all to think and act in the same way, but to stress the essential and give liberty in the unessential things. One of the members said, rather characteristically, that if Moslems, as at this conference, could express their sympathy and brotherhood with Palestinian Christians, they ought at any rate to be able to tolerate Moslems with ideas and customs different from their own.

The committee proposed lectures in different Moslem

countries, editing of books and magazines, founding of schools, the use of pictures, even moving pictures, co-operation among Islamic preachers and missionaries, special interest in the Arabic language, opposition to Christian Mission work, especially by Islamic books about the Crucifixion rather than arguing with the missionaries, and protests against the Soviet persecution of Islam in Russia.—One of the members so described the conditions of the Russian Moslems that others said, compared to that, all the suppression from mandatory and colonial governments was as nothing.

One of the important subjects for discussion was the Pilgrimage Railway from Damascus to Mecca, or rather to Medina, for it has never gone any further than Medina. It was built by subscriptions from Moslems all over the world, to an amount of 5,012,885 pounds (gold), not including the unpaid work of the Turkish soldiers. During the Great War the traffic stopped, at any rate on the southern part of the line, and after the war, the railway was divided and came under the control of three States, Syria, Transjordan and the Hijaz. The Hijaz part has not been used since the war,—the train goes only as far south as Ma-an in Transjordan.

The most violent protest came from Syria, where the control and the direction of the railway have been transferred to the foreign company which works the other Syrian railways. All the Syrian complaints and protests were put before the conference, and it is evident, especially if no explanation is given in defence of the mandatory powers and their way of acting, that this affair affords a brilliant opportunity to prove the enmity of the European powers towards Islam. If the British authorities had not previously given certain instructions to the responsible leaders of the Conference in Jerusalem, no doubt the attacks would have been even more violent against the foreign powers. The Zionist press in its protests against the Conference has gone so far as to say that Great Britain, in allowing the Conference, has shown

that she really wanted the Conference, nay, that she provoked it in order to satisfy the Moslems of Palestine and India and to counteract the Zionist movement.

In only one case have the British authorities seemed to step in, and even then not on their own initiative. One of the Egyptian members of the extreme Nationalist party, who spoke several times rather violently, began to discuss and criticise the policy of the Italian government in Tripoli, in the same way as has been done so often and in so many places by Moslems during the past few years. According to the Palestinian daily, the Italian Consul in Jerusalem then made a complaint to the High Commissioner, who afterwards published an official apology to the Italian Government and expelled the Egyptian member from Palestine.

Another political demonstration was a special meeting during the conference days of the delegates from all the Arabic-speaking countries. A resolution was sent out from that meeting in which the chief sentences were as follows: "The Arab countries are an inseparable unity, and what has been taking place of separation and division is not accepted by the Arab population. Everywhere in Arab countries, the efforts must be directed towards one thing only: full independence and opposition against any local policy."

Those who took part in this special meeting are said to have confirmed this resolution with their oaths. It is no wonder that the Zionist press mentions this as a kind of revolution also against the British mandate for Palestine. But at the same time they call the revolution a dream that cannot be realized, the old dream of a pan-Arab state.

The discussion of the original chief subject of the Conference, viz., the holy places, brought forward all the material gathered by the Moslem advocates of the Near East, to be presented to the commission of the Wailing Wall. The Zionist press, of course, maintains that no Jew thinks of depriving the Moslems of the temple area

with the two famous mosques; nay, that no Jew ever goes into the temple area. But, of course, no Moslem accepts these declarations, except for the present moment. When Messiah comes, as some Jews will say, or when the Zionists are strong enough for such a move, as others will think, then, of course, the Jews will claim also the holy places.

But of course it must be admitted that for many of the Arabs the question of the holy places is a pretext,—what they fear is the growth of Zionism, and most of all its purchase of land in Palestine. Therefore, the committee for the defense of the holy places did not find it enough to protest against the report of the Wailing Wall Commission, but they proposed the founding of an agricultural bank in Palestine, and the boycott of Jewish goods there and in all Islamic countries, together with the challenge to Moslems everywhere to buy land in Palestine and so to prevent it from getting into Zionist hands.

Not only readers from outside feel that the Moslems at such a conference use more words and stronger words than correspond to their actions. Some of the delegates, especially the Indians, several times made such remarks. Some members quite openly confessed that the Islamic world is ill and weak, and that it needs first of all unity and cooperation. One of the well-known delegates said: "Islam alone can manage the problem with which the states of the West are struggling, the attack of materialism and excessive nationalism. The West can do you no harm, O Muslims, but only yourselves and your leaders! The future of Islam depends upon the future of the Arabs, and this again upon their unity. We must oppose all forces that want to destroy Islam from within and from without."

Shaukat Ali and the other Indians were not as violent in their protests as the red-hot Arab nationalists; it seems as if Shaukat Ali did not want the conference to make any protest against the mandatory power—and of

course Zionist papers have used the opportunity to picture him as Great Britain's paid agent! The answer of the Palestinians to this position of Shaukat Ali was quite characteristic: "Why shouldn't we protest here against the mandatory system, we do so always at any opportunity!" That was just Shaukat's objection, as far as can be understood, that the protests in words are too many and in action too weak.

The most difficult matter for the Conference to solve was the problem of future conferences. Everybody wanted these, but they disagreed very much as to where and when and how they ought to take place, and especially as to the authority of the Executive or the Standing Committee that is to carry out the resolutions of this first Conference and act with its full power in the meantime. Here, more than anywhere else, it became clear that the *mufti* is behind the Conference, and wishes to be so in the future also. The direct opposition against him was not apparent. Shaukat Ali had not succeeded in reconciling the leading Palestinian Moslems. And this opposition did not keep silent. Besides privately influencing some of the foreign delegates, they called a conference of their own in a Jerusalem hotel, "The Islamic Conference of the Palestinian Nation," and they sent from there a resolution both against the Zionist policy and also against the *mufti* and his leadership in the Palestinian Islamic Council.

At the same time this opposition hopes for the calling of another general Islamic Conference that shall not be controlled by the *mufti* of Jerusalem and his followers. Two of the leading Palestinian Moslems sent a telegram to the Wahhabite King inviting him to call such a conference in Mecca!

But even if this direct opposition against the *mufti* was not shown inside the Conference, there was enough discussion about the future conferences and their leadership. The Arab delegates wanted Jerusalem to remain the place of meeting, the Indians called to mind the vast

Moslem population of India and how unjust and impracticable it would be always to make them send their delegates to Jerusalem. After the Conference, some of the Egyptian papers disapproved of Jerusalem being the centre of the Conference, because there is so little liberty there for Moslems to speak out and to criticize the European powers, as appeared in the expulsion of the Egyptian delegate who criticized the Italian policy. One of the Egyptian papers says: "Jerusalem is under the yoke of the mandatory power! Fancy that the *mufti* has been compelled to give the government promises about the Conference, as it appears from the discussions in the House of Commons! Those who work for the good of Islam ought to find another place for conferences, where they can be safe against the control of foreigners. What must those people feel, who fancied that Jerusalem might become the place of the caliphate? Not even in the darkest days of Islam was it so that the caliph had no power in a city where foreigners dictated all his actions. That would be a comedy no Muslim could stand!"

The caliphate was not discussed at the Conference, but the rumor was spread before the Conference, that the deposed Turkish Caliph would be present in Jerusalem and was to be accepted as Caliph again, living in Jerusalem. Another rumor, which was perhaps only a wicked Zionist invention, said that the *mufti* himself was to be announced Caliph!

A great deal of the discussion dealt with the way to get the necessary funds for the future conferences and their activities. The committee proposed that the equivalent of one Palestinian piaster be collected from every Moslem, (one delegate proposed a gold pound!) besides special contributions from weddings, pilgrimages, etc. Some proposed that Moslems pay one per cent of their *zakāt* to the Conference, just as Christians in America give regularly in support of Mission work. Others mentioned the Zionist willingness to economize and sacrifice for their cause, as an incitement to Moslems. A Moslem

barber from Jaffa sent a gift of £50 at once, and the Conference voted with thanks that his name be inscribed on the gate of the University-to-come. Some of the discussion dealt with the way of keeping the money and the accounts, in order that no one might criticize or be accused of stealing! Another interesting matter was the power to exclude a member of the Conference as a traitor, and whether in such case he should be allowed to defend himself before the Conference or not.

The result of the discussion was that Jerusalem was chosen as the meeting place of the next conference in a year's time, and that this next conference may decide about another place in future. The members of this first conference are to remain members of the next; the Executive is empowered to elect new members, and the full conference after its meeting may add others. The *mufti* has been elected chairman of the Executive.

Shaukat Ali more than once showed his dissatisfaction; and in Egypt, after the Conference, he expressed himself thus to an interviewer: "I should prefer that the rules and by-laws showed more liberty, so as to give a place for all that want to work for Islam. Therefore I decided not to accept any post in the Executive, but to remain only a simple soldier in the army of Islam."

This is one of the signs that the *mufti* may have gone too far. The Mecca conference of 1926 was to have been the first of a series of conferences, but not one followed! Now it is the great question whether the opposition from outside and the opposition from inside will grow strong enough to make future conferences turn their backs on Jerusalem and the *mufti*.

Some of the proposals and messages addressed to the Conference are of interest. An Egyptian woman sent her protest because the Conference did not discuss the position of women and did not invite any woman as a member! Another message from Egypt is from the Society Against Alcoholic Drinks, and it is a sad sign of the times that an Islamic conference must deal with

that question. In the English Parliament, at the discussion of Palestinian matters, it was said that even Moslems in Palestine now drink alcohol openly.

The Zionist Press has been criticizing the Conference quite freely and strongly. They maintain that of the delegates only fifty-two were from foreign countries, but fifty from Palestine and thirty-nine from Transjordan. Several of the Transjordanian members are said to be quite ignorant. The foreign members were not elected in their home countries, but appointed by the Preparatory Committee; some of them could hardly be called delegates. Two of the Egyptian delegates, at one of the first meetings, got into a violent dispute about local Egyptian policy, nay, began even to fight! Shaukat Ali is said to have threatened to use his stick to defend the honor of the Conference!

But of course, one should not get his impression of the Conference from the Zionist Press. In spite of all mocking and ridiculing—with or without reason—the Zionists understand that this may be a severe blow against their activities in Palestine, directly or indirectly.

The more peaceful Zionists, who are behind the Hebrew University, and who, much more than the extremists, want understanding and cooperation with the Arabs, have spoken with more dignity of the Conference, although they criticize Great Britain just as strongly as the other Zionists for having permitted the Conference to discuss the British policy in Palestine and so to add to the tension and the hatred between the different parts of the population.

The old orthodox Jews in Jerusalem, who live and work quite apart from the Zionists, greeted the Conference at its beginning and wished it all success. They repeated that the Jews do not want the holy places and have no right to them; but they entreated the Conference not to oppose the old Jewish custom of praying at the Western Wall (the Wailing Wall).

The well-known magazine, *The Near East*, which is

said to be in close connection with the British Colonial Office, wrote at the beginning of the Conference:

"It has been difficult to understand clearly the principle of the invitations to the Conference. But at any rate it is evident that the *mufti* of Jerusalem and some Indian Muslims, especially Shaukat Ali, are those who have started this Conference. Its aim is to show to the Zionists a united Muslim front, and to make Muslims all over the world notice the injustice being done to their Palestinian co-religionists. But it is clear enough that the Islamic world on the whole has not been ready to show interest in the local Palestinian matters. More than anything else, Egypt's and Mecca's reaction to the *mufti's* invitation, show that this affair will not be a world-wide one, and influential Muslims in Palestine have criticised the *mufti* for his leadership. It remains to be seen whether the Conference will undertake anything more than the discussion about the Mecca Railway and the foundation of an Islamic University. If it does go any further it will no doubt realize that there are grave difficulties in the way of a real united Islamic front."

After the close of the Conference, *The Near East* wrote as follows:

"We have not information enough to make a real judgment upon the Conference and its resolutions. They did not quite refrain from entering into politics, for they protested against mandatory and colonial politics. But generally speaking they stuck to the essential problem, the significance of Zionism for Islam; they protested against Zionism because it will, directly or indirectly, deprive the Muslims of their holy places, and they protested against the decision of the League of Nations about the Wailing Wall. So the *mufti* was satisfied, and Shaukat Ali refrained from angrily leaving the Conference, because it granted him what has been his burning desire, an Islamic University.—Now the question remains whether the Jews will work for understanding and cooperation with the Arab opposition who would not share in the Conference. In the Islamic world the *mufti's* name has grown more famous, but what will be the results in Palestine itself?"

It remains to be seen whether this Jerusalem conference will mean more for the Islamic world than the conferences of Cairo and Mecca in 1925 and 1926. At any rate, it is a characteristic sign of our days, and full of interest and instruction for those who want to understand the problems of the modern Islamic world.

ALFRED NIELSEN.

THE MEANING OF THE WORD "SPIRIT" AS USED IN THE KORAN

A MESSAGE TO MOSLEMS

The word *ruh* (spirit) occurs only twenty times in the Koran, but it is a very important word, and has been used a great deal by all Mohammedan writers, and the plural *arwah* and the derived word *ruhani* are now in every-day use in the Malay language. Therefore the word *ruh* is one which we should all thoroughly understand.

One very peculiar thing about the use of the word *ruh* in the Koran is that at the beginning of Mohammed's mission at Mecca the word *ruh* was always used in connection with angels, or specially with the angel Gabriel. Somewhat later in the Mecca *suras* we find references to the creation of Adam, and in three passages it is said that Allah breathed his spirit (*ruh*) into Adam. There are also three verses in which it is said that the spirit was breathed into Mary the mother of Jesus or sent to her at the time when Jesus was conceived in her womb. Again, in those *suras* which are believed to have been given at Mecca near the time of the Hijrah, the word *ruh* is used four times in connection with the word *amr*. Finally in the Medina *suras* it is stated three times that Jesus was aided with the spirit (*ruh al-qudus*), and once that Jesus himself was a spirit from Allah, and once that the believers had been aided with a spirit from Allah.

From all these verses which we have quoted it is evident that at the beginning of his prophetic career the Arabian prophet believed that the spirit (*ruh*) was something distinct from the angels and yet in some way associated with them; but a little later, while he was still at Mecca, he taught that the creation of Adam was in some way carried out through the breathing into him

of Allah's spirit, and also that Jesus was formed in the womb of his mother Mary in a manner somewhat similar to the creation of Adam. Toward the end of the Mecca period, we find a number of passages in which the word *ruh* is associated with the word *amr*, but the interpretation of these passages is extremely difficult, and it is doubtful whether it is possible now to discover the meaning. Finally, after he reached Medina, Mohammed was informed concerning the connection between the spirit and the Messiah, and therefore it is only in the Medina *suras* that we find the word *ruh* connected with the name of Jesus the Messiah.

A great many learned men have been very much puzzled by the fact that the word *ruh* is used in so many different ways in the Koran, and many different explanations and suggestions have been made. But the difficulty is not so great when we realize that the word *ruh* was to the Arabs a foreign word, and was borrowed by them from the Hebrew language. We know that this word *ruh* was in common use among the Jews long before the time of Mohammed, and occurs more than three hundred and fifty times in the Jewish Scriptures; therefore by inquiring how the word *ruh* was used in the Jewish Scriptures we can get to understand in what sense it is used in the Koran, and can also understand the true meaning of the word.

If we examine carefully all the passages in which the word *ruh* is used in the Jewish Scriptures, we find that more than one hundred times it is used to describe the wind, or the breath which proceeds from man's mouth, but much oftener, more than two hundred times, it is used of the breath of life in mankind, or of the principle or source of life or the source of prophecy which comes from God. For instance, in the earliest book of the *Taurat* (Gen. 7: 22) living men are spoken of as "all in whose nostrils was the breath of the spirit (*ruh*) of life," and in the same book the presence of God in the world which gave life to living creatures is spoken

of in these words (Gen. 1: 2), "The Spirit of God moved upon the face of the waters." There are also expressions in the *Taurat* which show that the Spirit of God brought to mankind not only life, but also all that is good in man's character, such as righteousness, truth and courage, so that a very good and courageous man like Joshua is called (Num. 27: 18) "a man in whom is the Spirit," and of a man who was given special wisdom for the work of making the Tabernacle for the worship of God it is recorded that God "hath filled him with the Spirit of God in wisdom, in understanding, and in knowledge, and in all manner of workmanship." Also in the *Taurat* the word *ruh* is used with reference to the prophetic utterances of the earliest prophets, for in Numbers (24: 2) it is said of Balaam, "The Spirit of God came upon him, and he took up his parable and said——." Also in one of the earliest Hebrew books, the book of Job, we find the word *ruh* as representing the life-giving power of God, in these words (Job 33: 4), "The Spirit of God hath made me, and the breath of the Almighty giveth me life." In the later prophetic writings the word *ruh* is used of the spirit of prophecy, but it is always recognized that it is the Spirit of God himself and not an angelic being who breathes into the prophet the spirit of prophecy. Thus we find in the book of Isaiah (11: 2) the following description of the way in which the Spirit (*ruh*) was to be in the Messiah, whose coming was anticipated by the Jews for hundreds of years before he actually came: "And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord"; and again, the Messiah himself is represented as saying (61: 1): "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek." The Jews recognized that the Spirit of God was present everywhere, and was not a mere angelic being, but was the actual presence of God Himself; and this is clear from their poetic writ-

ings in the Zabur, where it is written (Ps. 139:7) "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" And again (51:11) "Cast me not away from thy presence, and take not thy Holy Spirit from me." A later prophet (Joel 2: 28, 29) spoke of the time which would come when God's Spirit would be given not only to a special class of preaching prophets, but also to many of God's servants who had not had special preparation for the prophetic office.

The above prophecy so long foretold, that the Messiah should be specially endued with the Spirit of God, was abundantly fulfilled when Jesus the Messiah came, for it is recorded in the Gospels how he was conceived by the Holy Spirit in the womb of his mother Mary, and all four of the Gospel records tell us that, when he was baptized by John the son of Zechariah, the Spirit descended upon him in a bodily form. Moreover the miracles which he did, and the teaching he gave to his disciples, which is so far more perfect and spiritual than that of any teacher either before or since his time, shows very clearly the power and influence of God's Spirit; and one day in the synagogue at Nazareth, after reading the words we have quoted above, "The Spirit of the Lord God is upon me," Jesus said, "Today hath this Scripture been fulfilled in your ears," thus claiming to be inspired by God's Spirit.

At the end of his life on earth, Jesus made a very definite promise to his disciples in regard to the Spirit, namely, that although he was himself about to leave them, they would very soon receive the Holy Spirit, who would be sent to them to teach them and to guide them into all truth; and Jesus promised that the Spirit would remain with his disciples forever, to bear witness concerning Jesus himself, and also to convince other men who had not yet believed in him concerning sin and righteousness and a final judgment. It is recorded in the *Injil* how this promise was actually fulfilled; for on the tenth day after Jesus had ascended to heaven, while about one hun-

dred and twenty of his disciples were assembled in the city of Jerusalem, "Suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder like as of fire, and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." In the power that was thus given to them, these disciples of Jesus, who had previously been timid and quite incapable of starting any great religious movement, were suddenly changed and became strong, courageous and self-reliant, so that through their preaching and teaching thousands of Jews believed that Jesus was indeed the promised Messiah. Many of those who were thus converted to Christianity received the same power of the Spirit of God, and such men and women went everywhere preaching the power of salvation through Jesus Christ, so that in a few years Christian churches were established all over the Roman Empire, and gradually the Greeks and Romans, who were the great civilized races in those days, came to see the folly and wickedness of worshipping idols of wood and stone. The result was that in about two hundred years the power of the great pagan religions was shaken, and in less than three hundred years after the founding of Christianity the Roman emperor himself became a Christian, and the Christian religion was proclaimed as the religion of the empire. At the beginning, the followers of Jesus were mostly poor and uneducated men, they were bitterly persecuted by the Greeks and Romans, and tens of thousands of them were executed, crucified, slain with the sword, or thrown to wild animals, because they refused to worship the Roman emperor or to deny their faith in Jesus as the Messiah, so that many of them had to hide in caves and desert places and even in the underground tombs under the city of Rome, for they had no political or military power to deliver them from their bitter enemies. In view of all these

facts, it is evident that there must have been some power greater than that of man to overcome the opposition and bitter hatred of the greatest political power that the world had ever seen up to that time. Historians all agree that that great moral victory was won by the power of God's Holy Spirit in the hearts of those who followed the teachings of Jesus Christ, and who believed that he was able to deliver them from their enemies, and to establish the true worship of God throughout the world.

Now if we consider once more the way in which the word *ruh* is used in the Koran, we can understand in regard to the creation of Adam how the idea that God breathed into Adam the breath of the spirit of life can have come from the verse we have quoted from the *Taurat*. Similarly in regard to the birth of Jesus—it is clearly stated in the *Injil* that his mother Mary had conceived by the power of the Holy Spirit, for this is recorded in three different places. Also the statements in the Koran that God aided Jesus with the Spirit (*Ruh al-qudus*) may perhaps refer to the testimony of all the four Gospels that the Spirit descended upon Jesus at the time of his baptism. The references to the Spirit which come earliest chronologically in the Koran are more difficult to explain, especially those passages in which the words *ruh* and *amr* come together in the same verses; even the orthodox commentators such as Zamakhshari, ar-Razi, al-Baidawi and Jalalain are unable to give any satisfactory explanation. Therefore in view of the fact that the word *ruh* is a Hebrew word, and was not used by the Arabs until after it appeared in the Koran, the actual meaning of the word can only be safely inferred from the way in which it was used in the previous Scriptures from which the word *ruh* was adopted into the Arabic language.

You are earnestly invited to read for yourself the *Taurat* and *Injil*, and thus you will find we have pointed out the true meaning of the word we have been discussing.

Hartford, Conn.

W. G. SHELLABEAR.

WOMEN'S PART IN MODERN MOVEMENTS IN INDIA

In connection with our study of the changes which are taking place in the thought and life of Mohammedans in various fields, as a result of the War and of their contacts with Western civilization, it may be of interest to consider the changes which have come to Mohammedan women in India in recent years through the Women's Movement, in which they have taken an active part.

In talking with women of all classes, with the illiterate, as well as the educated, with the village woman or the university graduate, with Hindu, Moslem or Christian, one is impressed with their glowing pride in the part which women have played in the history of their country from the Vedic period down to the present time. As one Indian woman has written: "The history of the Women's Movement in India has to be traced from its source in order to get the right psychological background, for modern India is but the shadow of her past, and in order to gauge the significance of this shadow one must know the light which cast it." "Make me a wife like Sita" is the prayer of many a Hindu girl, and Sita, goddess though she be, makes her appeal by the human qualities of wifely devotion and purity. We are told of the power wielded by the Rajput Rani Padmani, who outwitted Ala-ud-din and effected her husband's rescue; of the "unnamed and unnumbered women of Chitore;" of Razia Begum, who sat on the throne of Delhi—and there is Nur Jehan, who became the power behind the Moghul throne. We are reminded of Mrs. Ramabai Ranade in our own day, of Pandita Ramabai, of Mrs. Saroj Nalini Dutt, and the valiant Begum of Bhopal,

whose influence over Moslem India is hard to measure—these and many others have contributed to India's heritage.

Until very recently, however, the majority of the women of India have remained almost entirely within their kingdom—the home. Here they have lived and worked with a selfless devotion and a high idealism which have won the admiration of their friends of the Western world. Dr. MacNicol, in his book "India in the Dark Wood," describing the handicaps under which Indian women have lived and worked for so many ages, says,

"For in spite of, or perhaps we should rather say because of, the tragic discipline to which they have been so long subjected, there are no qualities more manifest in the women of the land, as they emerge from the shadows that have concealed them, than those of resolution, tenacity and courage. The passion of devotion, the spirit of service, has been a living power in the hearts of Indian women through all the centuries until today, and has, as it would seem, by its discipline fashioned and prepared the women of this land for the task to which they are summoned."

The new awakening among women dates several years back. All-India Women's Conferences have been in vogue practically ever since the birth of the National Congress, but not on a large or organized scale. The year 1917 opened a new chapter in the Indian Women's Movement. When Mr. Montague, then Secretary of State for India, was touring the country, an "All-India Deputation of Women" was organized to present a petition, in which they asked officially for the first time for the grant of the right to vote. When the Reforms Report was published, it was found that the British Parliament had ruled that the question of the franchise for women was to be treated as a purely domestic matter, to be settled by the different provincial legislative councils of India. In 1920, two of the native states, Cochin and Travancore, had the unique honor of not only granting the franchise to women, but soon after that nominated two women to their respective Legislative Councils, and in Travancore the woman member held the portfolio of Public Health. British India was not far behind in this

respect—as soon as the reformed Councils came into existence, Madras took the lead by granting women the power to vote, and the other provinces soon followed in the footsteps of Madras, until now, with the exception of the province of Bihar and Orissa, all the provinces in India have given women the franchise.

In the *Indian Social Reformer* of April 2, 1932, an illuminating paragraph is to be found having reference to the right of political equality for women in Islam. The enquiry is made by Begum Shah Nawaz, daughter of the late Mian Sir Muhammad Shafi of Lahore, who represented the women of India at the two sessions of the Round Table Conference held in London, to His Highness the Agha Khan, head of the Khoja Community. The paragraph follows:

“In reply to Begum Shah Nawaz’s cable requesting the Agha Khan to give a lead to the community regarding the question of equality of status between the two sexes, as a fundamental right which is recognized by Islam, the Agha Khan has sent the following cable: ‘I agree the whole spirit of Islam is for emancipation and equality of and great respect for womankind, not only politically, but as a faith. It would be fatal for Islam if narrow interpretation by letter of its holy spirit antagonized women. However, as a political and practical question I advise both conservative and progressive elements to meet, forgetting their particular standpoint and working for future of the faith to meet present circumstances, yet leave future to develop according to its needs.’”

At present the biggest organization in the Women’s Movement in India is known as the All-India Women’s Conference. In the year 1927 there met in Poona, under the Presidency of the Maharani of Baroda, a group of women who were interested particularly in the problems of girls’ education. These women banded themselves into a special sisterhood, and from this small body developed the vastly larger organization which is in existence today. One of the encouraging features in regard to this movement is the fact that Mohammedan, Hindu, Sikh, Parsi and Indian Christian women are showing a united front in their demands for social and educational reforms, meeting in unity and cooperation, with the pre-

siding officer sometimes from the Hindu Community and sometimes from the Mohammedan, planning ways and means for bringing about India's "New Day." In a recent issue of *The Indian Social Reformer* Mr. Natara-jan, the editor, said:

"One of the most gratifying features of the Women's Movement is its freedom from the narrow communalism which disfigures so large a part of the Men's Movement. Women leaders, Hindu, Mussalman, Parsi and Christian, seem to realize the great truth of the common humanity which underlies all differences of creed and sect. . . . We sometimes think that if communal differences are left to the arbitration of Indian women, without the interference of men, they will all be settled permanently in a short time."

Miss Alice B. Van Doren, a secretary of the National Christian Council of India, writing in a recent number of *Young Men of India*, telling of the last session of the All-India Women's Conference, held in Madras a few months ago, says that she was vividly impressed by the sense of unity growing out of wide diversity. The women gathered in that congress represented nearly every type of religion and community, while in politics opinions ranged from that of the Government servant to that of the ardent Nationalist. In education and culture one found the orthodox Brahmin widow, understanding only her own vernacular, side by side with the University woman who had just returned from graduate work in England and America.

Mrs. Nazir Hussain, a Mohammedan lady, was President of the Reception Committee of this conference, and in welcoming the delegates she said:

"It is very unfortunate that at this time, when the largest amount of harmony is required between the different communities of India, we are disunited. But there is silver lining to the clouds. It is a matter of no small happiness to witness women of all communities joining in this conference, working side by side for a common cause. This is a shining example for our men. If they have failed in this duty of theirs, then we should realize our onerous responsibility and each one of us should make it a point to force her husband, brothers and children to remain in perfect love and harmony with those of the sister community. Unless this is accomplished, India will not be able to make any political advance worth the name."

The women of India today are addressing themselves to the formidable enterprise of their own emancipation—and thereby their nation's—by two main paths: the one that of the removal of ignorance by education, the other that of the support of reform by means of legislation. In both of these spheres we find today the leadership of women.

One of the noticeable features of recent years is the awakening of Moslem women to a realization of the distance they lag behind the other communities. Mrs. S. Nazir Hussain, to whom reference was made on a previous page, said in the address alluded to:

"I am, of course, not only very sorry, but much grieved indeed, that my Mussalman sisters are not only apathetic toward public life, but also are very backward in education. I am glad that they have come to realize this short-coming, and are beginning to send a large number of their girls to schools for education. Mussalman girls are exempted from the free compulsory education scheme, but now they have realized the disadvantages of this step, and have strongly demanded the inclusion of Muslim girls also in that scheme. We hope that the Corporation and the Government will very soon satisfy this legitimate demand of Muslim women."

Although there is a fairly widespread belief in, and desire for the education of girls, no great effort has yet been made by the people, especially in small towns and villages, to provide educational facilities, or by the parents to avail themselves of such education as is to be had. Owing to conservatism, the *pardah* system and early marriage, the education of girls, in spite of recent advances, is far behind that of boys. According to statistics given by Sir Philip Hartog, Chairman of the Committee on Education appointed in connection with the inquiries of the Indian Statutory Commission under Sir John Simon, the direct expenditure on female education increased from nine and one-third million rupees in 1917 to twenty-two million rupees in 1927, but in the latter year it was only fourteen and one-half per cent. of the amount spent on male education; there is a growing disparity between the number of educated boys and girls. At the primary stage there are four

times as many boys as girls; at the middle stage eighteen times as many; at the "high" stage thirty-four times as many; in the arts colleges there are thirty-three times as many (1927). The vast majority of girls at school are only in the first class of the primary stage. The total number receiving university and intermediate education in 1929 was only eighteen hundred (if mixed institutions be included). One of the root causes of the backwardness in Indian education today is the illiterate mother. In the opinion of the Simon Commission itself, "The women's movement in India holds the key of progress."

Sir Philip Hartog goes on to say that Mohammedans at the bottom of the educational ladder are found in numbers more than proportionate to the population, but at every higher stage they drop out. In 1927 the percentage of the Mohammedan pupils to the total was twenty-eight at the primary stage, but only thirteen at the university stage. Nevertheless there is progress—during 1922–27 the numbers at the university stage increased by fifty-six per cent. We are especially interested in what is said by this same writer in regard to the education of Mohammedan girls:

"Girls' education is far more backward among Muhammadans than among the Hindus. At the primary stage the girls constitute twenty-nine per cent. of the total; in the middle stage only five per cent.; in the high stage two per cent. In the women's art colleges in 1927 there were only thirty Muhammadan women."

The educational progress of the Moslems has been retarded because of the intense Moslem desire for religious teaching in the schools, which has come into conflict with the Government's ideal of religious neutrality.

Sir Philip Hartog pays the following tribute to the educational work of Christian missions:

"The Christian missions from various countries were among the first pioneers in education in all grades; and, especially in collegiate work, their educational activities have been almost entirely divorced from proselytizing activities. They have aimed at making their insti-

tutions schools for the training of character; and they have rendered great, and generally recognized services to the country."

During recent years education for women has developed along two distinct lines: separate colleges for women, of which the best known are those conducted by Christian missions; and, secondly, the admission of women to the larger colleges for men. In Bombay and Poona co-education has long been in practice; in Calcutta and Lahore it is coming more and more into favor. Mrs. Choksi, writing about colleges for Indian women, calls attention to the fact that probably no colleges in any country have done so much for the breaking down of barriers between the sexes, castes, communities and classes as the Indian co-educational colleges, and she points out that men have not been slow to recognize the partnership of women in affairs, for a Mohammedan University had as Chancellor, the Begum of Bhopal, and the Universities of Madras and Bombay have women sitting in their Senates.

The All-India Women's Conference has emphasized not only the necessity of women's education, but has introduced social reform as a necessary companion of educational progress. Alongside of education must be legislation; not only must "darkness be illuminated," but evils must be forbidden and wrongs righted. There is the opposition of the orthodox to overcome, and there is also the hesitation of a foreign government, afraid to legislate in advance of public opinion, and uncertain as to how public opinion should be measured.

We can scarcely believe that it is an Indian woman who is telling her countrywomen: "Conditions have changed. We are quite certain that early marriage should be abolished, that the depressed classes should be lifted up, that women must go out into the world and earn their own livelihood, that wives must be equal partners and companions in marriage, and even that divorces are right under certain conditions." Indian ideals of life and conduct are rapidly undergoing many changes, changes

which many missionaries would not have thought possible a few years ago.

The greatest achievement in social reform in recent years, of course, was the passing of the Sarda Act in 1929, providing that all marriages below the age of fourteen in the case of the girl and below the age of eighteen in the case of the boy, are punishable by law. One can say, without fear of contradiction, that the women of India were responsible for forming and strengthening public opinion to such an extent that the passage of this bill was made possible—through public meetings, by literature and propaganda, by deputations to various Members of Council and to officials—in the teeth of very great opposition from orthodox Mohammedans and Brahmins. Since that time there has been much agitation for the repeal of this law, or for a modification of it. At the fifth annual session of the All-India Women's Conference, held in Lahore, a resolution was passed, calling on the Government to keep the Sarda Act intact. This was declared to be a woman's matter, and the women must be allowed to speak for themselves—if there are to be any changes at all, they are in favor of raising still higher, rather than lowering the age of marriage.

Dr. H. Kraemer, in his admirable brochure on "Islam in India To-day" (THE MOSLEM WORLD, April, 1931) writes:

"There has been set on foot an agitation against this act (The Sarda Act) as far as the Moslems are concerned, on the general ground that nobody has a right to meddle with the rules of Moslem religious law, because in definite cases the *shari'a* allows the giving in marriage of children for the sake of protection, although it is asserted that it practically never occurs that Moslem girls below the age of fourteen are given in marriage. This assertion is not borne out by the data of the Census of 1921. The special reason that is given expression to, is the result of suspicion of the Hindus. It is said that this Child Marriage Act affords a precedent for the Hindu majority to try to undermine in the future by legislative measures the structure of Moslem religious law. The object of the organized opposition is to obtain exemption for the Moslem community from the Sarda Act that began to operate in April, 1930."

Many of the Moslem women feel strongly on the question of polygamy. This "social disability" has met with such criticism from outsiders that a good many years ago Syed Ameer Ali gave his own view of the interpretation of the law of the Koran, which says that a man may marry two, three or four wives if he can be just to them; but if he cannot, then he should marry only one. It was held that since no man can possibly be conscientiously just to more than one wife, Mohammed intended that he should have but one. Divorce is lamentably common among the poorer classes and in village communities. Although theoretically protected by the provision made for divorce in the marriage settlement, it often proves impossible in practice to collect the sum so promised, both because women are too ignorant and inexperienced to fight for their rights, and because they are afraid to appear in court, which would be considered "coming out of *pardah*." A definite effort is being made to educate public opinion against the practice of polygamy, and among the educated classes a man who divorces his wife is coming to be regarded with disapproval.

Mention should be made of a subject which looms large in the life of many Moslem women—the *Pardah* System. By *pardah* is meant "the life of radical seclusion that is led by women, shut out from regular and natural intercourse in the society of men (except of course those relatives with whom marriage is legally forbidden) and from any real participation in public life." *Pardah* has always been severe in Islam in India—though it is more rigidly enforced in North India than in other parts of the country, and the degree of seclusion varies very much in different sections—and the crucial point of the whole conception seems to turn on the deep-rooted suspicion of inherent immorality in both sexes. The difficulties in the way of bringing the women out of *pardah* include rather more an education of men than of women, an increasing and deepening respect for

women, a willingness to grant education, to permit participation in public life by giving equal rights to men and women, by removing many of the degrading drawbacks in their lives.

Hyderabad, one of the larger native states in India, is well known for its strict observance of *pardah*, though a good deal has been done for the education of the higher classes. In the *Indian Social Reformer* of March 19, 1932, we are told that when His Exalted Highness the Nizam of Hyderabad paid a visit to Lucknow a short time ago "the princesses of Hyderabad went about unveiled to the various functions . . . and what was even more surprising was the remarkable fact that no objection was taken to the lifting of the *pardah* even in a conservative city like Lucknow." He goes on to observe that among the guests were Sunni *ulemas* and Shia *mujtahids*, who regard themselves as the custodians of the *shariat* and the guardians of Islam—and they, too, do not seem to have raised any objection.

At the session of the All-India Women's Conference held in Lahore in January, 1931, the chairman of the Reception Committee was Lady Abdul Qadir, a Mohammedan woman who has lived in seclusion all her life. In giving the address of welcome at this huge open meeting in the University Hall, we heard her voice as it was broadcasted through a loud speaker, but could not catch a glimpse of her, for she was seated behind a screen. Commenting on the resolutions passed against *pardah*, Lady Abdul Qadir said that she agreed with the view expressed by the late Begum-Mother of Bhopal, that "the custom of *pardah* as obtaining among certain classes of Indian Mussalmans is far beyond anything enjoined by Islam or sanctioned by the practice of other Islamic countries, and requires modification according to the needs of the day and the rapidly changing times." She pleaded for patience, and said that we might expect better things from the coming generation. Early in April of this year the happy news reached us in America

that Lady Abdul Qadir had herself come out of seclusion, and her example should do much to break down this ancient, deep-rooted institution.

While women of certain communities are certainly taking the lead in the matter of coming out of *pardah*, one must bear in mind that there is a group of women who feel just as strongly in regard to holding to the old system. In many Moslem homes the older women watch vigilantly for any suggestion of departure from their faith, and refute any statement that may be at variance with the Moslem belief. Someone has aptly said that "when discarding *pardah* appeals to the Indian women as a duty, they will discard it as their own right." This is what has actually happened in the case of the present political struggle (to a limited degree), for many who had formerly lived secluded lives have willingly thrown this seclusion aside to give their assistance to the national cause.

There are many other "social reforms" in which the women of India are interested, and on which they are thinking and working constructively. Some concern Hindu women more than Mohammedan women, while both communities are interested in ways and means of bringing about changes in certain laws which affect all women; we cannot do more than mention a few of these subjects in passing:

1. Reform in Inheritance Laws for women.
2. Divorce.
3. Investigation of labor conditions, wages and hours.
4. Identification with prohibition and limitation of the use of opium and drugs.
5. Equal moral standards for men and women, and the use of every means to change conditions degrading to womanhood.
6. Government expenditure on health and research schemes.
7. Child welfare and maternity relief.
8. Support of indigenous industries.
9. Abolishment of Dowry system.
10. The promotion of world peace.

The growth of the spirit of nationalism has indeed opened a new world for the women of India. During

the past year and a half the women of India (the Hindu ladies in larger measure than the Mohammedan) have shared with their men-folk in the struggle for freedom. Indian women have acted as "dictators" of the non-violent (?) war campaign, as editors of banned newspapers, as leaders of processions, as organizers of proscribed picketing of foreign cloth shops and liquor shops—many have gone to jail cheerfully in what they felt was a service to the motherland.

As has been hinted, the majority of the women leaders in the political movement are undoubtedly Hindu, outstanding examples being Mrs. Gandhi, Mrs. Jawahar Lal Nehru and Mrs. Naidu. This is largely accounted for by the fact that the great majority of Mohammedan men have stood aloof from the activities of the National Congress. In the matter of social service and reform, I think it can be said that Mohammedan women have almost, if not quite, carried their share of the burden, taking into consideration certain handicaps and limitations which have been theirs.

One cannot close the consideration of this subject without asking the question: "What part are Indian Christian women playing in the present conflict?"

It is certainly true in the Punjab, in North India, where the demand for the education of girls has resulted in a great increase in the provision of girls' high schools all over the province, that educated Christian women hold a unique position. It has been truly said that: "Although the clock has moved so far that Moslem, Hindu and Sikh girls are now able to go to school, it is still only from among the Christians that it is possible to recruit unmarried women who are able to live alone as teachers, and the leadership in the education of girls in the province lies, therefore, in an exceptional degree with the Indian Christian women."

Last year a Moslem girls' school was opened in a town near Delhi where, out of a staff of three teachers, two are Christians. In North India many of the younger

married women belonging to the Christian community are holding posts of responsibility, as Principals of Schools, Inspectresses of Districts in the Government Education Department, as heads of Industrial Colleges, as Superintendents of Widows' Homes. Two Christian ladies are entirely responsible for the health school and child welfare work in one of the largest cities of the Punjab. A very able Christian young woman is now holding the position of Director of Women's Industries for the Punjab.

One critic has voiced the feeling that, whereas Christian women in India were in the forefront of progress a few years ago, during the last five years the situation has changed; that while they did much in laying the foundation that has made these changes possible, now they seem to be standing still, while non-Christian women have taken the leadership of the women's movement in their own hands. More cheering is the report of Miss Van Doren—and we take courage from it—when she says after having attended the last Women's Conference:

"It was a pleasure to see the share taken in the Conference by Christian women, both Indian and western. At times in the past it has seemed to the writer that we, as Christians, were not making our full contribution 'in pulling our weight' in this women's movement. Madras showed a noteworthy advance in this respect. In the local committees of hospitality and arrangement and among the group of delegates, Christian women took a notable part, which the writer mentions not in a spirit of communal complacency but with a feeling of gratitude that those who bear the name of Christ may share in this new sphere of service to India."

As a nation India is alive to the political power of its womanhood. As Christians we must be alive to the spiritual might of our Christian women, to a realization of the greatness of their opportunity and of their responsibility in "India's New Day."

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INDIAN MOSLEMS AND CONSTITUTIONAL PROGRESS

The eyes of the world are on India. The Round Table Conference has done much to clear the atmosphere, and set personalities and movements in their true perspective. Several matters stand out definitely as guide-posts in the situation: India is united in demanding Dominion Status, or equality, within the British Empire; Britain is determined to maintain law and order while constitution-making proceeds; with the incarceration of most of its leaders, including Mr. Gandhi, the Congress is definitely out of the picture for the time being; the Moslems are frankly opposed to the Congress movement; and the problem of Communalism is apparently no nearer a settlement than it was in London.

The last census reveals in a graphic way the reason why the Moslems of India form such an important factor in determining any future constitution for India. In the last ten years their number has increased 10.06 per cent, and now stands at the large total of 77,743,928 out of a total population of 352,986,876 for the whole of India. Presenting the most important comparative figures by Provinces and communities of British India the following lists reveal some facts worth pondering:

	Total Pop.	Hindus	Moslems	Christians	Sikhs
All India	352,986,876	238,330,912	77,743,928	5,961,794	4,306,432
Bengal	50,122,550	21,537,921	27,530,321	180,572	
Bihar-Orissa	37,676,576	31,010,660	4,264,776	341,710	
Bombay	21,854,841	16,619,866	4,457,133	317,042	
Burma	14,645,969	574,697	606,841	(not given)	
Cent. Prov.	15,507,723	13,460,105	682,854	50,584	
Coorg	163,337	148,907	13,777	3,430	
Delhi	636,249	399,863	209,960	16,989	
Madras	46,575,670	40,392,790	3,316,082	1,770,329	
N. W. F. P.	2,425,076	142,977	2,227,303	12,213	42,510
Punjab	23,580,853	6,328,588	13,332,460	414,788	3,064,144
United Prov.	48,408,763	40,905,523	7,181,927	205,009	

Unfortunately, however, during recent years the Moslems of India have not been united in pursuing their political ends, with the result that their cause has been weakened to a considerable extent. For over three years there have been two All-India Moslem bodies in existence: the All-India Moslem League and the All-India Moslem Conference. They have had virtually the same policy and almost the same membership! Led by the Agha Khan, an effort is now being made to abolish the Conference and bring the League back to its former position as the controlling organization for the whole country. In addition to this division, there was for a time another group which was out and out for cooperation with the Congress. This group labelled itself the Nationalist Moslem Conference, with Dr. M. A. Ansari, of Delhi, taking a leading part. With the suppression of the Congress, and the arrest of Dr. Ansari, this extremist group has practically passed out of existence, and a strong effort, as indicated above, has now been initiated to present a united front.

Moslems lost a valued leader a few months back in the death of Sir Muhammad Shafi; but they still have able leaders in Sir Muhammad Iqbal, Dr. Shafaat Ahmad Khan, Sir Muhammad Yaqub, and Maulana Shaukat Ali, not to mention His Highness the Agha Khan, who, however, spends very little time in India.

Generally speaking the Moslems of India have a deep-seated feeling that they cannot trust the Hindus in political matters. Maulana Shaukat Ali expressed his mind on the subject in a recent interview to the Press. As quoted in the *Statesman*, Delhi, he said:

"I am afraid the Hindus and the Congress are groping in the dark, and do not know how to retrace their steps. As a devoted worker and loyal supporter of Mr. Gandhi, I am angry with him for the way in which he has betrayed us Moslems, who had put the greatest confidence in him."

The Congress wants joint electorates. Moslems insist on separate electorates in the new constitution. In no

other way do they feel they will be secure in maintaining their religious and cultural freedom and separate identity. The struggle is acute and often bitter.

But if Moslems distrust the motives of Hindus, so also do Hindus distrust Moslems. Nowhere has this been more forcibly illustrated than in the recent troubles in Kashmir. Kashmir, it will be remembered, has a Hindu Raja, though its population is more than three-fourths composed of Moslems. Hindus have very openly accused Moslems of stirring up trouble in Kashmir from Pan-Islamic motives, claiming that they wish to divide India into a Hindu India and a Moslem India, linking the Punjab, Sindh, Kashmir, and Baluchistan with Afghanistan in a great Moslem confederation.

This state of affairs is not pleasing to leading Moslems, and they deplore it greatly. In his Presidential Address to the All-Bengal Moslem Congress, delivered in July last year, Dr. Shafaat Ahmad Khan sadly remarked :

“The Muslim community is completely alienated both from the policy and methods of the Congress. At no time in the political history of this country has division between the two great communities been so acute; nowhere else is the virus of communal rivalry so deadly in its effect, so potent in its working, and so pervasive. If some of the greatest and truest sons of India, such as Guru Nanak, or our national King, Akbar the Great, were to come back to life, and visit the scenes of their former glory and matchless triumph in the land they loved, they would be astonished at the disunion, division, rivalry and conflict which are eating into the vitals of this country, and corrupting the spring of our public life. . . . It is my earnest wish, a wish which, I am sure, is reciprocated by every one of you here, that the mutual jealousies and the conflict of interests and communities should be forgotten, nay, should be wiped off in the new birth of our common motherland; and the bickerings which have disgraced the fair name of our country in the world should give way to a feeling of trust and faith in the destiny of India.”

Moslems are no doubt right, from their point of view, in their desire for separate electorates. They are keenly aware of their limitations educationally and economically, and they rightly fear the effect of joint electorates on their present favorable position in political affairs. But does not this fear-complex which actuates them reflect adversely on the inherent strength and vitality of Islam

as a religion? Any religion which has to depend on political makeshifts and constitutional safeguards for its very existence is evidently suffering from some serious malady. In contrast to this position the Christian community in India is standing for joint electorates, in which all candidates shall stand on the same footing, regardless of religious affiliation. They have not the slightest hesitation about this, as they know that the vitality and strength of their religion cannot in any way be furthered by the presence of safeguards, nor hindered by the lack of them.

Moslem India is once again at the cross-roads of destiny. The era of communal renascence, so vigorously initiated by Sir Sayyid Ahmad Khan, is passing over into a period of larger political responsibility, in which communalism can at best flourish for a limited time. Communalism and Nationalism appear to be mutually incompatible ideas, and if India is destined to become a true Nation, then almost inevitably Islam in India by giving up Communalism will in time gradually undergo changes of a far-reaching nature. It is the possibility of these changes which affright. But there is no turning back the hands of the clock now. The hour has struck. India must move forward . . . Hindus, Moslems, Christians, Sikhs and all, bound together in one common destiny.

Moradabad, India.

MURRAY T. TITUS.

A JOURNEY IN HADRAMAUT

This article, originally printed by the Royal Geographical Society of the Netherlands, has been translated from the Dutch.—*Ed.*

Hadramaut is a part of Arabia about which very little is yet known. It was celebrated in antiquity as the land of frankincense and myrrh, and the great trade route from India to the ports of South Arabia and thence through Hadramaut, Yemen and Nejran to Egypt and Syria, brought prosperity and culture. Lying on the border of the Sabæan and Minæan kingdoms, Hadramaut appears to have adopted many of their civilizing elements, and yet to have maintained its own independence. After the decline of the Sabæan kingdom and the civilization which flourished there, Hadramaut also sank into poverty and ignorance. In this respect Islam appears to have brought but little change. After the destruction of the irrigation works, the poverty became terrible, and the country was scarcely able to provide a meagre subsistence even for a very small population. Even centuries ago this led the most enterprising of the men to seek for themselves a better livelihood in foreign lands. The men of Hadramaut wandered off to the east coast of Africa, to the countries around the Red Sea as far as Egypt, to British India and to the Dutch East Indies. Their women never went with them, and the men remained firmly attached to their poor, dry and intensely hot native land. In foreign lands the people of Hadramaut have preserved their own characteristics up to the present day, and have never become assimilated to the peoples among whom they lived, endeavoring to return at some time to their native land, and sending their male children to Hadramaut for their education, if they could

afford to do so. It is difficult to understand what it is that binds them so firmly to their poor, monotonous and scorching rocks and deserts. Their fanatical Moham-medanism is certainly an important factor, but so is also their love for their ill-favored country, and the intuitive perception that the preservation of their group and of its characteristic attributes is closely connected with the hard, frugal and primitive ways of living in their native land.

In those regions to which the people of Hadramaut emigrate they usually have a much larger part in the economic life of the people than their numbers would justify. This is particularly the case in the Dutch East Indies, where they have an increasingly important place as business men and as owners of land and houses, as well as being students of religion and promoters of orthodox Islam.

It was very natural that about the year 1880 the government of the Netherlands Indies recommended the agent for Arabian and Mohammedan affairs to make a special study of Hadramaut and of the people who had come from that part of Arabia to the East Indies. The book written by this officer, Dr. L. W. C. van den Berg, "*Le Hadhramaut et les Colonies Arabes dans l'Archipel Indien*," was published in 1886 at government expense. This year the Department for Foreign Affairs urged its representative at Jeddah to attempt a journey in Hadramaut for a diplomatic and economic survey. This preliminary report is the result of that request.

Dr. van den Berg wrote his book in Batavia, and never went to Hadramaut, but he got his information with the help of intelligent men from Hadramaut with whom he had intimate connections. He even made a sketch-map of the country, which was printed with his book, and for this the information these men supplied was of course indispensable. This sketch-map of course had many defects, but Hadramaut has been visited so little by scientific explorers that even this year van den

Berg's book written in 1886 was recommended to me by the governor of Aden as the best source of information they had at the government office at Aden. I also found that at that time the Royal Air Force was making use of Van den Berg's sketch-map in the scouting flights which they made over Hadramaut, and had corrected but few serious faults in it.

The attention of travelers in Arabia has been directed chiefly to the Hejaz and to what is known as Arabia Felix (Yemen), the center of civilization in former times. For this reason Hadramaut has been somewhat neglected, and also because it was so difficult to get into the interior. This was a closed land, not only for Christians but for strangers in general. The first explorer of Hadramaut was Adolph von Wrede, who made his memorable journey in 1843, disguised as an Egyptian Moslem. He was able to penetrate only as far as the entrance to Hadramaut itself, but he brought back with him very valuable material in regard to the region between the shore of the Indian Ocean and the actual valley of Hadramaut. However, in his native land (Germany) he was considered as an impostor, and it was not until 1873 that his "Reise in Hadhramaut" was published by von Maltzan.

It was not until January, 1893, that a second traveler attempted to follow the illustrious example of von Wrede. After months of futile efforts and journeys along the coast, it was Leo Hirsch's good fortune to get into the country and to penetrate to the interior. He reached the town of Terīm, but had to leave that place immediately, owing to the threats of the Sayyids and the populace. In 1897 he published his very accurate reports on his journey.

Shortly after Hirsch, in December, 1893, an English married couple, Mr. and Mrs. Theodore Bent, tried to visit the Hadramaut valley. They did not get as far as Hirsch, and had to turn back from Shibām. The Hadramaut sanctuary of the tomb of the prophet Hūd, and the mysterious well, Bīr Barhūt, would continue for

some decades longer to be exempt from the visit of a Christian.

This ends the list of the explorers of Hadramaut. The Royal Air Force did indeed make several scouting flights from Aden over Hadramaut, but they never made a landing, and sometimes had to fly very high. To these flights, however, we are indebted for a very important series of photographs, which provide valuable geographical material (see *The Geographical Journal*, vol. lxxvii, No. 3, March, 1931).

When I was given the task of visiting this country, which is so little known, and so important to us (Hollanders) in view of the tens of thousands of people from Hadramaut who live in the Netherlands Indies, I took steps to make more of the journey than could be accomplished by one government official who is not in any way an expert. I sent an invitation to Dr. H. von Wissmann of the Geographical Institute connected with the University of Vienna, asking him to venture with me upon the hazardous journey to Hadramaut. I had become acquainted with von Wissmann through his exploration work in the Hejaz and Yemen. He was to make the survey of the journey, and to carry out all instrumental and scientific observations, and we would work together on the collections of plants and insects and in taking photographs. Moreover I was able to offer him the assistance of an official introduction from the Dutch government, my knowledge of the Arabic and Malay languages, and that special help which a former government official from the Dutch Indies might hope for in the country of the Hadramaut people.

When I met von Wissmann at Aden in April of this year (1931), I had just completed a trip along the shores of the Red Sea. Both of us had received very unfavorable information in regard to present conditions in Hadramaut. Practically no one gave us any hope of success. However, the English authorities at Aden

thought that we had some slight chance of succeeding, and they gave us loyal cooperation.

Thus we landed at Makalla on Sunday, May 3, accompanied only by my Yemenite servant. The Sultan was away as usual, and his vizier read the letters of introduction from our minister of foreign affairs and from the Governor of Aden. We were very well accommodated in one of the Sultan's former palaces, and then began the task of waiting for the great decision as to whether we might enter the country. The same evening we had the good fortune to meet a member of the family al-'Attās, which is very friendly with the government of the Dutch Indies. He had received a telegram from his father instructing him to give all possible help to the Dutch representative of the government in his anticipated journey in Hadramaut. The Sayyid family of al-'Attās, together with the closely allied family of al-Kāf, belongs to the leading group in Hadramaut proper. Two great parties, which are hostile to one another, are contesting for the power in this country, namely, the āl-Qa'ētī, who have their headquarters at Makalla, and the āl-Kathīr, with headquarters at Sēwun. The āl-Qa'ētī sultans take their cue from the English, and, thanks to English help, have authority in the coast region. The āl-Kathīr are more independent, and reside in Hadramaut proper, that is, in the broad valley in the interior which has that name. The Sayyids boast of being directly descended from the son-in-law of the Prophet, and in Hadramaut society hold a distinct and very privileged position. They have great influence with the government, but leave the actual business for the most part to the non-sayyids. The immediate and whole-hearted support of the al-'Attās certainly did our enterprise a great deal of good, for on the following day we received the promise that we might go inland. However, the great difficulties of the journey, especially at this time of the year (one of the hottest months), were expressly pointed out to us; and we were urgently dissuaded from crossing the

boundary of the region of the āl-Qa'ētī, and were advised to trust to the āl-Kathīr. About five days were considered necessary to get our caravan together, and these days were made use of for making a botanical collection on the limestone hills behind Makalla.

Von Wissmann made profile sketches of the hills, and made observations to get a good base for his road survey. We were thankful to make use of the permission granted us by the authorities to make a trip for two days along the coast to ash-Shihr, which was formerly the most important harbor. Even a short distance inland from Makalla the country becomes unsafe. We were taken in a sort of auto-bus belonging to the sultan round the inland side of the mass of rock at Makalla, after that close along the shore, and finally even along the flat sandy shore. The bus was quite full of armed guards. We were forbidden to go by the road over the mountains, since on that road some soldiers had been killed from an ambush a short time before.

We were thankful when, after many negotiations with the leaders of our caravan, the signal for departure could be given on the afternoon of May 8. From early morning until the afternoon the vizier had had to negotiate with a group of Bedouins, who were waiting for our caravan among the rocks near the road, just outside the whitewashed boundary marks of the town of Makalla, in order to satisfy a blood-feud. The vizier knew how to bargain for a safe passage, but to be quite safe he had us taken in a government auto to a point beyond the border. In the darkness of night we were set down by the side of the road to wait for our donkeys!

The journey to the inaccessible and fanatical land of Hadramaut was now begun. From the 9th to the 15th of May we traveled northwards,—first through the Wādī Himim. Finally we came to the terrible, monotonous plateau with table-mountains, known as *jōl*. For many days we marched over this limestone plateau with its basin-like depressions and its very scant vegetation.

During the daytime the heat was stifling, and at night it was so cold that for hours before the sun rose I was no longer able to sleep. The interminable, barren plain was covered all over with sharp, loose fragments of stone, and among these wound the narrow path along which from morning to night we steadily wended our way. Drinking water is here to be found in *negābas*, which are cisterns hewn out of the rock some three meters below the surface, with a narrow opening. Low ridges lead the scanty rainfall to the *negāba*. Owing to the narrow opening there is very little evaporation, and if one has no rope at hand with a vessel to draw water, this opening is just large enough to admit a man to dip it out. Near the *negāba* there is usually a little square building made by piling up rough stones in clay, this is called *murabba*, and here the midday hours with their scorching heat may be spent. For the sake of safety, our Bedouins avoided the *negābas* as places for passing the night. In the evening the neighborhood of the bivouac was carefully reconnoitred, and usually sentries were posted at night. The authorities at Makalla had given us for our personal protection two negro soldiers belonging to the famous slave army of the āl-Qa'ētī sultan. On May 15 we reached the wonderfully beautiful valley Wādī Dō'an. The descent of hundreds of meters of this almost perpendicular wall of rock with loaded camels was a difficult feat causing some anxiety; but the Bedouins and their camels reached the valley below without a single mishap. As we looked upon this *wādī*, hemmed in by its high walls of rock, it looked like a land of magic with its deep-green groves of date palms and its clay villages with great castles and high houses. A glowing heat as dry as dust prevailed in Wādī Dō'an night and day. The bright yellow and deep red bunches of dates were hanging ripening in the hot wind. In the shade of the magnificent and remarkably well kept trees the population were quietly waiting for the harvest time. A great deal of mixture with negro blood (of slaves) has

taken place here, and there are still many slaves for agricultural work.

The old blind governor, Bā Surra, received us in his castle with oriental hospitality. The only thing we had to complain of in our lodgings was that there were too many interested in us! Our animals for mountain transport had to be exchanged here for others which were accustomed to traveling in the hot sand of the level *wādīs*.

On the 17th of May we resumed our journey, after having been entertained first in the summer residence of the vizier of Makalla, where his son acted as host. As the evening shadows fell we reached Sēf, a miserable and squalid village where nearly a century ago von Wrede was recognized as a Christian, and barely escaped a miserable death. We also had unpleasant experiences at Sēf. Long before Sēf the *wādī* had lost its splendid datepalm cultivation, and had become a broad valley of sand and stones, with here and there some lotus trees (*nibq*). After the excellent reception we had had at Dō'an, Sēf was a grievous disappointment. The governor was supposed to be away, but it appeared later that because of his embarrassment and poverty he had sought an excuse to be relieved of the duty of conferring hospitality upon us. In a very primitive manner we were installed upon the roof of a stable by the governor's soldiers, who took his place as our hosts. We were not left alone for a moment, for interested visitors were continually jostling one another on our roof. We had to secure fresh donkeys at Sēf, and the troublesome negotiations about this began that evening.

The next day the governor appeared, but he seemed to have absolutely no influence. We had to wait for hours before the necessary donkeys and camels were brought. A large escort of soldiers eager for *baksheesh* wished to accompany us, but I vigorously opposed this, and succeeded in reducing their number to two. Much too late, weary of all the negotiations and disgusted with the obvious opposition and antipathy of everybody here

against the two non-Moslem travelers, we started in the direction of Hajarēn. It was a silent struggle against thirst and heat. At last we were standing at the foot of the mountain on which Hajarēn lies. It must be a very old town. For a land of warfare its position is also very favorable. In the midst of the broad valley, on the top of a steep rocky hill, which stands there alone and commands the entire valley, they naturally preferred to build a town in former times. We were at the end of our strength as we worked our way up, in through the gate of Hajarēn, and by many narrow, steep streets to a plain house where a friend of the Dutch was said to be living. He might well have been startled when he saw the caravan of his unexpected visitors. It was a long time before the doors were opened. Luck was not with us. A double wedding feast was just being celebrated, and the women had to vacate the room in which we were to be received. Our host was not rich, but he put himself and all that he had at our disposal. When he saw how weary we were and how we longed for rest, a room was made ready for us higher up, where we could sleep until the meal was ready. We were under the roof of a Dutch subject. I remember with deep gratitude the oriental hospitality which cannot be praised enough, and of which we saw here a brilliant example. Thoroughly refreshed we started in the afternoon for Meshed. We had to close our ranks in doing this, for here was the neutral zone between the regions of the āl-Qa'ētī and the āl-Kathīr. Everything here indicated warfare and highway robbery. Meshed is a little place built in the midst of the desert, solely for the purpose of preventing highway robbery. The trade route from the Wādī Hadramaut through the Wādī Dō'an to the coast is safe since Meshed was established. Here we came into the jurisdiction of the family al-'Attās, and our troubles and anxieties came to an end. We were taken into a beautiful, spotlessly clean guest house, and were welcomed as honored guests by the cultured son of the absent governor.

On the 19th of May we reached Horēda, the tribal village of the family al-‘Attās, where we had a fine reception. Horēda can thank the wealth accumulated in Java and at Singapore for its beautiful houses and mosques. There is a large number of Dutch subjects there, and so many of them speak Malay that one even frequently hears it spoken on the streets.

On the 20th and 21st of May we remained at Horēda. The mosques and schools were carefully examined, and some short excursions were made in that neighborhood.

Horēda lies in the Wādī ‘Amd, which branches off from the main *Wādī* of Hadramaut, to which we now returned, leaving Horēda on the 22nd of May. Bin Marta‘ from Soerabaya, a large dealer in building materials, took us in his auto, which was the first that ever came to Horēda, to the place where he lives, Hēnan. It was a difficult task among the endless sand-hills to find a track on which it was possible for the auto to travel, and when a sandstorm came up we had to flee to the Diyār-āl-Buqri, certain high castles in the midst of the broad sandy *wādī*, which were the center of a warfare which had been going on there for years. The fighting captains and their soldiers received us very well; they appear to have close family relationships with Java. Elsewhere, in a description of the political situation, I will deal minutely with the Diyār-āl-Buqri and their inhabitants. Hēnan is a little place which is lost in the sand. By installing a motor pump, our friend Bin Marta‘ is trying to arouse his village to new life.

On the 23rd of May, Bin Marta‘ took us in his auto to al-Qatn, the residence of the sultan of Shibām. We were here once more in the āl-Qa‘ētī jurisdiction. At al-Qatn the Wādī Hadramaut changes completely, and beautiful date-palm plantations begin here. In the shadow of these palms lie the luxurious green *dhura* fields (maize). The sultan did not appear to be at al-Qatn, and we were received by a member of the family. Through a severe sandstorm we drove on to Shibām, the

New York of Hadramaut. The city consists of very high houses built close together. One drives into the city through a heavy double gate, and then up a square in front of the ancient but beautiful palace, which is at the same time a castle. The young and sympathetic sultan received us cordially, but was very much displeased about our guides of the al-‘Attās, who had not taken care that His Highness was properly informed beforehand about our coming. The situation was relieved by some rich merchants of Singapore with an invitation for us to take an auto ride to their plantations, and by their asking the sultan’s permission to invite us to stay at the house in their plantation. This the sultan permitted, on condition that we should first take a meal with him, and that on the way back we should make it possible for him to prepare a worthy reception for us. The gentlemen at at-Tuwayy and La’jam had a house like a fairy tale, where we afterwards stayed in the atmosphere of the Arabian nights. In front of this house, which was decorated in fantastic colors, there was a small swimming pool, and here in the soft moonlight we forgot all about the sandstorm.

We spent the morning of the 24th of May with our hosts and the sultan at the house in the plantation, and at midday we went further on to Sēwun in the sultan’s automobiles. There they had been properly informed as to our coming. The sultan, surrounded by all his retinue, was awaiting us in a white guesthouse, situated in the plantation quarter. In this little town, which is the most beautiful in Hadramaut, we spent several interesting days. The sultan of Terīm also has his palace at Sēwun, and is generally at the last-named place, since at Terīm Sayyid Abu Bakr Al Kāf is the dominant person. In his palace we spent one forenoon.

On May the 26th we went in two of the sultan’s automobiles to Terīm. At the express desire of His Highness we drove along the mountain road, which was constructed by Sayyid Abu Bakr Al Kāf, and the entire

cost was paid by him. The way across the mountains is fantastically dangerous, but an expert chauffeur with a first class auto seems to be able to pass over it without any accident. I made up my mind, however, not to risk it again, and on the way back to follow the longer way round through the *wādī*. The mountain road was constructed at a time when it was impossible, owing to hostilities, to pass through the level country.

From the 27th of May until the 7th of June we were in Terīm as the guests of Sayyid Abu Bakr Al Kāf. As a Sayyid he has no official part in the government of his country, but actually he is the man who is now doing most for his country and people. It was he who founded the schools at Makalla, at ash-Shihr, at Dō'an and in the towns of the Wādī Hadramaut, and it is he who supports them; it was he who made possible the transport of the first automobiles from the coast to Terīm, along the great road which he is now engaged in constructing. He is the man who constructed the automobile road from Terīm to Sēwun, and it is he who gives generously to thousands of the poor, to whom he has food supplied every Thursday evening. Terīm is the town for religion and learning; once it was the most important town of Hadramaut, and it is again on the road to become that. It is a town with a multitude of mosques and dozens of palaces, in which are living those families the members of which were able to amass millions of money in Java and at Singapore. The home of Sayyid Abu Bakr is the place where religious and political leaders meet one another, and where the future of the country is discussed.

Thanks to the help of our host, we were able to make a trip to Sūne, the center for archæology, and finally to attain our most distant goal by being able to visit the central sanctuary of Hadramaut, namely, the grave of the prophet of Allah, Hūd, and to explore the mythical abode of the souls of the unbelievers, Bīr Barhūt. The tomb of Hūd (Qabr Hūd) is the Mecca of Hadramaut and of the surrounding countries. For three days in

every year pilgrims assemble there from all those regions, and both before and after that a Truce of God prevails during an appointed period, in this country which is rent asunder by mutual warfare. Never before had a Christian been able to get further than Terīm in the direction of this sanctuary, and without the protection and the planning of the powerful Sayyid Abu Bakr Al Kāf we should not have succeeded. On the way to Qabr Hūd we passed the magnificent ruined castles of el-'Urr and Thōbe, and the remains of houses and a cemetery at Makēnun. Qabr Hūd seemed to be a silent and defunct little town, with great houses which are only occupied for three days in a year. In the bed of the *wādī* there appeared to be water here, but before it reaches the sea it is said to disappear underground or else to dry up. The grave of Hūd, the great preacher of repentance in Hadramaut, is adorned with a dome which impresses one by its simplicity and beauty. The other sacred buildings are equally beautiful and are well kept. Where we had expected to find a Bedouin sanctuary which was neglected and primitive and surrounded by mud huts for the pilgrims, we found instead on the border of Arabia's "empty quarter," far away from the world, a sanctuary built and cared for with devotion and great talent.

We entered still further into the branch valley of Barhūt, and at the end of this *wādī* we saw at a height of about one hundred meters above the bottom of the valley the dark yawning chasm of the Bīr Barhūt, of which even the ancient geographers furnished descriptions, and definitely anticipated that there must be here the crater of a great volcano. After an investigation of two hours in the dark passages, arches and tunnels of Bīr Barhūt we were able to determine that we have here to deal with an ordinary limestone cave. Nowhere in this region did we see any trace of volcanic action. It was only in the broken ridge of mountains on the coast that we saw many traces of volcanic action. Further north the strata are horizontal; a layer of limestone about

a hundred meters in thickness lies on a likewise horizontal layer of sandstone. Owing to this, the valley profiles throughout Hadramaut are monotonously uniform.

On the 7th of June we left Terīm. With some difficulty we had succeeded in securing the sympathy and cooperation of Sayyid Abu Bakr for our plan of trying to reach Aden overland. The baggage would be sent direct to ash-Shihr, and thence by sea to Aden. We could take with us only as much as we could carry with us on our riding camels. With a small escort and fast camels we should then perhaps be able to pass unnoticed through the region where there was war. This plan fell through. We were continually coming upon territory through which we could not pass. By way of Horēda we passed through the Wādī 'Amd to a place where, beyond 'Amd, the territory between two contending parties compelled us to make a circuitous movement through the country of the Deyyin Bedouins. Even though we traveled rapidly with a small party we were continually compelled to make new detours. In so doing we got still further away from our original goal, namely, Nisāb (or Ansāb), which is the furthest English outpost in the hinterland of Aden. At Yeb'ith, where the attitude of the population was antagonistic, and where our food supply seemed to be extremely limited, we gave up the Aden plan, and decided to make rapid marches direct to Makalla. At Sidāra we entered the Wādī Hajr, the only *wādī* in South Arabia where there is always running water. At Mēfa'a we reached the coast. Through the difficult mountain range along the coast we went as far as the fishing town of Borūm. Then we followed the coast to Makalla, where we arrived safe on the afternoon of June 21.

The return journey had been partly through territory never yet traveled. Von Wissmann was thus in a position to put on his map the exact connection between Hadramaut and the hinterland of Aden. By this conclusion of

our journey we obtained a more correct view of the political condition of the interior of the country, and of the destitution into which the mutual hostilities have brought the population. For hours we had to walk through the trenches from one beleaguered city to another, and were able to speak with the invested garrisons; their longing for the intervention of some powerful outsider was frequently expressed by the leaders. Von Wissmann's maps, the full report of our journeys, some English air photographs and many of our own pictures of the hitherto so little known Hadramaut, will, we trust, soon be published, thanks to the assistance of the Royal Geographical Society of the Netherlands.

Leiden, Holland.

D. VAN DER MEULEN.

ISLAM IN MADAGASCAR

Madagascar, the third largest island in the world, has a population estimated at over three million souls. Massignon in his *Annuaire du Monde musulman* (Paris, 1925) gives the (1918 census) figure as 3,545,575, but this includes the inhabitants of the Comoro Isles. Amongst these 669,200 are Moslems, that is, eighteen per cent. of the total, although the actual practising believers are considerably fewer. The great majority of the other natives are animists, although Christianity is bound to spread with advancing missionary efforts.

The earliest detailed account given by the Arab geographers is in Idrīsī's *Kitāb Nuzhat al-Mushtāk* (1154 A. D.). The first European to see Madagascar was a Portuguese sailor Diego Dias on St. Lawrence's Day (10th Aug.), 1500. Hence the island was for a time called St. Lawrence, and Christianity was first introduced by Portuguese priests.

The Malagasies, as the natives of Madagascar are called, have been classified by ethnologists into two groups: (a) Malayan, and (b) African. The former includes the dominant race of light-colored Hovas, who reached the island about the tenth century, A. D., and other tribes such as the Betsileo and the Betsimaraka; the latter are the dark, negroid Sakalava. Various other tribes like the Taimoro, Taifasi and Tanosi are mixtures of these two stocks; while there are extensive coast settlements of Suahelis, Arabs and Indians. Although France claimed possession of the island as early as 1642, it was only in 1885 that a treaty fixing her rights was concluded. Even today her influence does not penetrate much beyond

the capital, Antananarivo, the residence of the Governor-General.

Massignon (op. cit. p. 197) divides the natives of the French Colony of Madagascar, which includes its dependencies the Comoro Islands, into three groups:

I. The Comoro natives (109,605), who are all fervent Moslems, together with their half-converted clients of the coast.

II. The Sakalava of the North-east and West (numbering 209,000 Moslems).

III. The South Eastern tribes in the provinces of Farafangana, Mananjara, Fort Dauphin and Betroka (253,000 Moslems).

I. The entire populace of the Comoro Isles are Moslems of the *Shāfi'ī* Rite, whose common language is Suaheli. Their conversion to Islam began in the ninth century, through the instrumentality of merchants from the Persian Gulf. In the name *Comoro* we still have the survival of the old Arab name for Madagascar, *Jazīrat-al-Ḳumr*, or Island of Ḳumr, which was wrongly interpreted as meaning "Moon Island" (*Jazīrat-al-Ḳamr*). This is the name given by the fifteenth century Arab geographer Ibn Mājid in his *Kitāb al-Fawā'id*. Our name Madagascar is derived from Marco Polo's "Madeigascar," which Ferrand regards as a mistake for Madeigas-bar="the land of the Malagasies," just as Zanzibar="the land of the Zangi."

The Comoro group (situated three hundred and fifty miles northwest), composed of four volcanic islands named Angazija, Anzhuān, Māyōta and Mōheli, have been ruled by separate sultans since the sixteenth century.

(a) The Sultan of Angazija (or Ghazija) resides at Moroni, where, according to Massignon (p. 198) the *Shādhiliya* Dervishes have an important monastery. The coins of the last of these Sultans, Sayyid 'Alī ibn Sayyid 'Umar, have Arabic legends with the ruler's name and a mention of, "the Glorious Protectorate of France" (*Himāyat Fransā al-Fakhīma*).

(b) The Sultans of Anzhuān are of the Shīrāz dynasty, established in 1506 by Muḥammad ibn 'Īsā. They erected the ancient mosque of Domoni (with its *miḥrāb* of white coral) and the Palace of Sultan 'Abdal-lāh III at Bambao.

(c) The Sultans of Māyōta (or Mayotte) are descended from 'Īsā ibn Muḥammad (1544) son of the first Sultan of Anzhuān. In the capital there is a mosque dating from 1566, and the mausoleum of blue faience of Magoīna Amina, who died in 1596. After a brief Arab dynastic rule (1790–1833), the heir of the last Sultan ceded the island to France.

(d) The Sultans of Mōheli, also of Shīrāz origin, were succeeded in 1830 by an exiled Hova, converted to Islam, named Ramanetaka.

II. The Sakalava were made acquainted with Islam by two influences, from the North and South respectively.

(a) On the north, since the sixteenth century, through contact with the small Arab sultanate of Nossi Langany (or Languni) near Mojanga. But this influence was never very profound. The two mosques in Mojanga are not for the Sakalava but for the Sunni Zanzibārīs and Comoro natives, on the one hand, and for the Shī'ite Indians, on the other. Massignon also mentions (*ibid.*) the existence of many interesting old Moslem tombs in this region. The Sakalava have the Arabic calendar, and their geomancy, called Shikīli (illustrated at length by Ferrand in the Encyclopædia of Islam, art. *Madagascar*) is borrowed from the Arabic writings of Pseudo-Ja'far and the *Kitāb al-Faṣl fī Uṣūl 'Ilm al-Raml* of Shaikh Muḥammad Zanātī. They do not fast during Ramaḍān, however, and they permit strong drink.

III. Madagascar was further influenced on the southeast by the arrival c. 1480 of certain Moslem Malayan families returning from the Meccan Pilgrimage, who settled at Mananjara. The descendants of these settlers have preserved many old Malagasy translations of Islamic texts written in the Arabic script. These

manuscript texts, generally termed *shura-be*=great writing, *i. e.*, sacred script, deal with Koranic *sūras* (2), the wonderful names of Allāh, and the angels, traditions of the Prophet, medicine, magic and astrology.

It is perhaps of interest to observe that the order of the *sūras* is not in accordance with that of the Othmanic recension. An instance is given in the Encyclopædia of Islam (art. *Madagascar*, iii, p. 69).

From an examination of such above-mentioned texts, and other data, Ferrand comes to certain general conclusions regarding the various waves of Moslem migration into Madagascar, as follows:

(1) The arrival of Arabs in the sixth to the ninth centuries, when numbers of the natives were converted to Islam (probably Sunni).

(2) Persians of the *Shī'a* sect of the "Twelvers" (*Ithnā 'Ashariya*) arrived after the reign of 'Alī al-Riḍā (800-818 A. D.).

(3) Arrival of other Arabs in the reign of the last 'Abbāsid Caliph Al-Musta'ṣim, about the middle of the thirteenth century.

He also enumerates the borrowings of the Malagasies from Arabic sources as follows:

(1) The names of the days of the week.

(2) The names of the twelve months, which reproduce the Arabic names of the Zodiac.

(3) The names of the twenty-eight days of the month (lunar), which resemble the Arabic names of the mansions of the moon.

(4) The intricate system of sand-divination (above mentioned).

(5) The great annual festival of the *fandruana* or the bath, corresponding to the 'Īd al-Fitr of the Moslems.

He also states that the early Portuguese explorers of the island declared that the Moslem Malagasies of the southeast fasted during Ramaḍān (which seems no longer to be the case, see above), recited the obligatory prayers and read the Koran; but drank fermented liquors and

ate pork. Further evidence to indicate the lukewarm nature of the Moslem Malagasy's faith was seen when the French took over control and the natives in large numbers were willing to embrace Catholicism,¹ no doubt deeming it would please those in authority. The French government had to demonstrate to them that everyone was at liberty to follow his own particular religion, provided he respected the laws of the land. All this fits in admirably with the native temperament, and as a result religious indifferentism can be calculated to spread rapidly, unless counteracted by definite authoritative religious teaching. There is a wide field here for missionary enterprise, a fact which has not been overlooked even by Moslems themselves.

In modern times the Aḥmadiya sectarians and the Ismā'īlīs have endeavored to extend Islamic missionary influence in the island, but the only place where the Mohammedan faith is not moribund is on the west coast. The non-Moslem tribes are more progressive socially than their brethren of the Islamic persuasion, and as far as Madagascar itself is concerned the Moslem minority is comparatively negligible.

British Museum, London.

J. WALKER.

¹ In the same way very large numbers followed the Queen and her prime-minister when they became Protestants.

BURMESE MOSLEMS

Moslems in Burma differ widely as to race. There are the Panthays, or Chinese Moslems of Yunnan, who come across the northwest frontier; but they are comparatively few in number. They are for the most part a floating population, consisting largely of caravaneers and traders, and even the census can hardly get accurate figures about them. It is possible, however, that they offer a great opportunity for the evangelization of the really sizable Moslem population of Yunnan. Then there are great numbers of Mohammedan immigrants from India Proper. These also are to a certain extent a transient population. Every year sees the return of many Mohammedans, as well as Hindus, to their homeland across the Bay of Bengal. On the other hand, most of these immigrants from India Proper, settle down in Burma, make their home here, learn the language, and rear their families here. If they return to their old homes again, it is only for a visit, and they do not take their families there. In many cases these Moslem settlers from India Proper, take unto themselves Burmese wives. For the Moslem from India Proper is, like the Chinese immigrant, well and favorably known among the Burmans as a steady worker and a good provider, so that Burmese women are quite willing to make a match with these Mohammedan outlanders.¹

¹ The report of the 1931 Census is not yet in print; and owing to the profound changes which have taken place in Burma, during the last few years, figures from the 1921 Census are not now very helpful. However, these figures are as follows:

Total Moslem population for the Province:			
	Males 314,527	Females 186,065	Total 500,592
(In these figures we see plain evidence of transiency, for in a settled population there is never such excess of males over females.)			
Chinese Moslems	Males 1,076	Females 441	Total 1,517
Zerbadis and Arakanese Moslems	" 57,869	" 59,388	" 117,257
Burmans and Kamans	" 3,727	" 7,032	" 10,759
Indian Races:			
Born in Burma	" 103,461	" 99,429	" 202,890
Born outside Burma	" 146,139	" 17,242	" 163,381
Others (chiefly Malays)	" 2,255	" 2,533	" 4,788
Another classification gives figures as follows:			
Moslems born in Burma:	335,860	Moslems born outside Burma:	164,732
		Total:	500,592

Burmese Moslems, then, are the product of these mixed marriages. They are Burmese by birthplace, by language, and, as we have seen, in many cases, partly by race. Some of them, in fact, have an ancestry which goes far back in the history of the Province, for they are descendants of men from North India who came over to Burma a hundred and fifty years ago, accepted service, usually of a military nature, under the great Alompra (Alaungpaya) and were settled by him in Upper Burma.

The Burmese Moslems themselves claim that they number four hundred thousand, and very likely the report of the 1931 Census will bear them out in this. Not only is Burmese their mother-tongue, but in many cases they know no other, except a little colloquial Hindustani, and perhaps some school-English, which they rarely use. Dr. Zwemer has often reminded us that work for Moslems is sometimes neglected, where work for people of other religions is actively carried on, and this is strikingly illustrated by the fact that, so far as I have been able to discover, nothing in Burmese specifically designed as an appeal, or a presentation of the gospel message to Moslems has ever been printed.²

Our survey of the facts so far leads us to observe that, broadly speaking, it is only through immigration and intermarriage that Islam has obtained any foothold at all in Burma. It is doubtful if there are cases of a genuine conversion from Buddhism—or even from Animism, to Islam, in this country, unless of course we count as genuine conversions those rare cases where a Burmese woman changes her profession of religion after marrying a Moslem from India. Not that, in the case of such a marriage, the woman always changes her religion. As a matter of fact, we think she seldom does, although the

² This statement is true at the time of writing; but before this article gets into print, it is hoped that a tract, prepared in Burmese especially for Burmese Moslems, will be off the press and ready for distribution.

The Burmese Moslem community is the only one in Burma, numbering more than a few thousand, which, so far as we are aware, has no missionary assigned specially to work among them. If their own figure of four hundred thousand which they give for themselves, may be accepted as approximately correct, they number twice as many as the Talaings, nearly three times as many as the Chinese, from two to three times as many as the Kachins, and one-third as many again as the Chins; yet there is a mission for each of these races, with missionaries definitely assigned to work among that race.

children usually, if not always, are Moslems. But even where it does happen that a Burmese woman, having married a Mohammedan, changes from Buddhism to Islam, the change is due to intermarriage. Aside from these Burmese wives of Mohammedans from India, it is doubtful if there are any Moslems of pure, unmixed Burmese ancestry. That Islam does not, broadly speaking, spread among the indigenous Burmese stock, is shown by the very friendly relations existing between Buddhist and Moslem. It is hardly possible that the *Thuriya*, the leading vernacular newspaper of the country, would open its columns to letters written by Christians discussing a point of Christian faith or practice. Yet, as we shall see, generous space is given for letters in which Moslems discuss their controverted points.³

Moslems, especially Burmese Moslems, exercise an influence in Burma far beyond their numerical proportion. This is evidenced by facts too numerous to be recounted here. The personnel of the delegation to the famous Burma Round Table Conference in London, alone would indicate the influence of the Moslem community. The Mohammedans who have come to Burma from India, have turned so largely to trade, and have prospered so well at it, that their wealth and position have given them great importance in the country, though they are so much in the minority.

In giving an account of present world-conditions, Dr. Zwemer has said, in a recent number of the *Missionary Review of the World*: "Feminism and Bolshevism are the two foci of the great ellipse of agitation. The rights of womanhood and the rights of the proletariat have found powerful advocates." The accuracy and appro-

³ A Moslem conference held recently in the town of Yamethin, Burma, was reported in the *Dee-Doke*, a popular Burmese weekly, as follows:

It was resolved that Burmese Moslems should adopt the Burmese language as their preferred language, and medium of instruction.

Special effort was made to promote friendliest interrelations between Buddhists and Moslems.

Burmese Moslems attending the Conference, as a rule wore Burmese costume instead of trousers and fez.

Burmese Moslem women attended the Conference and, without fear, took part by speaking.

A Buddhist monk (U Nyeeya) was given a vote of thanks for his efforts in promoting friendship between the two communities. (This monk has recently won great repute throughout Burma by pamphlets attacking the Christian religion.)

priateness of these observations are illustrated in the various countries to which that article refers. In Burma, we find special evidence as to the truth of the reference to Feminism. The usual topic of discussion in letters written by Burmese Moslems to the daily press, is the question as to what women's duties are, according to Islamic law, in this new age. A lively controversy has been going on in the pages of the *Thuriya*, a Burmese daily published in Rangoon. Apparently the editor of the *Thuriya* feels it good policy to open his pages liberally to these discussions on Moslem law and practice, so much so that several of the letter-writers express themselves as almost amazed at his generosity.

The questions at issue are, of course: (1) The veiling of women; (2) Style and fashion of women's dress in general; (3) Seclusion of women in their homes. In the issue of February 17th,⁴ one writer quotes a Burmese book, *Upanisha Kyan*, apparently a kind of code of Moslem law, according to which women, he claims, should be veiled. Other writers, (February 20th and 22nd) decline to be satisfied with any such secondary authority as that, and insist that the Koran alone is to be decisive. The writer in the February 22nd number, refers to *Surah* 24, and says this *Surah* does not state that the face must be covered. What it does say, he asserts, is that Moslem women must not expose their beauty before adherents of another faith. "Not a single Arabic letter occurs which might be taken to mean face. On the other hand, in this passage there is reference to parts which may be exposed. What these parts are, the passage does not clearly say, but apparently they are the parts usually exposed, that is, the face and the hands." One correspondent urges that only certificated doctors of the Law should write on these matters in the public press, and another states it as his opinion that this matter of *Purdah* is too difficult to be treated in newspaper discussions, and that all should await the publication of a book

⁴ All the newspapers quoted in this article are of the year 1932.

by some *Mulvi*. In the issue of March 18th, we find a writer declaring that the newspapers are now surfeited with this kind of discussion. After all, he says, the question of *Purdah* is a superficial one only. It is not a matter of heart religion! There are much more important problems confronting them. Among the more than ten million people of Burma⁵ there are only 400,000 Burmese Moslems.⁶ Let us then, he says, not strive with each other about these trifling matters, but give ourselves to really important problems. He then quotes two Burmese proverbs, the first of which, anyway, is often heard in this country: "From the smoldering fire in a dust-heap came the conflagration which destroyed a palace." "Never attempt to do with an axe what you can accomplish with a needle."

But let us hear the ladies themselves on this subject. They are not by any means of the opinion that it is an unimportant subject. Anything relating to themselves is important! A letter of feminine authorship in the February 24th issue, while not dealing much with the subject of *Purdah*, deserves to be noted because of the strong remarks therein on what the writer calls the evil fate of Moslem girls and women, whereby they are debarred or at least hindered from getting an education. Not only are Buddhist girls going to school, but Karen—yes, even Karen girls, can get all the education they want!⁷ She then refers to various Burmese women who have, after the required education and training, attained high distinction, as examples of what Moslem girls might look forward to, were it not for the obstructive attitude of parents and guardians, who either keep the girls from attending school at all, or else take them out of school while they are still in the lower grades. She concludes by remarking, very justly, that only after the

⁵ Actually, Burma has a population of over thirteen million.

⁶ He does not mention the 165,000 (Census of 1921) Moslems born outside of Burma. Apparently, nationality counts for more than religion.

⁷ The Karens are a race of remarkable natural abilities, who through the exigencies of past history, have until recently enjoyed much less in the way of privileges than the Burmans. The writer of the letter quoted, fails to mention that it is almost wholly through Christian missions that Karens, especially Karen girls, enjoy the privileges of education.

women of any race are allowed the privileges of higher education, can that race hope to progress.

The *Purdah* controversy in the *Thuriya* took on a new and rather startling phase, when the cartoon here-with reproduced, appeared in the February 22nd number of that paper. Maung Than Tin of Mudon, who, whether he drew the cartoon himself or not, was responsible for its insertion in the *Thuriya*, seems to be a young man too fond of a jest, at least according to Moslem ideas.



BURMESE MOSLEM GIRLS AND THEIR DRESS

"When Burmese Moslem girls go out from their homes, which kind of costume, among those pictured above, should they wear? We want answers, in accordance with the Law of Islam, from all the learned Moslems. To the one who answers this question, according to the Law, and illustrates (his answer) with a picture, Saya Golam Mohammed and I, of the Moulmein Government High School, will give a prize of ten rupees."

(THAN TIN—temporary address, Mudon Town)

For his frivolous treatment of the subject, and especially for his cartoon, he was reprov'd in letters which appeared in the *Thuriya* of February 27th. One of these letters was especially severe, and says, "Apparently he is trying to make fun, but of whom he is making fun,

we cannot say. If he does not realize that he has insulted Islam, then he should go to a *mulvi* and learn." The letter then goes on to refer in the strongest terms, to the Islamic prohibition of all pictures and carvings. This rather harsh language brought Than Tin to see the error of his ways, and in a letter published March 2nd, he almost abjectly expressed regret for his offense, and great gratitude to his castigator.

But we must hear from the ladies on the subject of this unfortunate attempt at humor. In the issue of March 2nd, a feminine correspondent expresses absolute horror at figure number three, and declares she has never seen anything like it in Burma—presumably she means, she has never seen any Moslem women like that in Burma, for one sees Europeans and others who dress that way. Especially obnoxious to this correspondent are the tightness of the costume, the skirt reaching only as far as the knees, the anklets, and the cigarette. She goes on to give a decided expression of opinion on the subject of *Purdah*. She says: "That women must 'hide in the house,' or when they do go forth, must dress so that the form is completely shrouded, is nowhere commanded. Moslem women should follow the custom of the country. It is bad for health to 'hide in the house' all the time. Women who have no men on whom to depend, must go forth to earn their living,—or shall they stay in the house and suffer hunger? If a girl does not want to do right, it is in vain to confine her in seven layers of iron network." A remarkably up-to-date utterance from the ancient East!

In the *Thuriya* of February 26th, we find a letter containing a most impressive statement of faith by a woman Moslem. "In beginning to speak of this matter of *Purdah*," she says, "I am not to be understood as showing disregard for the Law. I am one who believes in the teachings of Islam, and it would be far from seemly for me to transgress the precepts of that most excellent doctrine. I would not presume to do that—even though

I had to die (for my faith) I would not do it." She asserts, however, that Moslem women are at liberty to expose the face, in accordance with the prevailing customs of the time. For this statement she claims to have the authority of a very eminent *mulvi* in Mandalay. She closes by suggesting that those who differ with her should write in, quoting their authority for their views.

Thus we find a great division of opinion upon this topic, which after all is more vital to the Islamic system than many perhaps realize. The tendency to evade the issue, to postpone decision, the plea that all wait until someone arises who can speak with authority, the appeal to *mulvi* after *mulvi*, in the hope of winning a favorable pronouncement—all are significant. As we have read these letters, we have been impressed with the thought that here among the Moslems of Burma, is the same effort—we had almost said struggle—of which we have heard in other lands—lands where Islam is dominant, the effort to liberalize, to soften, the severe and rigid conditions of the written code, so as to bring that code more into conformity with the demands of the new day now dawning upon the world. Will this effort succeed?

Insein, Burma.

A. C. HANNA.

WHAT DOES "THE MOSLEM WORLD" MEAN TO YOU?

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CURRENT TOPICS

The Bible in Moslem Lands

We learn from the report of the British and Foreign Bible Society that there was no decline in Scripture sales in the lands that are predominantly Moslem.

"In our Egypt Agency, which comprises the Anglo-Egyptian Sudan, Abyssinia, Palestine, Syria and Cyprus, as well as Egypt, the sales were the highest on record: 166,740 volumes in ninety-five languages. Of the Scriptures in classical Arabic, the sacred language of Islam, 101,000 copies were dispensed, and 5,600 in the colloquial Arabic of Egypt. The colporteurs carried these volumes far and wide. One of them visited a Bedouin camp of 3,000 tents in Syria and sold a Bible to the sheikh, who confessed that he had never heard of Jesus Christ.

"In the countries lying between Egypt and the Atlantic close upon 70,000 books were distributed among the heterogeneous population. The Society's motor caravan travelled 5,650 miles in districts fringing the great desert, and for every mile it went a copy of the Scriptures came into the possession of an inhabitant. Colporteurs reached places far away in the Atlas region of Morocco, which had probably never been previously visited by Bible-sellers.

"The political changes of recent years are making it more easy for the Society's workers to place the Scriptures in the hands of Turks in and around Constantinople. The reaction against Arabic elements in the Turkish language, and changes in the language itself, have rendered necessary a revision of the Osmanli version and the reprinting of it in Roman characters. The whole edition of the new version of St. Matthew's Gospel was rapidly sold out in a few months. One of the colporteurs declares: 'As I understand by observation and experience, respect for the Bible is increasing among the Turks.'

"Almost 60,000 volumes of Scripture were distributed in Persia and Iraq, mostly by the colporteurs, and this was considerably in advance of previous figures. In one remote community the only man who could read gathered his neighbours together to listen to the reading. 'God has thought even of us,' he said. 'See how these men have crossed mountains and rivers and have come to our village hidden in the hills!' When they heard a few chapters of St. Matthew and St. John they exclaimed: 'This is something quite new; we never heard anything like it before': and they subscribed a farthing each to buy a Testament so that their only scholar might read to them of an evening."

The Whetstone for the Reapers

The Rev. James Cantine, D. D., Secretary of the American Christian Literature Society for Moslems, writes on the place of literature in the task of evangelism:

"Some of us in our younger days on the old farms have watched in harvest time the reapers going out to the fields of wheat and rye with the old-fashioned cradles on their shoulders. But perhaps we have not noticed the small whetstone which each one carried, and with which, as they stopped to rest from time to time, they put a new edge on their blades. This was absolutely necessary for efficient service.

"So, very often, does the missionary in the spiritual harvest field need what may seem to be but a small and trivial aid to put an edge on *his* activities. This whetstone is just what our Society supplies. Our Church Boards give us the often imposing machinery used by the worker on the foreign field, but generally it is found impracticable to include among the yearly estimates the request for the *literature* that may add such a large percentage of result in our effort to reach the human heart with the message,—the tract, the small booklet to leave with an interested listener, or with one who would repulse a more formal approach, with one who may not be seen again. Such is largely the justification for our Society.

"The fields are white to the harvest. The workers, though few, are faithful. As in the heat and burden of the day their hands grow weary, let us give them what will put new strength and courage into their hearts, a renewed keenness into their effort, which after all is ours."

The Future of Iraq

In the *Asiatic Quarterly Review* (London) there is an important article by J. S. Wardlaw Milne, M. P., discussing "The Future of Iraq" from which we take the liberty of quoting three paragraphs:

"As regards the future of the country itself, the growth of trade must of course be slow, but considering the world depression which exists at the present time, there is no reason to be pessimistic. Exports are fairly steady, and general trade is not going back. The future development of the oil industry is largely in the hands of the 'Iraq Petroleum Company, the interests of which are held about equally by British, French, Dutch, and Americans. This company has secured from the Government the right to develop oil east of the Tigris in the Kirkuk district, and the Government of 'Iraq does not appear to have made a bad bargain, as it has secured a payment of £400,000 a year from May, 1931, half of which is to be considered as rent and the balance to be set against actual royalties when the oil is produced, which royalties are payable at the rate of 4s. a ton. It is, I believe, intended that a pipe-line should be laid from Kirkuk to Haditha, a distance of about 140 miles, and that the supply-lines should then bifurcate, one pipe proceeding to Haifa in British territory and the other to Tripoli within the French area—in the first case a distance of about 480 miles and in the second of 410 miles or thereabouts. Another company is, I understand, negotiating for the development of the oilfields west of the Tigris. So far as railway development goes, a survey has been made for a direct line to Baghdad, through Palestine and Trans-Jordania, but I think no report of that survey has yet been made public.

"No doubt the new kingdom of 'Iraq will have difficulties of its own to meet, but so far as its relations with surrounding countries are concerned, there seems no special reason to fear any serious trouble in the immediate future. Ibn Sa'ud, the Sultan of Nedj, has signed a treaty of friendship with 'Iraq, and although he is not without his own problems, owing to the decline in pilgrimage to Mecca and the difficulties with

Egypt over the Holy Carpet, there is no reason to fear that the relations between Hedjaz and 'Iraq will not remain friendly, though border tribes may stir up trouble from time to time, as they have done in the past. 'Iraq, however, is not a country that can be easily invaded. On the other border, tribes from Persia—a country which is not too settled—might also give rise to disturbances, but unless in the event of serious strife in Persia itself or the spread of Bolshevik influence to it from Russia, there is no reason to suppose that 'Iraq cannot hold her own.

"Our future responsibilities when the Mandate is relinquished are as few as our advantages for the immense amount of time, money, and valuable lives we have spent in the service of the country. We have a right to maintain forces to protect our air bases if we desire it, although 'Iraq with her own army and a growing air force has undertaken to do all that is necessary in this connection. No doubt we shall be able to promote a commercial treaty at a later date, but, apart from this, our air force only exists to protect commercial trade routes and to promote commercial air development."

The New Arabic Capital Letters

The recent note in the April number of *THE MOSLEM WORLD* drew attention to a new departure in Arabic calligraphy which is surely worthy of fuller consideration. At a time when it is becoming ultra-fashionable in certain æsthetic circles in Europe and America to drop overboard the use of capital letters in literary productions, our brethren in the Near East are reversing the process and endeavoring to introduce majuscular additions to their script. It is a strange irony of fate that the East, which furnished the West with its alphabetic system, should nowadays find itself impelled to take a leaf out of the latter's copybook.

The East is credited with being immovable. In many ways it still is, but we are becoming accustomed to drastic innovations, especially in Turkey. The latter country some time ago took the bold step of jettisoning her cumbersome alphabet and adopting characters based on the Roman script and a quasi-phonetic foundation. But the more cautious, though none the less progressive, Kingdom of Egypt, which prides herself on her leading place in the world of Islam, still adheres religiously to her Arabic script. She finds, however, that it is deficient in one respect,—it is unable to indicate proper names because of the absence of capitals. To fill this lacuna, efforts have been made within recent years.

Very wisely, the task of devising new basic forms for this purpose was decreed to be settled by public competition. Prizes were offered by the Government, at the request of King Fuad, for the best and simplest capital letters applicable to the needs and intricacies of the Arabic alphabet. The Ministry of Education formed a committee under the presidency of Najib Hilali Bey, Assistant Under-Secretary of State, to study the whole question and judge the entries. In the beginning of 1930 the final result of the jury appeared. The winners of the three prizes, of £100, £50 and £25, out of a list of seventy-five entries, were respectively Muhammad Mahfuz Effendi, Muhammad Jamil Effendi and Shaikh 'Ali al-Mansuri.

The new capital letters are called *Huruf al-Taj*, or Crown letters. They were reproduced in *THE MOSLEM WORLD* (April, 1932, p. 195). A few words of comment on these, as yet, unfamiliar symbols may not be considered irrelevant or presumptuous. As can readily be seen by all those

acquainted with the traditional Arabic script, all the letters are capable of being either isolated, or joined to a following letter, with the exception of the six letters, . All of the new characters have the, perhaps dubious, advantage of a distinctive homogeneous type. Moreover, the twist at the top of each letter, while an ingenious suggestion that imparts individuality to the new series, is, nevertheless, a certain drawback in actual writing since it interrupts the flow of the pen.¹ No doubt we can prophesy that while it may be retained in the printed word, it will tend to disappear in cursive script, being displaced by the circle minus the loop.

But it is needless to speculate on the very problematical future of these new forms. So far, there is no indication of their being utilized to any extent either in the daily Press or in modern publications. We are likely never to see them embodied in the text of the noble Koran. But surely we are not to conclude that, the initial enthusiasm having abated, and the prize money having been distributed, the results are destined to repose in the archives of the state as mere literary curiosities! Or are the literati devising rules for their usage? Will they be employed only for proper names, or after the fashion of capitals in German, or French or English? Or will the Egyptian "academicians" create an indigenous canon for the employment of these novelties? Will the Islamic countries follow suit and adopt the same system for all Arabic texts, or will their adoption in Egypt, if that materializes, destroy the apparent unity of Arabic letters in Moslem lands? Allah knows best! We must be content to await further developments with the patience emblematic of the East, and dimly divine the future.

Once these, or other more suitable, characters are sanctioned for public use—if indeed they be considered necessary at all, after centuries without their aid,—who can say to what heights of calligraphic skill they may not rise under the creative power of artist and scribe! Perhaps the pages of future Arabic books and MSS. may blossom with floral elaborations as delicate as any in the pages of the Mediæval illuminators in Christendom.

British Museum.

J. WALKER.

New Turkish Version of the Gospels

The issue of the Gospels and the Acts in the new version and in the new Turkish alphabet marks an epoch in the history of the Turkish Scriptures. As the Turkish Government had forbidden any further printing of anything in the Arabic characters formerly in use, it was essential to replenish our stock with Scriptures in the Latinized alphabet. At the same time, two developments in the language made necessary a new translation. A strong movement has been in operation for some years past to eliminate from use as many as possible of Arabic and Persian words and phrases, and to substitute wherever possible Turkish words instead. The other tendency was toward a simpler style of Turkish, corresponding somewhat to the change from Addisonian English to that of today.

We can now say that the new translation made under the auspices of the American and the British and Foreign Bible Societies has success-

¹ Undoubtedly this is borrowed from the examples of the royal signature or *Tughra* found on coins, firmans and other state documents.

fully met the demands of the day. The Gospels were first issued in strong paper covers, separately as each Gospel was completed; and this was followed by the Acts, separately. These five books have now been bound together and issued in cloth as one book; and the sales are surprising even the most optimistic. Of the single Gospels, Matthew is nearly exhausted. Out of an edition of 6,000, less than 100 remain at this writing. The other Gospels are also selling well; but, owing to the fact that hard times prevent most people from buying any books at all, they have not gone off so quickly.

Many testimonies have come in from Turks who have read this translation, that it is splendid; that they can now understand it, as they could not understand the former translation with all its Arabic and Persian and obsolete forms; and that it is an attractive book.

Will Persia also Adopt Latin Script?

The Persian journal *Ittala'at* says that their correspondent, Mojtaba Minavi, in an article supports "*Resaleh-i-Rahe Pishraft*" written by Mostafa Khan Fateh. "This pamphlet deals with the idea that the Arabic Alphabet used in Persian writing should be changed to the Latin Alphabet.

"Minavi points out in his article the fact that the Persian nation will advance by getting new and better ideas. This will be very difficult and perhaps impossible as long as we have the present system of writing, which is not an easy task to learn.

"A thousand years ago the Persians knew that the Arabic alphabet was not good for writing. It is not a new thing that we say. We must change our alphabet."

Exploration in Arabia

In a lecture before the Royal Geographical Society on May 23, Mr. H. St. John Philby described his experiences in the great journey that he undertook at the beginning of the present year from Hufuf in Al Hasa, southward to the Rub' al Khali and thence northwestward to Sulaiyil, whence he returned to Mecca. The expedition was equipped by King Ibn Saoud and comprised in all nineteen men and thirty-two camels. On the first stage of the journey to Jabrin the weather was cold enough to freeze the water at night. At Magainma they found a well 170 feet deep, which could not have been made by modern Badaui but must represent the efforts of a previous civilization. The discovery of fresh-water shells at Manaila pointed to the course of some old river or lake. One of the chief objectives of the journey was to locate Wabar or Ubar, the buried city of legend. When Mr. Philby came upon the site he saw that it was not the ruins of a city, but resembled rather a volcanic tract with at least two well-defined craters. He left it to his hearers to infer what it really was, giving, by way of a hint, that he discovered what he took to be a piece of a meteorite. In the subsequent discussion Dr. H. J. Spencer, of the Department of Mineralogy in the British Museum, expressed the conviction from the evidence of the objects brought back by Mr. Philby that the site marked the spot where an enormous meteoric body, weighing millions of tons, had struck the earth. Similar sites had been located in Arizona, Texas and Australia. Mr.

Bertram Thomas, who also took part in the discussion, did not accept Mr. Philby's identification of Wabar with the Ubar of which he had heard on his journey, as the latter must have been at least 150 miles to the south.

—*The Near East and India.*

Kemal Pasha's Services to Turkey and his Dis-services

It is futile, even foolish and unfair to deny Kemal Pasha's unforgettable services to his motherland. Turkey owes him much, it owes him its very life and existence.

The land which sent the light of Islam to Europe and which gave birth to great soldiers and saints, and which was for centuries the seat of Muslim learning and political power was about to pass completely under the bondage of a third class Christian country and was actually on the verge of complete disintegration and dismemberment when Mustafa Kemal appeared on the scene and saved it from being parcelled out among Italy, Greece and the other Balkan States. Freedom is better than life itself and Mustafa gave back Turkey its freedom. So the debt which the Turkish nation owes to this brave soldier and great man is indeed incalculable. But there is one thing which is even more precious than freedom, and that is Religion. At least the Muslims look upon the integrity of their religion as something more costly than anything else in the world. Whereas Mustafa Kemal has rendered signal services to his country, he has done some equally stupendous dis-services also. He emancipated his people from the political yoke of the West but, by inflicting on them, at the point of the sword, the imitation of western manners and ways of living, of western dress, western outlook on life and even western ideas and beliefs, he has sold their souls into bondage to Christendom.

Mustafa Kemal has sought by various means to lessen the religious fervor and modernize the beliefs of his deeply religious people. His repeated failure has not disappointed him. He is a man who knows no defeat and accepts no defeat. He has thought out a more subtle and ingenious plan to accomplish his object. He has appointed a "Commission of History" to which is entrusted the duty of writing the history of the rise and progress of Islam and the life-story of the Holy Prophet. The aim of this Commission is to write a book which will depict the Prophet as a man who had a deep and sincere vision of the environment of his time and people, who was endowed with an uncommon personality, who possessed a great mind and an indomitable will. It will show him to be a man who had combined in his person high human ability with the power to rule and govern others, a person who, though born in primitive environments far away from any contact with civilization, could yet see the future possibilities of his people. The Prophet's greatness will be shown to be due solely to these and not to any divine, celestial and miraculous causes. That is to say, that every divine element will be divorced from his doings and the results they produced. He will be shown to be a great leader of men, as, for example, Mustafa Kemal himself is, but no Prophet of God, as there is no such thing as God or His Prophets and Messengers. The Quran will, therefore, naturally be shown to be his own creation.—*The Sunrise* (Lahore).

A Chinese Moslem Magazine

The Rev. Montgomery H. Throop, LL.D., tells of a new Chinese Moslem publication issued in North China under the title *The Justice Monthly Review* and describes its contents:

"The first article is entitled, 'Can this be called a revival?' The effort to revive Arabic among Chinese Moslems seems unsuccessful; it was a move hostile to the translation of the Koran into Chinese. The translation of the Koran harmonizes with Chinese culture, will protect Moslems against Christian propaganda, and will raise their moral standards. The second article—'In Society what sort of men should we be?' The old doctrine of rewards and punishments does not appeal to modern men. Morality must be built on grounds of social expediency. Religion is not a satisfactory ground because Roman Catholic priests, Protestant pastors, Buddhist monks, and Arabic-reading Ahongs are not better but worse than ordinary laymen. Third Article—'Mohammed and Jesus.' Christianity is founded on unreliable records. Christ was a great prophet but not divine. Islam and Christianity together should seek the truth. Fourth Article—'Man's place in animate creation,' which seems to be an exposition of evolutionary theories. Fifth article—'A night of cruel rain,' a story. Sixth article—'The political struggle between Indian Moslems and Hindus.'

The magazine seems to be written from a modern rationalistic standpoint, to be keenly conscious of the danger to Islam of Christian propaganda, and to employ Christian terms. I should judge that the editors have been educated in Yen Ching University."

Tribute to Mr. Isaac Mason

We learn from the Committee on Moslem work in China that Mr. Isaac Mason of the Friends' Missionary Society has left China after long years of service. His extensive literary work in Arabic and Chinese is known to our readers. At the Executive Council Meeting in Shanghai it was voted to record the following appreciation of Mr. Mason's service:

"Mr. Mason left for England in March with the idea of retiring permanently from China. We as a Society wish to put on record our appreciation of his invaluable work. He has been an enthusiastic promoter of the Moslem evangelism ever since the days of Dr. Zwemer's visit in 1917. Since then he has steadily prepared most valuable literature relating to this subject in Chinese and English. Those of us who follow after will continue to be the debtors of his untiring efforts. He has been a strong supporter of this Society since its founding, but his services during the past two years have been inestimable. We regret to have him go, but we pray God's blessing, and wish him many fruitful and serviceable years in the future."

We must also attest to the loyal support and cooperation of Mrs. Mason, and wish them both God-speed and much blessing in the future.

Scandinavian Missions to Moslems

Although in our little country we have, I think, not one Moslem, still some work for the Moslems has been done in the past seventy years.

The first experiment was that of Pastor Ludvig D. Hass, who in

1842 went to Smyrna, sent by the Danish Missionary Society. With him was a young student, Kr. Kold, who later opened a Danish High School. Pastor Hass worked in Smyrna five years, but the difficulties were many, and after the death of his wife he returned to Denmark.

In 1867, Pastor Jorgen V. Bloch of Kerteminde tried to found a Greek-Danish Missions Society, to make an alliance for all Christians to do a work among the Moslems. The society was founded, but as Pastor Bloch felt himself too old to go and there was no other to undertake the work, the plan did not progress.

In 1897, Olaf Hoyer went to Syria and studied Arabic for two years. Afterwards he went to Hebron with his wife, and worked for the Moslems for awhile, but a call from Dr. S. M. Zwemer to take up work in South Arabia went to his heart, and so he went to Sheikh Othman in 1904, where he opened a school for boys, and his wife had a school for girls. In 1907 he baptized two Moslem families. Miss Marie Henriksen, from Denmark, came in 1909, and in 1910 the work was moved to Aden, where they now have schools and a Bible Depot. Miss Henriksen took up work among the women, visiting the houses and helping the sick. During the War they all returned to Denmark. Mr. Hoyer was working for the prisoners in Germany, but in 1919 the way was opened for them to go back again, and now they have a good staff of workers, with medical treatments, school, Bible and evangelistic work. In 1923 they visited eight hundred homes and gave 18,375 medical treatments.

In 1898 a Danish society was founded in Svendborg for mission work among the Moslems. Pastor Ejnar Prip was the pioneer from the society. He went to Jerusalem, where he studied Arabic in the "Syrisches Waisenhaus" under the director, Pastor Ludwig Schneller. In 1903 Pastor Prip felt the call from God to go to some small villages in the Karjaten district north of Damascus, where he began a work for the Syrian Protestants, and where he could reach various tribes of Bedouins in the desert of Palmyra. Soon after, Pastor Fox Maule came from Denmark, and in connection with Pastor Prip he opened a medical work. This mission has now a great staff of good workers. They have a large hospital at Nebk, which was built in 1925, and have a good mission among Syrian Christians. But this work among the Moslems has not yet produced much result. A Moslem family has been baptized, and in the hospital and among the Bedouins the Gospel truth has been sown, and the pastor and his co-workers believe that it is God who has given them the work and the place, and the harvest will come in due time.

In the northern part of India, in the Peshawar district, near the frontier of Afghanistan, one Danish woman, Miss Marie Holst, M. D., has done a great work among the zenana women. She came to Peshawar in 1898, and worked in the English mission hospital for four years in connection with the Zenana Mission Society of England. There God opened her heart toward the Pathan people, who were living on both sides of the Afghanistan frontier, and she felt moved to take up medical work in the numerous villages. So she and another Danish woman, Miss Marie Rasmussen, traveled for some years with a tent, from which they made medical treatments, operations, house-visiting, and many doors and hearts were opened to the Gospel. But they felt the need of a hospital,

and in 1908 they opened a hospital building in Marden, with forty beds and rooms for operations. It cost about 50,000 Danish Kroner, and most of this money came from Denmark, whence also the Mission got most of its support. The work went on very successfully, and many Afghans came to the hospital, where the Gospel of Christ was lived and preached. Many nurses from England and Denmark came and worked in connection with Marie Holst. Her object was to enter Afghanistan, which was closed to Christian missions, and for this she worked very earnestly, but it was not the way of God for her. One dark evening, when she was on the way to visit some sick people, a carriage ran over her and she died after five hours. She was a true heroine and died at her post.

A little pioneer work for the Moslems in Bulgaria, who number about 700,000, has been done by the Danish Baptists. In 1921-23 they sent a missionary, G. Pedersen, to Philippopolis to discover whether there was an open door for missions among the Turks. God opened the way to preach the Gospel in many places in connection with converted Moslems and some spiritual Christians, in Philippopolis, in the villages, in the mountains for the Pomaks and the gypsies, and in the prisons. But in 1923 the Danish Baptists opened a large mission in Urundi, Northeast Congo, so they had to give up the mission for the Moslems. The work continues under another society, and there is still a wonderful open door to reach the Moslems in Bulgaria.

From Sweden there is a mission in East Turkestan, with stations in Kashgar, Jarkend and Jangi-Hissar. In 1892 a Christian Moslem, Johannes Awetaranian, came to Turkestan. He was born in Erzerum and was Imam in the city, but could not find satisfaction in Islam. A Turkish soldier gave him a New Testament, and after studying this for three years, he believed in Jesus Christ as his Saviour. He came to Tiflis, where he met an Armenian missionary, Abraham Amirkhanjanz. Here he was baptized, and took part in the mission among the Moslems. At this time he met the Swedish missionary Hoijer and they went together to Armenia, and afterward to Sweden, where he studied for a time in a mission school in Kristinehamn. In 1892 he went to Turkestan, where he took up a work in Kashgar among the Moslems. Here he translated the New Testament into Turkestan, and his translation was printed. But only two books reached Kashgar. The others are stored up in Varna, Bulgaria, waiting to be sent to Turkestan. At a Moslem feast he realized how poorly the people were living, and he sent a letter to Swedish friends, making an appeal to take up work for the Moslems. In 1894 the first missionaries were sent to Turkestan—Missionary Hoijer with his wife, Miss Nystrom and a Persian, Dr. Josef Messrur, who, in connection with Johannes Awetaranian started the mission in Kashgar. Later came Dr. Gosta Raquette with his wife, in 1895.

At first the people were very much opposed to them. The Chinese were afraid that they were political agents, and the Moslems feared the religious influence. But they have worked in faith, and God has blessed the work. Now they have three stations in Kashgar, Jarkend and Jangi-Hissar, with schools, hospitals, homes for children, philanthropic works, literature, and a good staff of members and co-workers.

Hjörning, Denmark.

GOTFRIED PEDERSEN.

BOOK REVIEWS

The Dawn-Breakers: Nabil's Narrative of the Early Days of the Baha'i Revelation. Translated from the original Persian, and edited by Shoghi Effendi. Baha'i Publishing Committee, New York. Standard edition. pp. 676. \$7.50.

This sumptuous volume gives the impression that whatever else the Baha'is of America may stand in need of, their publication department has not felt the financial depression. Beautifully printed, bound in morocco, and illustrated with over one hundred and eighty facsimiles and photographs, the volume is a delight to the eye. Because of the reproduction, both in facsimile and translation, of the twenty Tablets of the Bab, this is a source-book for the student of the Babi-Baha'i movement. The author's full name is Mohammed-i-Zarandi, as we learn from the preface, which is also translated from the Persian. This preface is dated Akka, Palestine, 1305, A. H.

Nabil's Narrative presents a first-hand, eye-witness account of the Baha'i faith, from its earliest days to the era of Baha'u'llah's exile from Persia. The author was a follower of the Bab until the Bab was executed at Tabriz in 1850, and was in attendance upon Baha'u'llah in Baghdad, Adrianople and Akka. For many years he was the close companion of the Bab's secretary. We are told that the volume "was published by a committee of the National Spiritual Assembly of the Baha'is of the United States and Canada, and has special significance as the first authentic history of a religious movement, whose great leaders and whose long roll of martyrs has enshrined ideals of unity and world order now given profound emphasis by the post-war depression and unrest." This means, of course, that the work is uncritical and intended as propaganda rather than as a historical document reliable in every respect. An epilogue brings the history of the Baha'i movement up to date, and ends with a characteristic prophecy:

"Who knows but that triumphs, unsurpassed in splendour, are in store for the mass of Baha'u'llah's toiling followers? Surely, we stand too near the colossal edifice His hand has reared to be able, at the present stage of the evolution of His Revelation, to claim to be able even to conceive the full measure of its promised glory. Its past history, stained by the blood of countless martyrs, may well inspire us with the thought that, whatever may yet befall this Cause, however formidable the forces that may still assail it, however numerous the reverses it will inevitably suffer, its onward march can never be stayed, and that it will continue to advance until the very last promise, enshrined within the words of Baha'u'llah, shall have been completely redeemed."

A somewhat incomplete bibliography, an excellent glossary and a good index add to the value of this inside history of one of the most surprising modern religious movements in the world of Islam. Z.

The Sociology of Islam. By Reuben Levy, M. A., Lecturer in Persian in the University of Cambridge. Williams and Norgate, London. Volume I. pp. 410. 21s.

The book forms Volume I of the series "Herbert Spencer's Descriptive Sociology, continued by his Trustees." Mr. Levy's work is announced in two parts, of which the first, now ready, consists of an historical introduction (pp. 1-71) and five chapters, respectively entitled: The Grades of Society in Islam (with an Appendix on Prevalence of Slavery in Islamic lands); The Status of Women in Islam; The Status of the Child in Islam; Islamic Jurisprudence (Appendix: Books on *fiqh*); and The Caliphate and the Central Government.

The second volume, according to the preface, will deal with government in the provinces of the Caliphate and in the Moslem states that developed independently at a later date, as well as with the Islamic ethics, philosophy and sciences. The author thinks that the Moslem communities of the world, on account of their common characteristics due to their religion, are suited for treatment as a unity, but, on the other hand, promises to make an attempt to discover how far the Islamic peoples are content to be guided by the theories evolved by the doctors of Islam. This last viewpoint, of course by far the most interesting, would alone make the difference between sociology and a dogmatic presentation of "theories." But if we remember that Islam has existed 1351 years, and that it comprises such widely different countries as Persia, Sudan, India and Chinese-Turkestan, one perceives the formidable character of the task assumed by the author. In itself the initiative is very welcome, but it is questionable whether the forces of a single scholar are sufficient to make up for the absence of preparative works. To quote an example—and not one of the least—what has been done until now with regard to the sociology of Persia? The author's assertion that "at the present time there are no sharp divisions of society or any castes in Persia" (p. 100) cannot certainly be accepted without most formal reserves! The historical introduction is not free from occasional slips: (p. 29) between Saghaniyan and Khwarizm lies a vast expanse of territory; (p. 43) the dynasty is Abādid, not 'Abbādid; (p. 47) the phrase about the battle of Malazkert would suggest that it was not Alp Arslan who fought it; (p. 49) it is abusive to call Tamerlane "Tartar;" (p. 50) the story about Bayazid's iron cage is confirmed in Uruj-bey's Annals; (p. 55, and 62) the data on Russian Moslems are confused; (p. 68) Idris died in 793, not in 828, etc.

It will certainly be better to postpone our final judgment till the publication of the second volume, but even now it is only fair to admit, in spite of the difficulties of the subject, that the author commands a vast range of sources, and that his book, written in clear and excellent style, will be consulted with much benefit by all students of Islam.

Paris, France.

V. F. MINORSKY.

Mohamed: The Prophet. By Sirdar Ikbāl Ali Shah. Wright & Brown, London. pp. 296. 21s.

Here is one more biography of the Arabian to add to the English shelf which includes more than a score of works dealing with Mohammed's life. It is therefore scarcely correct to state "no satisfactory life-story of the man to whom one-seventh of the human race owes

allegiance is procurable." The author has command of excellent English, and his style is dramatic. As an ideal pen-portrait of Mohammed by one of his loyal followers, the book is indeed welcome. It is, however, impressionistic, wholly uncritical, and in spite of the statement made in the introduction, the facts given are not based on such authorities as Ibn Hishām. "I am placing before you," says the writer, "the life-story of a Perfect Man; aye, man is the word, not God; for the Prophet Mohamed was made of flesh and bone, even like you and I; and yet he was a model. This was possible, for he was an ideal Personality. And it is in the study of the life-work of this truly wondrous man that the whole drama of Islam is cast."

The first eighty pages deal with Pre-Islamic Arabia. Then we have brief sketches of Mohammed's early life, and not until we reach page 104, in a chapter entitled "The First Voice of Truth," does the Prophet appear on the scene. It is an idealized portrait. The darker shadows are entirely omitted. The relations of Mohammed to his Jewish neighbors and his home-life, as portrayed in this volume, lack all verisimilitude, e. g.: "On closer examination we find that he practised polygamy (*sic*). He acted in circumstances which best suited the condition of life obtaining them; practically all of his wives were women of an advanced age, and such widows as had been rendered destitute by the after-war results, in which their husbands had given up their lives for Islam (*sic*). The oft-repeated statement that the Prophet himself was a convinced polygamist is capable of absolute disproof. Until the fifty-first year of his age he had but one wife, Khadija, and it was only on her death that he took any others. These subsequent marriages, in every particular instance almost, were dictated by strict political necessity and tribal jealousy, and the statement that Mohammed was a libertine is reduced by the proofs of history to an absurd fiction. Again and again did the Prophet do his utmost to evade such marriages. . . . Quite apart from the fact that he is acknowledged as a Prophet, even as a personality, as a general, a statesman, a merchant, a father and a husband, he has created a pattern infinitely superior to anything known in the story of man. And that is his personal influence, his personality."

The spelling of the names of some of the authoritative sources portrays either ignorance or haste, e. g., Tabri, for Tabari; Kremmer, for Kremer, etc. The illustrations are beautiful, and the book is dedicated to his Majesty the ruler of Afghanistan. Z.

Kabir and His Followers. By F. E. Keay, D.Litt. *Religious Life of India Series*, Oxford University Press, New York, 1931. Illustrated. pp. viii, 186. \$2.

Those interested in Indian Islam have here a fascinating story of the life and teaching of the famous fourteenth century Mohammedan weaver, Kabir of Benares. This is the first extensive account in English of the life of Kabir, who has exerted such a wide and potent influence on the religious thought and vocabulary of the peasantry of northern and central India. Although Kabir was of Moslem extraction, he was greatly influenced by Hinduism, and ultimately was the founder of a Hindu-Moslem sect known as the *Kabir Panth*. He was a monotheist, opposed idolatry and caste, but held fast to the doctrines of Karma, Transmigration, and Maya, as found in Hinduism. He has also worked

the teaching of Sufism into his system, as he insists on the necessity of each person's having a religious guide to instruct him in the attainment of union with the Supreme Being. Four stages of progress are mentioned: *shari'at*; *tariqat*; *ma'rifat*; and *fana*. He also attaches great importance to *dhikr*! He gave expression to his religious ideas mainly in the form of popular poetry, which to this day is recited far and wide as household rhymes among the peasantry of the Hindi-speaking area. Both Hindus and Moslems claim him, and at Maghar, in the Gorakhpur district, each has a shrine which is revered as his last resting place.

The book is furnished with useful illustrations, and is supplied with a Bibliography, Glossary, and Index. M. T. TIRUS.

Nationhood for India. By Lord Meston. Yale University Press, New Haven, 1931. pp. vi+112. \$1.50.

So original, and yet so sane and well informed regarding the great problem of Indian nationalism, is this little book that it cannot be too highly recommended to the thoughtful student of world affairs. Lectures delivered at the Williamstown Institute of Politics in 1930 have been elaborated, and an epilogue covering the first London Round-Table Conference has been added. Lord Meston's thesis is that "the real driving force behind India's discontents and claims is the spirit of Hinduism, eager for the preservation—or it may be even for the restoration—of its power." During its many centuries of religious and social domination, the highly privileged Brahmin caste has successfully repelled the attacks of Buddhism and of Islam, but it now faces the even more dangerous challenge presented by the combination of Christianity and European civilization. As Lieutenant-Governor of the United Provinces, the author of necessity became familiar with the practical side of Indian administration, yet he never permits superficial detail to obscure his vision in searching for the historical causes and basic ideas which are the object of his brilliant analysis. Whether one agrees or disagrees with his argument in favor of a gradual transfer to the Indians of governmental authority in their own country, one is compelled to admire the judicial balance and mature interpretation which characterize this study of a most controversial subject.

Princeton University.

W. L. WRIGHT, JR.

Le Pèlerinage de la Mecque: Au point de vue Religieux, Social et Sanitaire. By Docteur Dugué. Les Éditions Rieder, Paris. pp. 337. 30 fr.

The title of this interesting work by the Inspector-General of the Sanitary Council and Quarantine Department of Egypt expresses its exact contents. The first part of the book deals with the religious ceremonies, and although interesting and up-to-date, has nothing particularly new. The second part (pp. 117-281) gives the history of the Mecca Pilgrimage as related to the cholera epidemics, from 1831 to the present time. It is an amazing record of the Pilgrimage as an international menace to public health, and of the struggle to establish quarantine regulations. The romance of the Mecca Pilgrimage and its poetry have held the center of the stage. There is another side to the story: "Mais, sous cette poésie, il y a l'autre drame: les 40 épidémies qui se succèdent de 1831 à 1912, les trente-cinq mille victimes du pèlerinage de 1893, et, en 1865, le choléra retrace les péripéties diplomatiques qui aboutirent

enfin, en 1900, à l'entente pour la surveillance des pèlerins à l'aller et retour et l'hospitalisation des contagieux. Depuis 1900, le barrage sanitaire de Tor a filtré un par un et observé plus de cinq cent mille pèlerins."

In addition to this medical record we have statistics and Government documents relating to the Pilgrim traffic.

Z.

The Mahdi of Allah. By Richard A. Bermann. With an Introduction by The Rt. Hon. Winston S. Churchill. The Macmillan Co., New York, 1932. pp. 318. \$2.50.

In the Introduction the Rt. Hon. Winston S. Churchill designates this book, translated from the German, as "Presumably the first and last word on Mahdism." The author possesses a remarkable style and a dramatic instinct which have not been lost in the translation.

The book consists of three series of travellers' notes which describe the Sudan as it is today, and serve as introduction and conclusion to the two parts of the drama. The author has done his utmost to present not only a lively but a true picture of the last epic assault of Islam against Western civilization. "Literature will not be weary of retelling the story of General Gordon. He is treasure-trove for the romancers of history like Lytton Strachey."

"Wonderful are the ways of England! The son of the Khalifa is an A. D. C. to the Governor-General of the Sudan, while, stranger still, the posthumous son of the Mahdi is Sir Abderrahman El Mahdi, knighted for his services to King and Empire, and in a villa on Gordon Avenue in Khartoum he still cherishes the famous old sword taken from a Teutonic Crusader and inherited through the treasury of the Kings of Darfur until it became the sword of the Mahdi."

One would have to search far to find a more accurate description of the primitive passions let loose through Moslem fanaticism. The picture of the Mahdi when he climbed his wooden platform for the last time and with sword in hand proclaimed the Holy War, is inimitable. One is not always sure that the writer has done full justice to Gordon, and yet his heroism, devotion and Christian faith receive their tribute. In this volume we see General Gordon as the unbending steel foil to the sword of the Mahdi; but the victory at the end was with Gordon. The flame of Islam, which burned so brightly through the thirteenth century, has spent its force also in the Sudan, and is growing more dim.

Z.

Egyptian Tales and Romances. By Sir Ernest A. Wallis Budge. Thornton Butterworth, Ltd., London. pp. 424. 15/-.

Egypt is a palimpsest where three religions, three civilizations and three literatures have been superimposed over each other, and yet to the careful observer the earlier writing shows clearly underneath the later inscriptions. In these Egyptian Tales and Romances, the learned author, who has had access to all the treasures of the British Museum, gives translations of rare documents which illustrate the lighter side of the ancient and modern literature. The Pagan section is of special interest, because it gives the background of much of the superstition and magic that have prevailed in Egypt since the days of the Pharaohs.

The Christian tales show how the Egyptians, after their conversion to Christianity in the first century A. D., succeeded in modifying their old pagan beliefs and demonology to suit their new tenets.

The Moslem tales are selected from those which were common in the *brasseries* and coffee-houses of Cairo, Port Said and Alexandria in the latter half of the nineteenth century.

The book is beautifully illustrated and forms an interesting comparative study in folk lore. Z.

The Path Divides. By Margaret T. Monro. Edinburgh House Press, London. 1/-.

This latest booklet on Egypt is as interesting as a detective story, and its style as artistic as an ancient cameo. In less than sixty-five pages the author describes the inevitable clash of ideas and ideals in the mind of Egyptian womanhood when two religions and two worlds meet. Those who stand at the cross-roads must choose their path; the perplexity and agony of decision are portrayed with deep sympathy.

The old Islam asserts that "learning in a woman is like a two-edged sword in the paw of a monkey." The new Islam advocates emancipation, education, enlightenment. Both must reckon with the leaven of Christianity, which is penetrating the whole social structure. The path divides, and this little book gives no uncertain answer to the question: Whither? Altogether a big shillingsworth.

Shirin. By C. Colliver Rice, Sheldon Press, London. pp. 150.

An intensely interesting story of life in Persia today. It is a picture of "an exhausted empire recuperating through education." Women school-teachers are here portrayed as "far more effective than a hundred generals, and a few ideas, as worth a thousand rifles."

Invaluable information on the social life, and all woven into the life-story of a Moslem woman. A. E. Z.

Salomo und die Karina. Eine orientalische Legende von der Bezwingung einer Kindbettdämonin durch einen heiligen Helden. By H. A. Winkler. Mit einem Beitrag von E. Littmann. Verlag von W. Kohlhammer, Stuttgart. pp. 209. M. 10.80.

This is one of the publications of the Semitic Department of Tübingen University, and bears all the marks of thorough German scholarship. The *Qarina* is one of the important elements in the study of Moslem superstition. In it we can see an example of the influence of animism on Islam. There is scarcely a village between Morocco and western China where amulets are not sold in which Solomon and his power over the *Qarina* are mentioned. The author traces the sources for the legend, gives the text of the most popular amulet, analyzes the elements of the legend which lies back of the superstition, including the significance of the word *Qarina*. In Chapter 3 we have parallels to this story as found in Abyssinian, Syrian, Greek, Armenian, Hebrew and Russian texts. The final chapter deals with an analysis of the sources. There is a good index and a large bibliography. The Arabic original of the Solomon amulet-text is given. An English translation appeared in Zwemer's *Influence of Animism on Islam*, (London, 1920, page 192). Professor E. Littmann contributes a modern Arabic "Zauberlied" with translation. The story of Solomon and the *Qarina* does not appear in Arabic literature until the fifteenth century. Z.

Botschafter an Christi Statt. Von Wesen und Werk deutscher Missionsarbeit. Herausgegeben von Professor D. M. Schlunk, Tübingen. C. Bertelsmann, Verlagsbuchhandlung in Gütersloh. 1932. pp. 306.

This important contribution to the science of Missions consists of fifteen papers prepared by leaders of the enterprise in Germany, on the occasion of the celebration of Dr. Julius Richter's seventieth birthday. As a tribute to the leadership, scholarship and missionary activity of Dr. Richter, the book in itself is remarkable. It is, however, of permanent value for another reason. The Jerusalem Conference, at which a number of those who write these papers were present, is subjected to constructive criticism, and we have important contributions on such subjects as: The Missionary Motive, Missionary Methods, The Idea of a Universal Revelation, Education in Africa, The Christian Message in India and in China Today, The Psychology of Conversion among Primitives, etc. The most interesting paper for our readers is by G. Simon, on The Special Character of the Proclamation of the Gospel among Mohammedans at the Present Time (pp. 179-201). He points out the four forces that are active in Islam and tend to modify its solidity and solidarity, viz., secularism, syncretism, animism and mysticism. On the one hand we see a recrudescence of Islam on the lines of nationalism, and on the other hand many are becoming indifferent to all religion, or taking refuge in some form of mysticism. The present situation demands that:

"More than ever before, we proclaim to Moslems everywhere that the Christian world as well as the Moslem world needs only one thing, namely, Christ. But not the Christ of the Koran; He does not exist except in Mohammed's fantasy; nor the Christ of the Modernist. It is the Christ of the New Testament we must proclaim, who, with divine omnipotence, declares God's will and does it. This Christ will doubtless be an offense to the vast majority of Moslems. Nor can we avoid it. But it is only this Christ whom we can with a good conscience proclaim as our message."

Z.

The Course of Christian Missions: A History and an Interpretation. By William Owen Carver. Fleming H. Revell, New York. pp. 320. \$3.

It is a colossal task that this Professor of Comparative Religion and Missions at the Southern Baptist Theological Seminary has attempted, as the more than three hundred closely printed pages will attest. The author in his preface says that it is simply an outline of the missionary activity of the Church, which from an important standpoint is the history of the Church itself.

Perhaps the first thing attracting the attention of the reader is that nearly half the subject matter of the book is given to the centuries preceding the modern period, that beginning with William Carey. The first four chapters,—The Ground of Missions, The Background, The Founding and New Testament Missions,—may be designated as a fitting introduction, comprehensive and clearcut. Then we are taken from Pentecost to the Preparation for the Modern Evangelical Era in periods of from three hundred to five hundred years, each treated as definite epochs in the growth of the church. The latter half is a survey of the spread of Christianity in the various countries of the world within the last hundred or hundred and twenty years. The final chapter,—The

Modern Evangelical Period, in its interpretation of present day motives, methods and achievements is worthy of careful thought. The work of the many missionary bodies, Catholic and Protestant, is discussed and evaluated. The author admits that in attaining to this world-wide objective, errors and omissions are unavoidable, but these minor defects, which doubtless will be corrected in later editions, will not detract from the great value of the book as a whole. In his interpretation of action and reaction we may not always agree with Professor Carver, but we can appreciate his difficulties and acknowledge the stimulus he has given to the study of Missions. The subtitles in each chapter are a great help to the reader and add to its undoubted value as a book of reference, as will also the Bibliographies for each chapter and the too limited Index.

The writer has not perhaps the background of study necessary for a critical review, but he is sure that here we have a volume of great value to the pastor and student of missions and that the hope of the author will be realized "that his historical outline will be of real service to those who are interested in the world task of Christianity."

JAMES CANTINE.

De Nationalistische Beweging in Nederlandsch-Indië. By J. Th. Petrus Blumberger. H. D. Tjeenk Willink & Zoon N/V, Haarlem, 1931. pp. 462, f. 8.50.

The author of this important work on the Nationalistic Movement in the Dutch East Indies is a former Government official. In his preface he quotes from Lothrop Stoddard: "All that we may wisely venture is to observe, describe, and analyse the various elements in the great transition." With this motto-text the book takes up the question of Nationalism in its widest aspects and tendencies. Rabindranath Tagore once declared: "Our real problem in India is not political; it is social. Nationalism is a great menace; it is the particular thing which for years has been at the bottom of India's troubles." Nevertheless, not only in India, but in the East Indies, the spirit of Nationalism has taken hold of the soul of the people, and for good or for ill is working like a leaven in every department of life. Mr. Blumberger deals with the period from 1907 to 1931 and with the entire area of the Dutch possessions. Java, however, is the center, not only of population but of agitation. The work covers four main topics. First, we have an account of the Intellectual Movements of a racial, economic, and religious character that obtained a foothold, beginning with the organization of the *Boedi Oetomo* and including the Sarekat Islam. The Communistic Elements, the Feminist Movement, and the Youth Movement also receive attention under this head (pp. 19-177). Next we have an account of the Nationalistic Movement on Political lines (pp. 183-250). The third part sketches the more recent development of these various movements and organizations (pp. 277-416), and a concluding section points out the chaotic multiplicity of these different forms of Nationalism. The author pays tribute to the extent and character of the work of Christian Missions. The native church organizations, he says, have had little or no part in the political movements of Nationalism. There are a number of interesting illustrations from photographs, and an index of the leading newspapers and periodicals published in the Dutch East Indies. Z.

Baber, First of the Meguls. By Fernand Grenard. Translated and adapted by Homer White and Richard Glaenzer. Thornton Butterworth, Ltd., London, 1931. pp. 253. \$3.50.

Beyond question it is true that the life of Baber, that Turk who established the great Mogul Empire in India in the sixteenth century, was "spun of the most extraordinary and various exploits, all of them touched by the immediate personality of the man." Yet the author of this book, in attempting to write the "perfect drama," succeeds only in creating a most confusing melodrama in which the "immediate personality of the man," so well portrayed in his own *Memoirs*, is hidden behind a fog of unessential detail and attempted fine writing. Though this is the only English biography of Baber now in print, it serves little purpose beyond proving once again that the biographer of a great man must be both scholar and artist. With care and pain the facts of Baber's life may be winnowed from Grenard's chaff and some conception gained of the fierce conqueror, whose vast energy not only earned for him the name of "Tiger," but also made of him a poet and patron of literature and art. The book promises much and provides little, but is well illustrated and contains a bibliography.

Princeton University.

W. L. WRIGHT, JR.

Storia dei Musulmani di Sicilia. By Michele Amari. Seconda edizione. Vol. I, Part 2, pp. 241-384. Catania, 1931.

This is the second fascicule of the new edition of Amari's work, which has already been mentioned in Vol. XXII, No. 2, p. 203 of our Quarterly. The chapters presented continue the account of Moslem conquests in North Africa and Spain, describe conditions in Italy and Byzantine Sicily, and reach the beginning of the Arab conquest of Sicily in the first third of the ninth century.

A Wayfarer in North Africa—Tunisia and Algeria. By Fletcher Allen. Houghton Mifflin Co., Boston and New York, 1931. pp. xiv + 243. \$3.

In this book the author personally guides us through Tunisia and Algeria. He vividly sets before us the successive races that dominated North Africa: Berbers, Carthaginians, Romans, Vandals, Greeks, Arabs, and finally the French. He gives great credit to the French for their firm control of the country, and for having subdued the tribesmen, and for having made the land safe for travellers, traders and all others who visit the country. His descriptions of the native customs are very graphic, and we can in this connection see the need for Christian mission work in these regions. The book includes a good map and twenty-seven valuable illustrations.

HENRY S. GEHMAN.

The Damascus Chronicle of the Crusades, extracted and translated from the Chronicle of Ibn al-Qalānisi by H. A. R. Gibb, M.A., professor of Arabic in the University of London. London, 1932. pp. 368.

Professor Gibb has rendered a real service in making accessible to Western readers a most important source dealing with the early Crusades. Like his contemporary Usamah, ibn-al-Qalānisi was not discovered until very recent times. The Arabic text was issued by H. F. Amedroz in

1908. The author lived in Damascus, where he held a high government post, and brought his history down to the year of his death, 1160. The reviewer compared word by word a number of pages and found only a few minor errors and omissions which by no means detract from the value of the translation, on the excellence of which Professor Gibb should be warmly congratulated.

Princeton University.

PHILIP K. HITTI.

Silver and Gold: The C. M. S. Story of the Year 1931. By E. F. E. Wigram, M.A. Church Missionary Society, Salisbury Square, London. pp. 132. 1/-.

Year by year the Church Missionary Society, one of the largest of English missionary organizations, brings out its "Story." This year's title is drawn from the scriptural texts that head its several chapters. Full of detail, yet with much of general interest bearing upon the fields of the Society's activities, it is a book, as one would expect from the pen of a past-master of missionary literature, that will inspire one to a more hopeful outlook upon the world's spiritual problems.

JAMES CANTINE.

Modern India. A Co-operative Survey. Edited by Sir John Cumming, K.C.I.E. Oxford University Press, New York. Index, Maps and Diagrams. pp. 304. \$1.50.

The seventeen writers of this symposium are Englishmen of long service in India. In its eighteen short chapters, which range from The Country, Peoples, Languages and Creeds, to Labour, one will find authoritative statements of present-day situations and some account of the causes leading thereto. A valuable little handbook for those interested in any study of this vast and complex area.

J. C.

Wayfaring for Christ. By A. M. Chirgwin. Edinburgh House Press, London. pp. 160. 2 s.

This little book is the outcome of a twelve-months' visit to mission fields in Africa and Madagascar by the Secretary of the London Missionary Society. Not alone is there very readable description of the roads that lead to world-wide service but the reader should be inspired to join those who are wayfaring for Christ.

J. C.

NOTICE

Our readers will be interested to learn that the book entitled "Mesopotamia," by Sir Arnold T. Wilson, which was reviewed on page 314 of our July issue, may also be obtained from the Oxford University Press, New York, and that the price is ten dollars.

SURVEY OF PERIODICALS

BY SUE MOLLESON FOSTER
Missionary Research Library

I. GENERAL.

LE CONSERVATOIRE DE MUSIQUE MAROCAINE DE RABAT. Prosper Ricard. (In *Outre-Mer*, Paris. Mars, 1932. pp. 19-29.)

A growing enterprise to foster and preserve the native music of Morocco.

LES ÉTUDES HISTORIQUES ET GÉOGRAPHIQUES SUR LA PERSE DEPUIS 1900. V. Minorsky. (In *Acta Orientalia*, Leiden. v. X, pars. III. pp. 278-293.)

Brief evaluations; not in bibliographical form.

THE INFLUENCE OF AL-FĀRĀBĪ'S "IHSĀ AL-'ULŪM." (De scientiis) on the Writers on Music in Western Europe. Henry George Farmer. (In *The Journal of the Royal Asiatic Society*, London, July, 1932. pp. 561-592.)

Christian Europe not only adopted Arab musical instruments, but was profoundly influenced by Arabic mensural music and theory. English, Latin and Arabic texts.

NOTES SUR LE CARACTÈRE DES PEULS. Gibert Vieillard. (In *Outre-Mer*, Paris. Mars, 1932. pp. 8-18.)

Sympathetic sketch of the pure blooded Peul (Fula) of the mountains and pastures of Senegal.

UNE NOUVELLE HISTOIRE DE LA NATION ÉGYPTIENNE. Georges Goyau. (In *Revue des Deux Mondes*, Paris. 15 Juin, 1932. pp. 893-906.)

Account of a monumental work, which is being published volume by volume under the editorship of Gabriel Hanotaux and at the desire of H. M. Fouad I.

SURVEYING THROUGH KHORESAN. Lyman D. Wilbur. (In *The National Geographic Magazine*, Washington. June, 1932. pp. 753-780.)

Indicates the great progress in desert reclamation being made by the Soviet Government in Russian Turkestan.

II. TURKEY AND ARABIA.

THE ETHNIC FORMATION OF THE TURKISH PEOPLE AND ITS PRESENT RÔLE AMONG THE NATIONS. A. Rustem Bey and

Djelal Nouri Bey. (In *The Asiatic Review*, London. July, 1932. pp. 498-512.)

Traces the racial history of the Ottoman Turks from Anatolia at the end of the thirteenth century to the present time.

FACTORS IN TURKEY'S CULTURAL TRANSFORMATION. Henry E. Allen. (In *The Open Court*, Chicago. May, 1932. pp. 331-342.)

The impossible has been accomplished in ten years. "Purified Islamic religion plus Western ideas and practices plus a newly awakened nationalism equal modern Turkey."

MODERN TURKEY. J. Walter Collins. (In the *Journal of the Royal Central Asian Society*, London. April, 1932. pp. 234-253.)

Enthusiastic picture of the Ghazi and of the reforms he is introducing.

MODERN TURKEY. Martin Sprengling. (In *The Open Court*, Chicago. May, 1932. pp. 281-290.)

Traces the natural development of the present state from its historical background.

THE POLITICAL RECONSTRUCTION OF TURKEY. Albert H. Lybyer. (In *The Open Court*, Chicago. May, 1932. pp. 306-319.)

The present government compares favorably with any in the world; but problems of education, development of resources and leadership of less advanced Islamic peoples remain to be solved.

THE REDUCTION OF TURKEY FROM AN EMPIRE TO A NATIONAL STATE. Harry N. Howard. (In *The Open Court*, Chicago. May, 1932. pp. 291-305.)

Sketch of Turkey's disintegration and resurrection from 1908 to 1923.

THE RISE OF THE OTTOMAN TURKS AND ITS HISTORICAL BACKGROUND. William L. Langer and Robert P. Blake. (In *The American Historical Review*, New York. April, 1932. pp. 468-505.)

Development due to small principalities, succeeding to the heritage of the Sultanate of Rum, and to conquests over the moribund Byzantine Empire.

TEN YEARS OF THE NEW TURKEY: AN ECONOMIC RETROSPECT. Louis E. Van Norman. (In *The Open Court*, Chicago. May, 1932. pp. 320-330.)

The modernization of Turkey and its effects on the inhabitants.

WOMAN'S PART IN TURKEY'S PROGRESS. Halidé Edib. (In *The Open Court*, Chicago. May, 1932. pp. 343-360.)

As early as the fourteenth century, woman's influence was beginning to be felt in social welfare and in literature; but the "Tanzimat," in the early nineteenth century, opened the way for her present emancipation.

III. HISTORY OF ISLAM.

DIE AUSEINANDERSETZUNG DES ISLAM MIT DER ABENDLÄNDISCHEN KULTUR. Prof. Dr. Franz Taeschner. (In *Zeitschrift für Missionswissenschaft*, Münster. Heft 2, 1932. pp. 137-154.)

The religious forces of Islam are divided among traditionalism, modernism and the acceptance of European standards.

DIE GEGENWÄRTIGE LAGE DES ISLAMIS. G. Simon. (In *Neue Allgemeine Missionszeitschrift*, Gütersloh. Januar, 1932. pp. 12-21; Februar, 1932. pp. 49-61.)

Discusses three salient trends: reaction, reform, secularism.

THE TERRIBLE LION. Eleanor Hoffman. (In *Asia*, New York. June, 1932. pp. 388-394; 397-398; July, 1932. pp. 430-437; 455-458.)

Concludes the study of Moulay Ismail, Sultan of Morocco.

IV. KORAN. TRADITIONS. THEOLOGY.

LE CONGRÈS INTER-ISLAMIQUE DE JÉRUSALEM. Victor Pruvot, S. J. (In *En Terre d'Islam*, Rivet, Alger. Mars-Avril, 1932. pp. 77-92.)

Unanimity against the Zionist peril and a tolerant religious attitude made for a meeting free from partisan quarrels.

L'EXPÉRIENCE MYSTIQUE D'IBN 'ARABI EST-ELLE SURNATURELLE? Fr. Elisée de la Nativité, C. D. (In *En Terre d'Islam*, Rivet, Alger. Mars-Avril, 1932. pp. 112-119.)

Though an unbeliever, perhaps this holy Moslem was vouchsafed a baptism of the Spirit.

FOI ET ESPRIT DE FOI EN ISLAM. R. Foca. (In *En Terre d'Islam*, Rivet, Alger. Mars-Avril, 1932. pp. 101-111.)

The grace of God may well reach the Moslems, since they revere many Christian traditions and respect the scriptures.

THE MESSAGE OF THE HOLY PROPHET MUHAMMAD TO EUROPE. Dr. H. Marcus. (In *The Islamic Review*, Woking. June-July, 1932. pp. 222-239.)

The first number of a series.

V. RELIGIOUS AND SOCIAL LIFE.

LA COUTUME DE LA "BEZRA" DANS LES KSOUR DE FIGUIG. R. Gromand. (In *Revue des Études Islamiques*, Paris. Cahier III, 1931. pp. 277-312.)

A system of confiscation, originally aimed against too great power or wealth, has by now deteriorated into a means of oppression and graft.

RAMMOHUN ROY ON THE DISABILITIES OF HINDU AND MUHAMMADAN JURORS. Brajendra Nath Banerji. (In *The Modern Review*, Calcutta. June, 1932. pp. 619-621.)

Criticises the English attitude toward natives as justices of the peace and as jurors, holding it to be fallacious and unjust.

VI. POLITICAL RELATIONSHIPS.

THE BENGAL HINDU MANIFESTO AND MUSLIM BENGALIS. Ramananda Chatterjee. (In *The Modern Review*, Calcutta. June, 1932. pp. 611-618.)

Complains that in civil service appointments favoritism is shown the Moslem and religious intolerance the Hindu, although an accurate census would show the latter to be in the majority.

IRAQ: THE NEW STATE. Sir Nigel Davidson. (In the *Journal of the Royal Central Asian Society*, London. April, 1932. pp. 212-233.)

Great Britain may well be proud of her ten years' work in preparing a new member for the League of Nations and a new state for the world.

THE OUTLOOK IN AFGHANISTAN. Abdul Qadir Khan. (In the *Journal of the Royal Central Asian Society*, London. July, 1932. pp. 459-473.)

After turbulent years, the foresight and moderation of King Nadir and his resistance to Communist overtures are ensuring stability and progress.

LE PROTECTORAT TUNISIEN. Victor Serres. (In *L'Afrique Française*, Paris. Juin, 1932. pp. 329-346.)

Reviews the history of French power in Tunis and illustrates the manner in which the mediæval organization of Moslem states has proved helpless before Western influences.

VII. MISSIONS TO MOHAMMEDANS.

CHEZ LES ALAOUITES. Paul-Marie Yazbek. (In *Les Missions Catholiques*, Paris. 1 Juillet, 1932. pp. 300-302.)

The growing work of Roman Catholic missions among the Syrians.

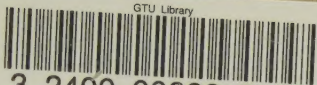
THE NEED OF INDIA'S MOSLEMS. Rev. S. M. Zwemer. (In *Darkness and Light*, London. July-August, 1932. pp. 1-5.)

Fourteen cogent reasons for spreading Christianity among the Moslems of British India. Address at the May meeting of the Ceylon and India General Mission.

THE UNCHANGING GOSPEL IN A CHANGING WORLD. Rev. S. M. Zwemer. (In *Blessed Be Egypt*, London. July, 1932. pp. 75-83.)

Address at the annual meeting of the Nile Mission Press, London, April, 1932.

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