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## A CHINESE-ARABIC AMULET

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The present number of our Quarterly illustrates the multiform character of Islam. Its dogma, its social structure, some phases of the life of its founder, its devotion to the niceties of the Arabic tongue, its efforts at reform—articles on all these are included within the contents of this issue. And we offer also an illustration of its superstitions in a description of an amulet.

The one reproduced as frontispiece is used by Chinese Moslems on their journeys to Mecca or to protect their sailing junks along the coast. The vessel represents Noah's Ark, which rode safely on the waves of a world-destroying flood and so protects smaller craft. And this picture of the Ark itself and all that surrounds it has theophoric power, as it consists of Allah's word and the words of His Prophet Mohammed.

The amulet was printed in Peiping at one of the Moslem presses in that great center of Chinese Moslem literature. It has in the middle a picture of Noah's Ark. In true Arab fashion the drawing of hulk, masts, and sails is made up of arabesques, that is, Arabic quotations from the Koran with letters lengthened or distorted in order to form the outline of a ship. Some of the words are not easily decipherable, but are still legible: "I take refuge in God from Satan the pelted." "In the name of God the merciful, the compassionate." "The victory is from God and the deliverance is at hand." The ark itself therefore is constructed of letters from God's word, the Koran.

Surrounding the central picture we have at the four corners, beginning at the upper right hand, the following Arabic phrases from the Koran: "God is the best preserver." "He is the merciful and the gracious." These words, written reversely, are repeated on the left hand. Below them, and also repeated in the same manner: "This is by the favor of my Lord."

The two quarter-circles in yellow, above and below, contain the words: "Between my grave," said Mohammed, "and the garden there is a place as sacred as the gardens of paradise." And below: "We did not send thee, except as mercy to the two worlds." "Whoever visits my grave, I guarantee intercession for him." The pilgrim to Mecca finds in these words special promise for a safe journey and a blessed return.

The eight small red circles on the edges of the amulet contain the following additional "holy" names: Allah, Mohammed, Abu Bekr, Othman, Omar, Ali, Hassan, Hus-sain. Here again we have the phylactic power of God and the saints of the Moslem calendar.

Immediately surrounding the picture of the Ark, but in smaller script, we have passages from the Koran describing the building of the Ark and the rescue of Noah. On the four outer corners, in small red circles, are Chinese characters, *Nu Hai Ch'uan T'u*, which signify: "a picture (diagram) of Noah's boat."

At the bottom we have the name of the Chinese Moslem printer: "*Ch'ing Chen Shu Pao She Ch'u Pan.*" Published by The Moslem Book and Newspaper Company (Peiping).

Such an amulet deserves careful study, for it opens up a whole world of beliefs and superstitions. In fact, a good collection of Moslem talismans, amulets, and charms is an index to popular Islam in which magic and religion seem to be inseparably united.

The word *amulet* is of Arabic derivation and refers to something "carried" or "suspended" (*hamala*) for protection of the person or the dwelling. Amulets, although of animistic origin, are exceedingly common in Mohammedan

lands. Sometimes they consist of a small Koran or a chapter or verse encased in a leather pouch; again, of the names of Allah or of the prophets and martyrs; more frequently, of the Moslem Creed written on paper or engraved on stone or metal; and lastly, of magic squares or pictures in arabesque. The five verses of the Koran which have special value for protection (*ayāt-al-hifz*) are: Surahs 2:236; 12:64; 13:12; 15:17; and 37:7.

Dr. W. M. Flinders Petrie, in his study of ancient Egyptian amulets, distinguishes five classes according to the psychology of their use among primitives and in the ethnic religions:

"There are the amulets of Similar, which are for influencing similar parts, or functions, or occurrences, for the wearer; the amulets of Powers, for conferring powers and capacities, especially upon the dead; the amulets of Property, which are entirely derived from the funeral offerings, and are thus peculiar to Egypt; the amulets for Protection, such as charms and curative amulets; the figures of Gods, connected with the worship of gods and their functions."<sup>1</sup>

The one in our illustration is a combination of the first and fifth classes; it is homopoeic and theophoric.

The sea, according to the Koran, is a place of great danger, and ships are the signs of God (Surah 42:31). Mohammed swears by the swelling sea (Surah 17:68) and the evil spirits of the sea outnumber those of the land.<sup>2</sup> Mohammed said: "Let none but three classes dare to cross the sea, those who perform the pilgrimage, or those who go to Medina, or those who go forth to war." (*Majma'ul-Bihar*, vol. 1:76). "It is your Lord who drives the ships for you in the sea . . . and when distress touches you in the sea those whom ye call on except Him, stray away with you" (Surah 17:68, 69). It is also said in the Koran that Allah "subjected the sea." It is therefore in many legends represented as a rebel against God, ill-tempered and irritable. Here we see the law of contraries in amulets.

"If the Koran is recited on it," says Westermarck, "the sea will become rough and an accident will happen to the vessel; but prayers

<sup>1</sup> Petrie, "Amulets", p. 6.

<sup>2</sup> "Satan's throne is over the sea", this is a chapter heading in Mohammed Al Shibli's standard work on the *Jinn* (789 A. H.) Cf. Zwemer's "Influence of Animism on Islam", pp. 130-138.

said on the sea produce no such effect. I noticed that when one of my servants, a man from Andjra, went into the sea to bathe he moved his lips, and when asked about it he afterwards told me that he made a recitation from the Koran; he evidently did it for fear of the sea, but he did it inaudibly. If a person on the seashore cries out the profession of the faith, 'There is no god but God, and Muhammad is the prophet of God,' the sea at once becomes rough." <sup>3</sup>

But in order to understand the amulet properly, one must remember the place Noah, the master mariner, occupies in the ranks of Moslem prophets and apostles. He is always reckoned as one of the six greater prophets, with Adam, Abraham, Moses, Jesus, and Mohammed. The story of his preaching, the building of the ark, the flood, the salvation of his household (except his rebellious son) and how the ark finally rested on Mount Judi, is told at considerable length with repetition and variation in the Koran. Tradition has embellished this account and added marvels of its own.

"So he made the ark . . . until at length, when our order came and the oven boiled, he said, Load therein of every kind two and likewise thy family . . . And he said, Ride ye therein; in the name of God is its course and its mooring. Verily my Lord is forgiving and merciful."

Then follows the pathetic story of Noah's son.

"O my boy ride with us and be not with the misbelievers . . . . And the wave came between them and he was drowned." (Surah 11:39-46.)

The story as embellished in Moslem tradition is as follows: By God's command Nuh had first of all to plant the trees necessary for the building of the ark and he planted plane-trees (*sadj*). During the forty years that these were growing no children were born on the earth. Being asked what form the ark was to assume, God answered that the upper part and the back were to be like that of a cock, and the hull also to be like the body of a bird (compare the amulet), and it was to have three stories (*tabakāt*). The dimensions are variously given; according to the "possessors of a scripture" it was eighty ells long, fifty broad, and thirty high; according to other statements the dimensions

<sup>3</sup> Westermarck, "Ritual and Belief in Morocco", vol. i, p. 92.

were six hundred sixty, three hundred thirty, and thirty-three ells. The ark was nailed in the ordinary way (*dhatu dusur*, Surah liv:13) and covered with pitch internally and externally; God caused a spring of pitch to well forth for this special purpose.

Noah was in the Ark five or six months. He embarked at Kūfa, after which the Ark proceeded to Mecca and circled around the Kaaba before it settled on Mount Judi near Mosul.<sup>4</sup>

Another Moslem tradition tells how

“on one occasion the disciples of Jesus asked their master to raise a man from the dead who would describe what the ark was like. Jesus raised up Shem (according to Tabari, i:107, it was Ham), the son of Nuh, from the dead, and he told them that the ark was 1200 ells long, 600 broad, with three stories, one for quadrupeds, one for birds, and the third for human beings. When the accumulation of filth became a nuisance, Nuh seized the tail of an elephant and from it was produced a pair of swine. When the mice became a plague, he struck the lion on the forehead and a pair of cats came forth from its nose and destroyed the mice.”<sup>5</sup>

In the museum of the Theological Seminary at Princeton there is another Noah's Ark amulet, from Cairo. It is brilliantly colored and more realistic than the Chinese one. The local artist has put many of the animals in the hold of the Ark, and on the forecastle; the peacock struts on the main mast, while Noah with his sons and their wives, attired as Moslem sheikhs or veiled women, are happily seated under an awning on the poop-deck. In this case also Koran texts and symbols complete the picture.

On every coast washed by “the Seven Seas” of Moslem geography, the sailors use such amulets or take precautions for a safe voyage. The Malay sailors write Arabic talismans and cast them into the sea to appease the Sea-Spirits.<sup>6</sup>

Egyptian boatmen are not less superstitious. “Those who ply their trade above the Second Cataract tie little bags containing dust from the tomb of Kubbah Idris, a famous Murghani sheikh, in the belief that it will procure them a safe passage through the cataract.”<sup>7</sup>

<sup>4</sup> Mas'udi, *Les Prairies d'Or*, I:74. Cf. Art. *Noah* in Jewish Encyclopedia.

<sup>5</sup> Enc. of Islam, vol. ii, p. 117.

<sup>6</sup> Skeat, “Malay Magic”, p. 280.

<sup>7</sup> Sir E. E. Wallis Budge, “Amulets and Superstitions”, p. 79.

The use of talismans and magic to wreck or to save a vessel in storm is also explained by the great authority on magic in Islam, Ahmad-ibn-Ali Al Buni. To save oneself from drowning at sea according to this writer (III, p. 90) one should write the letter *t* in Arabic four hundred times on a piece of yellow leather and carry it on a voyage. Or nail this charm to the prow of a vessel and it will never suffer shipwreck.<sup>8</sup> In another place he says:

"To destroy a ship write the seven magic signs (*Saba' Khawātim*) on a wooden bowl filled with *sharib-al-hamām* (a plant) and seawater; then you drink a little of the concoction and squirt it on the essential timbers of the ship, and it will break asunder." On the other hand, "To save a ship in storm, write on a piece of paper this verse from the Koran: 'He said, Enter the ark, in the name of Allah we sail and will cast anchor; Allah is merciful and gracious.' (Surah 11:43). Then nail this talisman to the prow and the stern of the vessel and you will have a safe voyage."<sup>9</sup>

These are the very words from the Koran used in the Chinese Amulet.

Al Buni died in 622 A. H. (1225 A. D.) after having written seventeen books on the magical use of the Koran, the names of Allah, etc. It is a long way from Egypt to China, yet in our Chinese-Arabic amulet printed in Peiping in the twentieth century we have an echo of Al Buni's teaching seven centuries ago, and another incidental proof of the essential solidarity of the world of Islam in its faith and its superstitions.

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<sup>8</sup> Edouard Doutté, "Magie et Religion", p. 236.

<sup>9</sup> *Shems-al-Ma'arif-Al-Kubra*, I:81 and II:80. Cf. Doutté's "Magie et Religion", pp. 246-247.

## THE HEART OF THE MATTER

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It is rather heroic, perhaps not entirely wise, to try to state in a few brief paragraphs the Christian's experience of God, since brevity opens the door to inadequate statement; yet every thinking Christian must for his own mind try to get to the heart of the matter. These conclusions seem to me inescapable: that our religion begins by traditional mediation, that the power of the tradition lies not in itself but in the experience that it mediates, and that Jesus Christ becomes to us the supreme mediator to lead us to our enduring faith in God.

Normally no man escapes social heredity, with its teaching of the Power Above; for in history we always find children and adults, children in the family and in the community, and to the community and to the family the transmission of religion takes rank as of first importance. So much seems clear from the constitution of the individual and of the family,—this teaching of religion reflecting the divine purpose, "For I know him that he will command his children and his household after him, that they shall keep the way of the Lord."<sup>1</sup> If in late sophisticated times parents have no religion to transmit, yet will the community be too strong for them. But the tradition can retain its power in the life of the child, only if it be the means of opening the mind of the child to his own primary conviction of God, who authenticates and vindicates himself in the individual's own life. The whole tradition has its significance and authority not in itself, but in the fact that it is a mediation. Man's conviction of God is thus itself primary and fundamental, and all the tradition can do is to make it focal in consciousness.

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<sup>1</sup> Cf. Gen. 18:17-19.

Man's immediate conviction of God, when expanded by reason, becomes the warp and woof of Theism, and it also becomes the essence of piety, so far as piety is possible in natural religion. The experience comes in one great whole pulse-beat, which the analytic necessity of our minds can exhibit only successively. It is the conviction of "One with Whom we have to do." We find Him, too, operative within the natural order, yet at the same time we find Him beyond the natural order. The experience registers itself in paradoxes. We fear Him, we need Him; we know ourselves as dependent and responsible, because we are little before His greatness; we know ourselves as unfit and unworthy, because we know Him as worthy and fit; we hear the vocation to justify the will that we have refused; we are cast down, yet we are not utterly cast down, we sense a misty hope. It is the misfortune of modern thought that this supreme experience has been interpreted as primarily subjective, an experience of ourselves, whereas it is primarily experience of God, with our knowledge of ourselves as inferential.<sup>2</sup> Even Kant could make God only an inference, whereas it is God who has never left himself without witness directly to our hearts, using the whole of nature and of life for the patefaction of our inescapable knowledge of Him, and so of ourselves.<sup>3</sup> But the lusts of life are strong within us, pleasure and power and the vain-glory of life, with the terrible result that, if we retain the knowledge of God, we tend to use God for our own purposes. So in the history of thought as of piety, the primary conviction becomes sicklied over with the pale cast of thought, and man is left with an, "It may be so," or at best with an "It must be so." Our very best Theisms, speculative, Mohammedan or Judaistic, must be lifted to something better, or sink to something worse.<sup>4</sup>

Now the glory, and the indispensableness of Jesus Christ is precisely this, that He satisfies the hunger of natural

<sup>2</sup> Cf. George Wobbermin: "The Nature of Religion," for a different interpretation of Schleiermacher.

<sup>3</sup> Cf. B. B. Warfield: "Calvin's Doctrine of the Knowledge of God," in "Calvin and the Reformation," by Doumergue, etc., (Revell, 1909).

<sup>4</sup> Jas. Orr: "The Christian View of God and the World," Lect. III.

religion,<sup>5</sup> and makes the revelation-discovery of God omnipotent both in thought and in actual life. He becomes to us at once the convincing revealer of God, and God himself, not just another like ourselves though better. He becomes the righteousness of God that we approve, at the very same time that it condemns us. He becomes the wrath of God that slays us, and the mercy of God that lifts us up. He shows us utterly helpless in ourselves at the same time that He gives vocation, and enduement to do the "righteousness of the law." He shows us that we lie in the midst of death, at the same time that He shows us that death for us is past and our life already come. He makes the world that is to be, a world that already is, and is still a world to be. He makes clear and convincing all the argument for God, and for the life with Him, which is never clear and convincing until we stand face to face with the glory of God in the face of Jesus Christ. He becomes our philosophy and our theology, since He is become our wisdom, our redemption, our sanctification, and our vocation.

Thus the heart of the missionary message is testimony, to tell men how great things God did for our souls when He spared not His own Son, and to pass to men the Book unique, through which the Word still speaks, "how that God is in Christ Jesus reconciling the world unto himself."

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<sup>5</sup> W. Temple: "Nature, Man, and God," last lecture.

## MUḤAMMAD IN ISLĀM

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The orthodox teaching of Islām is that Muḥammad is Allāh's apostle and nothing more; yet he has attained a position in the minds of believers far above other men. In spite of sayings to the contrary, both in the Koran and in Tradition, the average Moslem even holds strongly that he was sinless.

Everyone is not agreed as to whether Muḥammad himself was responsible for the great reverence shown to his person. Tor Andrae argues that he rejected all superstition concerning his person, but he has to qualify his statement to some extent.<sup>1</sup> Margoliouth is inclined to go to the other extreme. He says, "He inherited the devotion and adulation which had hitherto been bestowed on the idols; and though he never permitted the word worship to be used of the ceremonies of which he was the object, he ere long became hedged in with a state which differed little from that which surrounded a god."<sup>2</sup> He speaks further of water used by Muḥammad in ablution being bottled up and sent to new converts, and of people scrambling for his hair when he visited a barber. Muir says that while he lived simply, he exacted submission, and was not behind most absolute dictators or sovereigns in what constitutes real dignity and power.<sup>3</sup> Buhl puts forward a very important point of view when he says that Muḥammad had many attractive features which inspired love for him. People were charmed by his personality and gladly sacrificed themselves for him.<sup>4</sup>

There can be no doubt that Muḥammad had the power of attracting people to himself, but at the same time one must recognize that there is abundant evidence in the Koran

<sup>1</sup> *Mohammed sein Leben und sein Glaube*, pp. 145 ff.

<sup>2</sup> *Mohammed* (Heroes of the Nations series), p. 216.

<sup>3</sup> *The Life of Mohammad*, (ed. T. H. Weir), pp. 330 f.

<sup>4</sup> *Das Leben Muhammeds*, p. 362.

to show that he claimed a special position. This is recognized in Tradition, but there it is said that Allāh gave him this position. Ibn al Qaiyim<sup>5</sup> quotes the following tradition on the authority of Ibn ‘Abbās<sup>6</sup> (Allāh being the speaker): “When I am mentioned, you will be mentioned along with me.” He then points out that this is done in the confession, “There is no god but Allāh; Muḥammad is Allāh’s apostle,” in the call to prayer, and elsewhere. Goldziher<sup>7</sup> notes that Ḥassān ibn Thābit, Muḥammad’s court poet, referred to Muḥammad’s name being joined to Allāh’s in the call to prayer.

In sūra ix, more than any other, the connection of the two names is to be found. V. 3 says, “A proclamation from Allāh and His apostle to the people on the greatest day of the pilgrimage, that Allāh is clear of the polytheists, as is His apostle.” V. 7 says there can be no treaty for the idolaters with Allāh and His apostle. V. 24 makes a great claim to devotion: “Say, if your fathers, your sons, your brethren, your wives, your kindred, wealth which you have gained, merchandise which you fear may have a poor sale, and dwellings with which you are pleased, are dearer to you than Allāh and His apostle and fighting in His way, then wait until Allāh brings you His command.” V. 59 is curious. It says, “Would that they were pleased with what Allāh and His apostle brought them, and would say, ‘Our sufficiency is Allāh. Allāh will bring us of His abundance, as will His apostle.’” Allāh is certainly spoken of as the source of blessing, but Muḥammad cannot keep himself out. In vv. 63, 64 we read, “They swear by Allāh to please you, but Allāh and His apostle are more worthy for them to please if they are believers. Do they not know that he who opposes Allāh and His apostle, for him will be the fire of Jahannam, remaining in it? That is the mighty humiliation.” V. 81 says of some that they will have no forgiveness because they disbelieved in Allāh and His apostle. V. 108 speaks of fighting against Allāh and His apostle. A

<sup>5</sup> *Jilā’ al afhām fī’l ṣalāt wa’l salām ‘alā khair al anām* (The clearing of the understandings concerning blessing and peace on the best of mankind), Amritsar, n. d., p. 247.

<sup>6</sup> ‘Abdallāh ibn ‘Abbās, a cousin of the prophet.

<sup>7</sup> *Muhammedanische Studien*, II, p. 280.

different note, however, is struck in v. 87, where the people are told to believe in Allāh and fight strenuously along with His apostle. Other verses in this sūra to which reference may be made are 29, 66, 72, 75, 85, 91, 92, 95, 106.

A few examples may be quoted from other sūras; xxxiii:36 says that when Allāh and His apostle decide a matter, people have no choice; iv:101 speaks of emigration as being to Allāh and His apostle; xlvi:13 threatens those who disbelieve in Allāh and His apostle with hell. Other examples which do not add anything essential to what has already been mentioned are ii:279; iv:17, 18, 135; v:61, 93; viii:1, 13, 20, 48; xxiv:46, 47, 49, 51, 53; xxxiii:22, 29, 31, 33, 57, 71; xlvi:9, 17; xlix:1, 14, 15; lvii:7; lviii:5, 6, 14, 21, 22; lix:4, 8; lxi:11; lxiii:8, 12.<sup>8</sup>

The phrase "Allāh and His apostle" would seem to have become a mannerism, as we find that even the hypocrites are represented as using it (e. g., xxxiii:12). I have noticed only one example where other apostles are mentioned in a similar way. In lviii:21 we read, "Allāh has written, 'I will surely prevail, I and my apostles.'"

The above quotations are all taken from Medīna sūras. Two examples occur in Meccan sūras. In vii:158 we find, "Believe in Allāh and His apostle, the *ummi*<sup>9</sup> prophet." The language of this and the two preceding verses, however, suggests the Medīna period, and it would therefore seem that this is a Medīna passage which has been incorporated in a Meccan sūra.<sup>10</sup> In lxxii:24 there is a threat of eternal punishment for those who disobey Allāh and His apostle. This sūra is said to be Meccan, but there is a tradition that it is connected with the Medīna period,<sup>11</sup> and therefore one cannot confidently say that it is Meccan.

It would therefore appear that the phrase "Allāh and His apostle" is to be attributed to the Medīna period, when Muḥammad had established himself and was able to speak

<sup>8</sup> The numbering followed is that used by Flügel.

<sup>9</sup> This word is commonly translated "illiterate", but should possibly rather be translated "Gentile".

<sup>10</sup> Cf. Nöldeke (Schwally) *Geschichte des Qorans*, pp. 159 f. But this contains the statement that *ummi* occurs only in Medina passages, whereas the word applied to Muḥammad occurs only in the passage under consideration, in vv. 156 and 158. The plural certainly occurs four times in Medina sūras and nowhere else.

<sup>11</sup> Cf. Nöldeke, *op. cit.*, p. 133.

with greater authority than formerly. In the Meccan period his usual claim is that he is nothing but a messenger who has a message to deliver and is responsible for nothing more. But circumstances were different in Medīna, and accordingly he developed a greater sense of his own significance. Yet one should note a few verses in Medīna sūras where we meet the old claim that the prophet has only to proclaim his message. They are iii:19; v:93, 99; xxiv:53; lxiv:12. These examples occur in passages which seem to be genuinely Medīnan, but they are few, and are probably due to Muḥammad's falling back into an old form of speech. They do not disprove the weight of evidence which shows that he had developed a greater sense of his rights over others.

In keeping with this attitude himself we find that in the Medīna period he developed a number of rules regarding behavior in his presence and respect due to him. He was no longer like an Arab chief whose folk could visit him whenever they wished. His position was now more exalted, and therefore he forbade people to visit him without receiving permission, and even attempted to make them pay alms when they wished to speak to him (Sūra lviii:13).<sup>12</sup> His claim to be the "seal of the prophets" (xxxiii:40) is well known. By this title he sought to place himself above all other prophets, as his teaching would never be superseded.

His followers seem to have accepted this state of affairs readily, although there are indications that they had a certain feeling of nervousness with regard to him. A rather amusing tradition to this effect is recorded by Ibn Māja<sup>13</sup> on the authority of Ibn 'Umar<sup>14</sup> who is reported as saying, "We used to be afraid to talk and be merry with our wives in the time of Allāh's apostle, out of fear that a Koranic revelation might descend upon us; but when Allāh's apostle died, we talked [with them]." Whether or not this is a genuine saying of Ibn 'Umar, it at least indicates a point of view which must have been prevalent. The prophet's

<sup>12</sup> Cf. Muir, *op. cit.*, pp. 331 f. Margoliouth, *op. cit.*, pp. 216 ff.

<sup>13</sup> Janā'iz 60.

<sup>14</sup> The eldest son of 'Umar, the second Caliph.

authority was unquestioned, and so there would be people who felt that they should avoid giving him the opportunity of issuing a decree which did not suit them.

This respect for the prophet has been handed down to succeeding generations, so that the average Moslem still looks on Muḥammad as the greatest of the children of men; and he is even given a place in the religious thought of Moslems above that which is his by right according to the strict teaching of Islām. It is not enough to accept his message; one must also accept the messenger and show him due respect. For example, Baiḍāwī, commenting on sūra ix:18, says that belief in Allāh involves belief in Muḥammad. Hubert Grimme remarks that Muḥammad's personality became an attribute of Islām.<sup>15</sup> The practice of invoking blessing on the prophet has become a necessary duty, and the traditions which have been handed down on this subject show how high he ranks in the thinking of the orthodox.

It is customary, after mentioning his name, to use the phrase, "Allāh bless him and grant him peace,"<sup>16</sup> thus distinguishing him from others. This is a custom based on the Koran itself. Sūra xxxiii:56 says, "Verily Allāh and His angels bless (*yuṣallūna 'alā*) the prophet. O you who believe, bless him and salute him with a salutation." It is true that the Koran uses the same phrase regarding believers in general, e.g., xxxiii:42 says, "He it is who blesses you (*yuṣallī 'alaikum*), also His angels, to bring you from the darkness to the light" (cf. ii:152). But the most orthodox view is that this does not justify one in applying the invocation to anyone but Muḥammad, unless his name is mentioned first. Baiḍāwī, in his commentary on xxxiii:56, expresses a moderate view. He admits that the words might be applied to anyone, but says that they have become a mark of Muḥammad and so should be used for him alone. In the same way, one should never say "great and glorious is he" after mentioning Muḥammad's name, although he is great and glorious, because this phrase has come to be used specially after mention of Allāh.

<sup>15</sup> *Mohammed* (Munich, 1904), p. 71.

<sup>16</sup> I adopt for the present this translation of the phrase, as it is a common one, but I hope at a later time to discuss what Moslem authorities say about its meaning.

A very full treatment of the subject is given by Goldziher in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft* (1896), pp. 97 ff. The present writer had collected considerable material on the subject of invoking blessings on Muḥammad before coming across this article; and as most of the points he wished to illustrate have already been dealt with by Goldziher in his usual masterly manner, some delay will be necessary before attempting to deal with the subject. For the present a translation of a collection of forty traditions is given. They are taken from the *Mustaṭraf* of Ibshihī,<sup>17</sup> and anthology of various subjects.

1. From Anas ibn Mālik,<sup>18</sup> he said, Allāh's apostle said, "The angels will invoke blessing on him who invokes blessing on me, and Allāh will bless him on whom the angels invoke blessing, and there will not remain anything in the heavens or the earth which will not invoke blessing on him whom Allāh blesses."

2. Allāh's apostle said, "If one invokes blessing on me once, Allāh will command his two guardian [angels] not to record a fault against him for three days."

3. Allāh's apostle said, "If one invokes blessing on me once, Allāh will create from what he said an angel with two wings, one in the east and one in the west, with his head and his neck under the Throne; and he will say, 'O Allāh, bless Thy servant as long as he invokes blessing on Thy prophet.'"

4. Allāh's apostle said, "If one invokes blessing on me once, Allāh will bless him for it 10 times; if one invokes blessing on me 10 times, Allāh will bless him for it 100 times; if one invokes blessing on me 100 times, Allāh will bless him for it 1000 times; and if one invokes blessing on me 1000 times, Allāh will not punish him with hell."

5. Allāh's apostle said, "If one invokes blessing on me once, Allāh will record for him ten good things and obliterate from him ten evil things and raise him ten degrees."

6. Allāh's apostle said, "Gabriel came to me one day and said, 'O Muḥammad, I have brought you good news such as I have not brought to anyone before you. It is that Allāh says to you, If one

<sup>17</sup> An Egyptian scholar, 790-c.850 (1388-c.1446 A. D.). His name is also spelled Ibshaihi and Abshihī. The *Mustaṭraf* has been translated into French by G. Rat (Paris-Toulon, vol. I, 1899, vol. II, 1902). There is no English translation. The present translation is taken from the edition of 1292 (1875), Vol. II, pp. 355-8.

<sup>18</sup> A servant of Muḥammad and a prolific, but not too trustworthy, narrator of traditions. He died between 91 and 93 (709-11 A. D.).

I have omitted the phrase, "Allāh be pleased with him", which occurs after the names of companions of the prophet. To save space I omit all phrases of this kind, e.g., "Allāh bless him and grant him peace", after Muḥammad's name, "Exalted is He", after Allāh's name, etc.

of your people invokes blessing on you three times, Allāh will forgive him, if he is standing, before he sits down; and if he is sitting, He will forgive him before he stands up.' Thereupon he fell down prostrating himself before Allāh and giving thanks."

7. Allāh's apostle said, "If one invokes blessing on me in the morning 10 times, the faults of 40 years will be obliterated from him."

8. Allāh's apostle said, "If one invokes blessing on me 100 times on Thursday night or Friday, Allāh will forgive him the sin of 80 years."

9. Allāh's apostle said, "If one invokes blessing on me 100 times on Thursday night or Friday, Allāh will accomplish for him 100 needs; and when he is being buried in his grave, Allāh will put in charge of him an angel who will give him good news, just as one of you visits his brother with a present."

10. Allāh's apostle said, "If one invokes blessing on me 100 times in a day, 100 needs will be accomplished for him on that day."

11. Allāh's apostle said, "The nearest of you to me in position is he who invokes most blessings on me" (cf. 20 and 39, where the wording is slightly different in the Arabic).

12. Allāh's apostle said, "If one invokes blessing on me 1000 times, he will have Paradise promised him before he dies."

13. Allāh's apostle said, "Gabriel came to me and said to me, 'O apostle of Allāh, no one will invoke blessing on you without 70,000 angels invoking blessing on him.'"

14. Allāh's apostle said, "Supplication after invocation of blessing on me will not be unanswered."

15. Allāh's apostle said, "Invocation of blessing on me is a light on the *Ṣirāt* <sup>19</sup>." And he said, "He who invokes blessing on me will not enter hell."

16. Allāh's apostle said, "If one makes his worship invocation of blessing on me, Allāh will accomplish for him what he needs in this world and the next."

17. Allāh's apostle said, "One who forgets to invoke blessing on me will miss the way to Paradise."

18. Allāh's apostle said, "Allāh has angels in the air in whose hands are papers of light, who record only invocations of blessing on me and on the people of my house."<sup>20</sup>

19. Allāh's apostle said, "Should a servant [of Allāh] on the Day of Resurrection bring the good deeds of the people of the world, <sup>21</sup> and invocation of blessing on me be not among them, they would be rejected and not received from him."

<sup>19</sup> The narrow bridge which believers must cross before entering Paradise.

<sup>20</sup> i.e., his relatives and descendants.

<sup>21</sup> i.e., as many as the good deeds of all other people put together.

20. Allāh's apostle said, "The nearest of men to me is he who invokes most blessings on me." (cf. 11).

21. Allāh's apostle said, "If one invokes blessing on me in a book, the angels will not cease to invoke blessings on him as long as my name is not obliterated from that book."

22. Allāh's apostle said, "Allāh has angels who wander in the earth bringing to me invocations of blessing from my people, and I ask forgiveness for them."

23. Allāh's apostle said, "If one invokes blessing on me, I shall be his intercessor on the Day of Resurrection, but I have nothing to do with him who does not invoke blessing on me."

24. Allāh's apostle said, "Command will be given for some people to go to Paradise, but they will miss the way." They said, "O apostle of Allāh, why is that?" He said, "They heard my name and did not invoke blessing on me."

25. Allāh's apostle said, "Command will be given for a man to go to hell, but I shall say, 'Put him back on the Scale.'<sup>22</sup> Then I shall place for him something like the tip of a finger along with me in his scale, viz., invocation of blessing on me, and it will weigh down his scale.<sup>23</sup> Then announcement will be made, 'So and so is fortunate.'"

26. Allāh's apostle said, "No company will gather in a place and omit to invoke blessing on me in it, without separating as people separate from a dead body without washing it."

27. Allāh's apostle said, "Allāh has put in charge of my grave an angel to whom He has given the names of all creatures, so no one will invoke blessing on me [between now and] the Day of Resurrection without his bringing me his name and saying, 'O apostle of Allāh, so and so, son of such and such a woman, has invoked blessing on you.'"

28. From Abū Bakr al Ṣiddīq<sup>24</sup>, that he said, "Invocation of blessing on the prophet is more effective for obliterating faults than water for the blackness on a writing-tablet."

29. Allāh's apostle said, "Allāh revealed to Moses, 'If you wish me to be nearer to you than your speech to your tongue and your spirit to your body, invoke frequent blessings on the *ummī*<sup>25</sup> prophet.'"

30. Allāh's apostle said, "Allāh commanded an angel to uproot a town with which He was angry, but that angel had pity on it and did not hasten to uproot it. So Allāh was angry with him and broke his wings. Then Gabriel came upon him and he complained

<sup>22</sup> It is commonly said that the actions of men will be weighed on the Day of Judgment, but the wording of this tradition suggests that people themselves are to be weighed. cf. Wensinck, *The Muslim Creed*, p. 168.

<sup>23</sup> Although he is a sinner deserving of hell, the fact that he has invoked blessing on Muḥammad will save him from it.

<sup>24</sup> The first Caliph.

<sup>25</sup> See note 9.

to him of his condition. He (i.e., Gabriel) asked Allāh about him and He ordered him to invoke blessing on the prophet. He did so, and Allāh forgave him and restored his wings to him by the blessing of invocation of blessing on the prophet."

31. From 'Ā'isha,<sup>26</sup> she said, "If one invokes blessing on Allāh's apostle 10 times, prays two *rak'as*<sup>27</sup> and makes supplication to Allāh, his prayer (*ṣalāt*) will be accepted, his need accomplished, and his supplication (*du'ā'*) accepted and not rejected."

32. From Zaid ibn Hārith,<sup>28</sup> he said, "I asked Allāh's apostle about invocation of blessing on him, and he said, 'Invoke blessing on me, be earnest in supplication and say, O Allāh, bless Muḥammad and Muḥammad's family.'" (cf. 18).

33. From Abū Huraira,<sup>29</sup> he said, "Allāh's apostle said, 'Invoke blessing on me, for your invocation of blessing on me is alms for you; and ask Allāh for the *wasīla*<sup>30</sup> for me.'" "

34. From Sahl ibn Sa'd al Sā'idī<sup>31</sup> that the prophet said, "There is no prayer (*ṣalāt*) for him who does not invoke blessing on his prophet" (i.e., he gets no credit for saying the prayers).

35. From Abū Huraira, he said, "Allāh's apostle said, 'A man in whose presence I am mentioned without his invoking blessing on me is abased.'" "

36. From Ibn 'Abbās,<sup>32</sup> he said, "Allāh's apostle said, 'He who says, "Allāh reward Muḥammad with good for us," and "Allāh reward our prophet Muḥammad with what he is worthy of," makes his recorders weary'" (i.e., the angels are made weary by writing down all the blessings he deserves for saying these words).

37. From Abū Huraira, he said, "Allāh's apostle said, 'Do not make your houses graves, and invoke blessing on me, for your invocation of blessing will reach me wherever you are.'" "

38. From Abū Huraira, he said, "Allāh's apostle said, 'No one will invoke blessing on me without Allāh restoring my spirit to me so that I may respond to him.'" "

39. Allāh's apostle said, "The nearest of you to me in position on the Day of Resurrection will be he who invokes most blessings on me." (cf. 11).

40. The sheikh Kamāl al Dīn al Damirī<sup>33</sup> quoted from *The Curing of the Hearts* by Ibn Sab'<sup>34</sup> that the prophet said, "If one hopes to meet Allāh when He is pleased with him, let him frequently

<sup>26</sup> Muḥammad's favorite wife.

<sup>27</sup> The prayer which is observed five times a day (*ṣalāt*) is divided into sections called *rak'as*. It is important to distinguish between *ṣalāt* and *du'ā'*.

<sup>28</sup> Muḥammad's adopted son.

<sup>29</sup> One of the most prolific traditionists. He died in 57 or 58 (676-8 A. D.).

<sup>30</sup> The highest position in Paradise.

<sup>31</sup> A Companion of the prophet. He died in 88 or 91 (between 708 and 710 A. D.).

<sup>32</sup> See note 6.

<sup>33</sup> An Egyptian savant best known by his great work *Hayāt al Hayawān*. He lived from 750 to 808 (1349-1405 A. D.).

<sup>34</sup> I have not been able to discover any information about this writer or the book quoted.

invoke blessing on me ; for he who invokes blessing on me every day 500 times will never be in need, his faults will be destroyed, his sins obliterated, his happiness will be lasting, his supplication answered, what he hopes for will be granted, he will be helped against his enemy, [will be helped] to the means of what is best, and will be one of those who associate with their prophet in Paradise." This is followed by a lengthy invocation of blessings on the prophet.

Needless to say, one must not credit Muḥammad with having said all the strange things mentioned above, as it is notorious that many traditions were manufactured by people of later generations. Indeed some of those quoted would suggest that Muḥammad was already dead, in spite of the fact that he is said to be the speaker (cf. 22, 27, 37, 38). Although imposing names are sometimes prefaced to traditions, these authorities probably never heard most of the traditions with which they are credited. But while one recognizes that all cannot be genuine, they at least present one with ideas held by all pious Moslems.

*Glasgow.*

JAMES ROBSON.

## SOCIAL LIFE AND THE WOMEN OF THE NEAR EAST

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[NOTE: Beirut, with which most of this article deals, is a sea coast town of about 165,000 inhabitants where missionaries and philanthropists of Christian countries have been working for a century and a half. It is about 50 per cent Moslem.]

It is a common supposition among English-speaking people that social service in Moslem countries is carried on through the instigation and the assistance of the foreign groups who are there in religious and social betterment work. To a certain extent this is true. To an even greater extent is it true that the inspiration *did* come from the outside. Any country—and all Moslem countries come under this category—whose people have been submissive, held under the iron heel of a dictator, and a religious one at that, is slow to respond to social responsibilities when that heel is removed. There is no independent precedent for them to follow; old fears are hard to up-root; years of suppression engender years of apathy. Had the change been gradual the result would have been of slow growth and *sure* growth. But the change came over night and women who for centuries had had no part in social life as the West knows it, who had been deliberately shut away from such opportunities, found themselves with a new liberty which they did not know how to use.

We are accustomed to divide our “three score years and ten” into four parts:—childhood, adolescence, “trial and error,” maturity. Syria is entering upon the “trial and error” stage in her independent social development, if one can call it “independent,” under the paternalism of the Mandate. With no national precedent except that established by foreigners; with no vision of the future not shadowed by the political power of another land, the period of “trial and error” promises to be long.

The struggle for national expression throughout history is never peaceful reading. National expression under a Mussolini or a Kemal Pasha is much more quickly achieved than that under the fatherly supervision of a mandate. In the former it is for the country *by* the country. In the latter it is bound to be the superimposing of a new culture upon one which has been the dominating force for thousands of years. It is "teaching your grandmother," as they say here. Grandmothers never like to be taught or dictated to; grandmothers assume that, because of their own experiences of "trial and error" they know what is good not only for them personally, but for the visiting youngsters whose interest in the country is sentimental and political, rather than social and national.

Broadly speaking, a generation has passed since Syria was liberated. The young people in her colleges today who are being trained for citizenship were, for the most part, not yet born. Those who are beginning to feel their social responsibilities were infants, children, young people with no sense of the seriousness and terrible scourge of the war or the oppression preceding it. Their inheritance is the apathy, or the fear, or the lack of initiative still discernible in the older generation, with the result that it is difficult for them to stick to an independent social program for the betterment of society, without the definite planning of such by foreigners versed in such matters who also supervise the carrying out of the plans. To a certain extent this is the fault of the foreigners, who go on the principle that it is much easier to do the thing yourself than to depend upon the experimenting of those who are not yet efficient enough to carry a thing to a successful conclusion. Impatience with growing pains is not uncommon in the social progress of any community or country.

This does not imply that no effort is being made by the women of Syria for the social betterment of their country and its people. Before the war the women of the native religious organizations had made a small beginning of independent effort toward improvement in social and educa-

tional matters. Nearly every such organization had a women's committee on benevolence. That effort was killed with the entrance of Turkey into the war—that is, *recognized effort*. How much was carried on surreptitiously will never be known, but the ease with which some of these things were assumed after the war is suggestive!

Since the war many new ventures have been started and are flourishing. When questioned about social work any Syrian woman interested in such activities will immediately refer you to the work of "Al-Ittihad Al-Nisa'i" (Women's Federation), which is, as the name implies, the association which unites all the women's organizations of Syria by means of delegates from each society who, together, constitute a governing body. It has done a great deal toward making the women of Syria conscious of their responsibilities and their opportunities. The effort of this Federation toward prison reform, to mention only one of its activities, is being recognized by the government. They are pleading for the separation of the young and petty offenders of the law from the old and hardened criminals. They are asking for gainful occupation for the women prisoners and for some sort of social life for them behind the walls. They are concerning themselves with the children of these women, their housing, social and physical care, and education, while the mothers are shut away from them. The Federation receives reports from, and sends encouragement to, the various clubs represented and has encouraged its members to branch out in their interests far beyond all pre-war dreams. A score of years ago no one would have prophesied that such a group would have, in public theaters, addresses to packed houses by prominent world-known women on such topics of international and national interest as "Outlawing War," "The League of Nations as a World Power," and "Woman Suffrage in non-Suffrage Lands."

There is also "Al-Nihda Al-Nisa'iyyah" (Women's Renaissance) which concerns itself primarily with the encouragement of national industries, such as silk culture from the mulberry tree, up through the various processes of

silkworm feeding, spinning, weaving, dyeing and marketing; embroideries in which they endeavor to bring back the beautiful old patterns and colors and methods of stitching; soap manufacture, urging the elimination of the synthetic in the product for the pure; rug making, and the purity of patterns and dyes.

*"Jam'i'at al-Sayyidat"* (Women's League), partly European in membership, encourages the literary life of the group but has many other interests. It has monthly meetings with lectures by well-informed local people on topics of general interest. This League has a Mothers' club similar to the Parent Teachers' Association in America. Still another group belonging to this League oversees and partly finances a maternity center in a poor section of the city.

*"Ighâthat-ul-Bâ'is"* (Poor's Help) is a society for helping the blind. As blindness is a common curse of the country this organization finds much to do, teaching the Braille system, basket weaving, and other self-helps to these limited people. A hospital for the blind is also maintained by this group.

The Y. W. C. A., though a foreign organization, has branches in many of the girls' schools run by native volunteer help. Their program of recreation and inspiration is too well known to discuss here, except to say that it is faithfully carried out by these volunteer workers.

*"Himayat-ul-Fatat"* (Young Girls' Protection) is what the name implies—fighting prostitution. It is an age-old problem which is prevalent all over the world. The national law that no unaccompanied, un-met young girl may land in the harbor from an incoming boat has police support, which is of aid to this society in closing one seepage into Syria. But the wide open frontier where only proper passport papers are necessary for entrance, together with the traffic carried on in the villages in the interior, makes work for this group of women.

Beirut has a particularly healthful climate. With the increase of health knowledge by the people, the devastating epidemics, formerly the result of ignorance and supersti-

tion, are becoming more and more rare. Hospitals are springing up in various parts of the city where free clinics minister to the poor. One such hospital administered by the Greek Orthodox community has a governing committee of both men and women but, as it usually is in the Western world, the burden falls heaviest on the women members. This is also true of the "*Zahr-ul-Bashik*" Sanitorium for the care of tubercular patients and cared for by a similar group.

There are a number of orphanages, one in particular which is supported by the Moslem community, with a joint committee of men and women to look after its interests. The men, whose business it is to attend to the financial end of it, have the easier time even in these bankrupt days. It is the women who have the harder task of keeping proper oversight of the physical and social well-being of their little charges and fitting them for service in the world when they are discharged from the orphanage. There is the tragic "crèche" where unwanted babies are brought almost at birth, the mothers relinquishing all claim on them. Of foreign origin, it is now almost entirely under the supervision of the women of the country. These children must not only be cared for in their helpless infancy but educated to fit into the social structure.

All Syria is aware of the great power of education in the development of citizenship. The schools that have been established since the war are too numerous to mention. Here again we find the women coming to the fore with great energy and vision. We find schools affiliated with religious groups and schools run independently by societies created for that purpose.

There are countless small undertakings still in their infancy, still struggling to find their way. One crying need is for the care and protection of children who roam the streets while their mothers work. An effort is being made by a group of women who are trying to establish, with very limited means, some sort of nursery for children of the pre-school age in one section of the city, hoping that

if it succeeds others may be organized in other quarters, where these little waifs may have shelter and a little oversight. Children of school age need the same sort of supervision, as education is not yet compulsory here.

Throughout the land, parents of the students of the American University of Beirut are becoming increasingly interested in two things which the University students have launched. One is the Village Welfare work and the other is the Night School. Mothers of women students of both the University and Junior College are willing that their daughters should take part in campaigns for the betterment of village life and last summer many of these young women went into the villages and, with their chaperones, lived, worked, taught, encouraged these lesser privileged women and children, side by side with the men students carrying out the same program for the male population. These young women had a taste of social responsibility and opportunity which they can never forget. It will bear fruit.

The night school is a purely voluntary movement carried on by volunteer teachers from among the men students for an hour every night in the week. This school is conducted in one of the University buildings and its pupils are basket-boys, boot-blacks, porters, messengers, even small shop-keepers in the vicinity. It is a success—such a success that there is a little restlessness on the part of the women. It would not surprise anyone if some such thing should be established for the same purpose by the socially conscious women for under-privileged girls also.

What is the conclusion of the whole matter? What are these women accomplishing or hoping to accomplish? Who can say? These are not societies, these are not efforts whose results are tabulated in cold statistics. They have their visible successes and their visible failures. Their leaders are encouraged and discouraged. The chief thing is that they keep on year after year, consciously or unconsciously hoping that "a little leaven leaveneth the whole lump."

*Beirut*

CORRESPONDENT FROM SYRIA.

## THE ARAB PHONETICIANS ON THE CONSONANTS AND VOWELS

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### I

(The following notes were written by the late Canon W. H. T. Gairdner for those of his Arabic language students who, having learnt from him the phonetics of Arabic for which he prepared a book (The Phonetics of Arabic, Oxford University Press), desired to enter a little more fully into the subject and to be able to discuss it with the sheikhs who were their teachers.)

The science of Arabic phonetics is as old as Arabic grammar, and one of the oldest and greatest of the Arabic grammarians, i.e., Sībawaihi (d. 793) in al-Kitab, analysed the Arabic sounds as meticulously as he analysed the language, though, it is true, the interest in this case was not so much a linguistic or phonetic as a religious one. The most convenient and rapid access to such researches is that afforded by the unique work of M. S. Howell<sup>1</sup> who has done for the old Arabic grammars what E. W. Lane did for the old Arabic dictionaries, namely, abstracted, synthetized and arranged the contents of them all. Both are indeed stupendous monuments of care and toil. The references given below to the various Arabic sources relate to the citations and extracts given in Howell's book.

The Arabs classified and grouped the consonants (*ḥurūf*, letters) in various ways, the most interesting of which are those which tell us how far they recognized the distinctions emphasized by modern phonetics, such as voiced and unvoiced sounds, stops and continuates, medials and tenues, etc. They notably anticipated modern phonetics in their classification of consonants as dental, palatal, velar, etc., and made the most exact observations as to the precise position of the tongue, palate etc., associated with the production of the several sounds.

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<sup>1</sup>A grammar of the classical Arabic language (Allahabad, 1883) Mortimer Sloper Howell.

## VOICED AND UNVOICED CONSONANTS

It has been assumed that we find this fundamental phonetic distinction recognised by the Arabs in the categories *majhūra*<sup>2</sup> and *mahmūsa*.<sup>3</sup> And to some extent this is the case, though we shall see reason to believe that these classes are not quite co-terminous. The *mujhara* or *majhūra* are *hamza* alif; g, q, j, y, ḍ, l, n, r, ṭ, d, z, ḍh, dh, b, m, w. The *mahmūsa* are; h, ḥ, kh, k, sh, s, ṣ, t, th, f.

Those who have regarded these categories as co-terminous with voiced and unvoiced consonants have, however, found three surprises, namely, the reckoning of ṭ, q, and *hamza* among the *majhūra*, though they are assuredly unvoiced sounds to-day. Some able phoneticians, starting from the above presupposition, have therefore somewhat rashly concluded that these three consonants were originally voiced. Thus Mattson in his admirable studies on the phonetics of the Beirut dialect, (which, however, contain many observations on the phonetics of Classical Arabic.) :—

“De là il ressort que les sons que nous désignons à présent par ṭ et q ont été à l’origine vocaliques, c. à d., des d et g. Que Hamza ait été vocalique, il y a là de quoi nous surprendre.”<sup>4</sup>

It seems clear, on the contrary, that ṭ never has been a d sound, and that we should be driven by this one fact to doubt the presupposition that *majhūra* and voiced are identical terms.

With regard to ṭ we find, it is true, that Ibn Ya‘īsh, the commentator of Zamakhshari’s *Mufaṣṣal* says:—<sup>5</sup>

“The z agrees with ṭ and d in *ijhār*” which does look as if he made ṭ the velarised correlative of d, and therefore a ḍ sound. But on the other hand we find Zamakhshari noting the frequent substitution of t for ṭ by foreigners.<sup>6</sup>

<sup>2</sup> Or *Hurūf el Ijhār*=letters of outspokenness.

<sup>3</sup> Or *Hurūf el Hams*=letters of whispering or soft speaking.

<sup>4</sup> “Etudes Phonétiques sur le Dialecte de Beyrouth”, par Emanuel Mattson. p. 10.

<sup>5</sup> Howell iv:ii., p. 1719.

<sup>6</sup> vol. cit., p. 1722.

Why did the Arabs not substitute *d* rather, if *ṭ* was really a *ḍ* sound?

But that it was in fact not so at all is shown conclusively by the following remark of "a grammarian"<sup>7</sup> " . . . the introduction of the covering i.e., *Iṭbāq*, into the *t* which then becomes *ṭ*, because *ṭ* is *t* with covering . . . Covering is the name for the raising of the broad part of the tongue to the palate which characterises the consonants *s*, *ḍ*, *t*, *dh*."

This remark serves to settle the question, for it fixes *ṭ* as a *ṭ* not as a *ḍ* sound, i.e., unvoiced. But why then was *ṭ* said to be outspoken, *majhūra*, and what does this term mean if it does not mean precisely voiced?

Looking more narrowly at the definition of the term given by the Arabs, one notes that their attention was not fixed upon what the *voice*, but upon what the *breath*, is doing in the production of *majhūra* sounds. "The *majhūra* (vocal)", says a grammarian<sup>8</sup>, "are those letters in which the current of breath is confined (*munḥabis*, imprisoned) because, being strong in themselves and strong in the stress laid upon them in their outlet (*makhraj*), they are uttered only with a strong, hard sound, and the breath is prevented from running on with them." It is to be noted that the word "voice" does not occur in this definition: the whole stress is laid on the action of the breath. And it is the same in the definition of the "whispered" sounds (*mahmūsa*) that follows. (The *mahmūsa* are all unchallengeably unvoiced sounds.) What the phoneticians were trying to express, then, was the fact that the unvoiced sounds were accompanied by more breath, whereby their lack of sonority, consequent on their being unvocal, was reinforced, while other sounds being strong enough to dispense with this reinforcement were called "outspoken." But there are more ways of reinforcing the feebleness of an unvoiced stop consonant than by increasing the breath stream that accompanies it, and *ṭ* is an instance in point. The Arabs of Arabia to this day pronounce *ṭ* with a pres-

<sup>7</sup> vol. cit., p. 1811.

<sup>8</sup> vol. cit., p. 1725.

sure (which might almost be described as a strike) considerably more violent than will be found in Al Azhar, where Egyptian elegance has, in this and other points, mitigated the rudeness of Arab energy. Yet the Arabs do not aspirate  $\text{ṭ}$ . It is in fact an unvoiced, unaspirated dental explosive, the explosion being made by an extra strong impact of the tongue unreinforced by any extra breath emission. Neither is the breath stream banked-up behind the point of contact and released with a rush after contact ("aspiration"), nor has it the usual extra breath volume of the whispered sounds as compared with their voiced correlatives. The extra strength of the impact of the tongue is independent of the breath stream. It is this strong impact that led the Arabs to call the sound "mujhar", though in modern phonetic phraseology it is a "mahmūs" or whispered sound. The latter term to the Arabs connoted: *with increased breath to compensate for the natural weakness of unvoiced sounds*, and therefore denoted nearly all the unvoiced sounds. The term *mujhara* simply meant "naturally audible", "audibly pronounced", and included the voiced and some unvoiced consonants.

*Qāf*. Equally difficult is it to believe that *qāf* was ever a *g* and not a *ḵ* sound. It is true that in Upper Egypt and elsewhere *qāf* is pronounced *g*, never *ḵ*, but if the Arabs never pronounced *qāf* as *g* is it likely that they would ever have pronounced it as *ḵ*? Curiously enough the difference between *qāf* and *kāf* is taken by the grammarians as typical of that between the *majhūra* and *mahmūsa* classes of consonants. Thus<sup>9</sup> "The two kinds are exemplified, the *majhūra* by "qaqaqa" and the *mahmūsa* by "kakaka" repeated and vowelled, for when you say "qaqaqa" you find the breath confined,<sup>10</sup> not perceiving any of it; whereas when you say "kakaka" you find the breath running on with the articulation of the *kāfs*, unconfined." Here once more we notice that nothing is said about *voice*: it is the action of the breath that engrosses all the attention; and we conclude that while *kāf* was, as it is today, aspirated, *qāf*

<sup>9</sup> vol. *cit.*, p. 1726.

<sup>10</sup> See the definition of *mujhara* above.

was strongly exploded but without aspiration and with little or no accompaniment of breath stream.<sup>11</sup> The outspokenness, *ijhār*, of *qāf* as of *ṭa*, consisted in its strongly articulated character, not in its being voiced.

*Hamza*. The presence of *hamza* among the *majhūra* is probably to be explained in the same way. It is physically impossible for the *hamza* to be voiced<sup>12</sup>, for the *hamza* is a glottal stop-consonant, and the glottis, when completely closed, is thereby disabled from producing voice. It would seem that the Arabs strongly exploded the *hamza* without aspirating it. In this way it would fall under the category of the "outspoken", not of the "whispered" sounds. (See note below).

#### STOP CONSONANTS AND CONTINUATIVES OR FRICATIVES

The Arabs were aware of this second fundamental division of the consonants, calling the former "*ḥurūf-esh-shidda*," i.e., tense consonants; and the latter, "*ḥurūf er-rakhāwa*," i. e., slack consonants. The terms refer to the reciprocal pressure of two parts of the articulating apparatus in making the stop-sounds, and the absence of that pressure in making the fricatives.

But they also recognised an intermediate class between the two, which seemed to them to combine certain characteristics of each:—

*Tense*: q, k, j, ṭ, d, t, b.

*Slack*: h, ḥ, kh, g, sh, z, th, dh, ḍh, f.

*Intermediate*: ʿ, r, l, m, n, w, y.

The only discovery that causes surprise in this classification is that the *ḍ* is grouped with the continuatives, not the stops, though the Azhar *ḍ* is today a *d* sound pure and simple. If *ḍ* was a continuative it must have been some sort

<sup>11</sup> In this respect it differed from the Azhar *qaf* of today.

<sup>12</sup> The point Mattsson evidently has in view in the hesitating sentence already quoted: " . . . que *hamza* ait été vocalique, il y a là de quoi nous surprendre."

NOTE. The articles *jahara* and *hamasa* in Lane's dictionary show that some of the old Arab dictionaries did define *majhūr* and *mahmūs* in the way that seems to us to be demonstrably incorrect, viz., voiced and unvoiced. But others give exactly the explanation suggested above, as the following makes clear: " . . . al-*ḥurūf al majhūra*, so called (according to some) because there is a *full stress* in the place where any one of them occurs, and the breath is prevented from passing with it until the stress is ended with the passage of the voice," (probably with the succeeding vowel). This "full stress" is precisely the explosion or the vigorous strike spoken of above.

of a *ḍh* sound. In that case how is it to be distinguished from the letter *ḍha* which also was a *ḍh* sound? That *ḍha* was *ḍh* and not, as commonly today, *z*, is certain. It is never classed with the "sibilants" (*hurūf eṣ-ṣafir*) i.e., *s*, *z*, and *ṣ*, but invariably with the interdental spirants, *ḍhāl* and *shīn*. It could not therefore have been *z*. This latter *z* sound was only recognised as a variant of *ṣad* when the latter closed a syllable and was followed by a voiced consonant, i.e., in *maṣdar*, pronounced *maṣar* instead of *maṣdar* (Zamakhshari and Ibn Ya'īsh).<sup>13</sup> But there is no hint that the sound was ever represented by the letter *ḍha* and we may conclude with confidence that this sound, so common as *ṭ* today, was unrecognised in those early days as having any connection whatever with that letter.

*Dhād*. If *ḍha* was voiced<sup>14</sup> interdental, velarized fricative (*ḍh*), what was *ḍhād*? It is to be noted that the latter, though classed apparently as a continuative, is never mentioned along with *ḍāl* and *ḍha*. It was formed, as we have seen, by the side of the tongue against the upper molars. The elaborate descriptions of its "outlet" leave no room for doubting that there was actual contact; why then class it among the *hurūf el-rakhāwa*? Probably because its "breath-glide" was modified into a "buzz-fricative", just as the breath-glide of "t" is modified into "s" in the German sound denoted by "z." In the case of *ḍhād* there was a heavy lateral strike immediately followed by a voiced breath-glide which transformed *ḍ* into *ḍh*. This account of it corresponds with the pronunciation of *ḍhād* in Eastern Arabia to-day, and explains why it is so often transliterated as *ḍh*, e. g., *Baiḍhāwi*.

As regards the consonants, (*c*, *l*, *r*, *m*, *n*, *w*, *j*.) classed as intermediate between "rigid" and "lax", the idea of the Arab phoneticians was that they resemble the latter because they can be prolonged, while from another viewpoint they resemble the tense consonants. What was this

<sup>13</sup> See vol. *cit.*, p. 1718.

<sup>14</sup> For we can hardly suppose it was a *th* sound, though we are informed by Zamakhshari and Ibn Ya'īsh that some strangers used to substitute "thé" for "ḍha."

viewpoint? The example which the commentator on the *Mufaṣṣal* gives to illustrate the whole class is ‘. “When you force yourself to prolong ‘,” he says, “you get a sort of ḥ.”<sup>15</sup> Following out this hint we see that with all this class the drawn-out sound appears imperfectly characteristic of the true sound of the consonants. It is only at the strong initial impulse that their true consonantal quality is brought out; and from this viewpoint they approximate to the “tense” consonants.

The description of ‘ as intermediate between stop and continuative—having a strongly marked initial impulse or quasi-strike and also being capable of prolongation—is happy on the face of it. Analysing the remaining six of this class we find that they consist of the four liquids, r, l, m, n, and the two semi-vowels w and y. With regard to the latter, the vowel-like character of this prolongation after the initial consonantal impulse is manifest; hence their inclusion in the intermediate class. With regard to the other four, a paragraph from a modern phonetician, written without any reference to the matter before us, will perhaps explain why the Arabs classed these consonants as intermediates, and will also illustrate to us anew the accuracy of these early phoneticians’ observations: “Some consonants are with so wide a passage as to be almost vowels and consequently almost inaudible when breathed. Such vowel-like consonants are the weak English r<sup>16</sup> and the nasals m, n.”

### THE STOP-CONSONANTS SUBDIVIDED

A notable point in connection with the stops is that within this group the Arabs distinguished the sub-groups, the first consisting of the *majhūra* of the group, and the second of the *mahmūsa* (b, j, d, ṭ, q, t, k.) The first five were called the *ḥurūf muqalqala*, “the strongly moved consonants”, because, when they close a syllable, their stop-sound is helped out by a passing vowel, (*arabica* “move-

<sup>15</sup> See *op. cit.* p. 1728.

<sup>16</sup> In prolonging r the Arabs seem to have dropped the trill, the resulting sound equalling the vowel-like “weak English r.”

ment", *ḥaraka*). It is impossible to say firmly and clearly any of the syllables: *ib*, *ij*, *id*, *it*, *iq*, without forming after the final consonant a light passing vowel.<sup>17</sup> The reason for this phenomenon must be sought in the explanation already given of the word *majhūra*. In as far as *majhūra* connoted the reinforcement of a stop-sound by voice, the giving of this passing vowel (to *b*, *j*, and *d*) was apparently to counteract the tendency seen in all languages, (cf., especially German) to deprive such sounds of their vocality by closing a syllable: e. g., German *Ring* (pronounced *Rink*), *absehen*, (*apsehen*), etc. In regard to *ṭ* and *q*, which we must believe were unvoiced sounds, it is easy to see that the strength of their strike (which is what we have assumed to be their *ijhār*) would itself sound like a half-vowel when they closed a syllable. The remark of Ibn Al Ḥājib<sup>18</sup> is consistent with both cases. He says that these five consonants, when closing a syllable, labor under a special weakness, namely, that they are stop-consonants on the one hand (and so come to an immediate end, being incapable of prolongation), and the *majhūra* on the other, (and so unaccompanied by a strong stream of breath). Their own sound therefore has to be helped out by a half-vowel.

#### HIGH-TONGUE CONSONANTS

The last point which must be noticed here is important because it leads on to the most fundamental of the considerations which meet us in studying the Arabic vowels. Seven consonants are classed as "high" (*musta'liya*), i. e., *ṣ*, *ḍ*, *ṭ*, *ḍh*, *q*, *x*, *g*, on the ground that the tongue is raised in enunciating them; the others being called "low" (*mustafila*). These seven, it will be at once observed, consist of the three back-tongue gutturals *kh*, *q*, and *g* and the four consonants *ṣ*, *ḍ*, *ṭ*, *ḍh*, which were sub-classified as "lidded"<sup>19</sup> (*muṭbaqa*), because the Arabs felt as if the whole tongue was raised towards the roof of the mouth,

<sup>17</sup> See vol. *cit.* p. 1733.

<sup>18</sup> Vol. *cit.* p. 1734.

<sup>19</sup> Vol. *cit.* p. 1729-1731.

filling it as a lid (*ṭabaq*) fits into a box. It is a near enough description of the feature that differentiates these four consonants from *sīn*, *dāl*, *té*, *dhāl* (or *zé*) respectively.<sup>19</sup> We have called it velarisation because the most prominent feature of the phenomenon is the raising of the *back* of the tongue towards the soft palate. But in addition to this, as we have seen, the blade of the tongue is tensed and spread, which involves a raising, and the middle part of the tongue, though lower than the back, is doubtless raised also.

The meticulous Arabs take care to point out, however, that this is strictly true only of *ṣ*, *ṭ*, and *ḏh*; for *dh* with its lateral strike has no true correlative among the low tongue consonants.

## II

### THE ARAB PHONETICIANS ON THE VOWELS

It is difficult, perhaps impossible, to identify with certainty and exactitude the vowels in use in the times of the old phoneticians. In the first place their treatment of the vowels is quite unsystematic; for, whereas the consonants have well defined sections to themselves, nearly all the information about vowels has to be gleaned from casual references scattered up and down the phonetic sections in the grammars. And in the second place they nowhere give that precise description of the positions of the tongue which alone could give us the guidance we need.

The following is an attempt to give a résumé of the hints which we get from the grammarians.

### DIFFERENCE BETWEEN VOWELS AND CONSONANTS

The unfortunate selection of the consonantal signs, *alif*, *ye*, and *waw*, to denote vowel-phenomena, often seems to cause a real confusion of thought, specially in the case of the *alif*, which is classified and discussed exactly as if it were a consonant. The following, however, by "one of the learned", suggests the fundamental difference between

consonants and vowels, though actually said only of the prolonging letters ā, ū, ī. "These letters are named soft, and letters of softness, because they come forth easily, without any trouble to the tongue; that being from the width of their outlets, because the sound, when the outlet is wide, becomes expanded, prolonged, and easy; and when the outlet is narrow, becomes compressed in it and hard."<sup>20</sup> The writer does not seem to see that precisely the same might have been said about the same vowel sounds unprolonged. These, not having symbols in the script, seem never to have been thought of in the same category as the long vowels, which had such symbols. In what follows we shall use the simple vowel symbols, a, i, u, even when the grammarians are talking exclusively of the letters of "softness and prolongation", taking no further account of the confusion of thought involved in the exclusion.

#### VOWEL DISTINCTIONS IN GENERAL

Sibawaihi observed that the "a" sound was the most open of the vowels.<sup>21</sup> "In 'u' you compress your lips<sup>22</sup> and in 'i' you raise your tongue towards the palate, whereas 'a' is not so, since in it you find the mouth and throat open, not resisting the sound of pressure or confinement; whereas in both i and u there is a definite operation of the articulating apparatus."<sup>23</sup> (In other words, the 'a' is the nearest to the rest position . . . . You prolong it without the aid of any vocal organ.)<sup>24</sup>

Again, "a" is the faintest of the letters and the most expansive in outlet; then "i", then "u".<sup>25</sup> In other words "a" is the most characteristic *vowel*, the other two come nearer to consonantal positions.

#### THE "U"-SOUND

The Arabic "u" was evidently a narrow, well-rounded one. The gathering of the lips is often remarked, but the

<sup>20</sup> Howell, page 1735.

<sup>21</sup> Hence the name *fath*=opening.

<sup>22</sup> Hence the name *ḍamm*=gathering.

<sup>23</sup> Howell, p. 1736.

<sup>24</sup> *Ibid.*

<sup>25</sup> *Ibid.*

Arabs do not seem to have had any "feel" for the fact that the back of the tongue is raised in making the sound.

### THE "I"-SOUND

A chance remark of Ibn As Sarrāj<sup>26</sup> gives an unexpected illumination here, viz: "The tongue sinks lower with the *kasra*, ĩ, (short i) than it does with the *ye*, long ī." In other words, ĩ was wider than ī, which latter was the narrow or extreme i. We have here, apparently, the same difference as that between English "bit" and "beat"; and we may reasonably assume that the same distinction held good in the u family, namely, that short ŭ was wider than ū, as in the difference between the English "foot" and "school."

### A VOWEL BETWEEN I AND U (ü)

This was called "ishmâm"; giving the flavor,<sup>27</sup> i. e., of a *ḍamm*, to an initial *kasr*, in consideration of an original *ḍamm*, e.g., in *qīl*, originally *qu-il*. The "u" flavor was given by a rounding of the lips. If the tongue was kept in the *kasr* position, and if these two positions of tongue and lips were maintained simultaneously, we have the interesting information that the old Arabs had a modified "y", as in "über" or French "lune". Thus *qīla* must have been pronounced "qy:la." That the two positions were maintained simultaneously (in one of the three ways of performing *ishmâm*) is explicitly stated by Ar-Raḍī ash-Shāḥibī<sup>28</sup> who describes this way as a "compressing the lips while pronouncing the 'fe', (e. g., the first syllable of *qīla*) so that its vowel is between the vowels of *ḍamm* and *kasr*, which is the well-known way used in reading the Qur'ân. The other two ways are not very clear from the descriptions of them,<sup>29</sup> but seem to point to a diphthong or to two consecutive vowels,<sup>30</sup> which, ordinarily, are impossible in Arabic. Thus *quila*, or *qūla*.

<sup>26</sup> See vol. cit., p. 745.

<sup>27</sup> Not to be confounded with the totally different "ishmâm" mentioned in *Mufaṣṣal*.

<sup>28</sup> Howell, 1479.

<sup>29</sup> Vol. cit., p. 1480.

<sup>30</sup> A complete vowel compounded of two vowels, separately, not indivisibly; a preceding portion of *ḍamm*, which is the smaller, being followed immediately by a portion of *kasr*, which is the larger, whence the "ye" becomes clear." see vol. cit. p. 1480.

## CONSECUTIVE VOWELS

These differ from diphthongs in this way, that in diphthongs there is only one voice impulse, while the tongue is moving through to the second position, whereas in consecutive vowels (i. e., Italian *io*, Eng. hilarious) there is a voice impulse to each vowel. While the *hamza*, or glottal-catch, ordinarily prevented the occurrence of such sequences in old Arabic, the weakening down of the *hamza* (*takhfīt*) to almost nothing must have produced something tantamount to consecutive vowels. This *hamza* was called the "hamza of between-between", (*al-hamzatu bainā-bain*),<sup>31</sup> and was said to be only possible in the middle, not at the beginning, of words. Thus the word which was properly "su'ila," and was also pronounced by some for euphony "suwila," seems to have been likewise given the intermediate pronunciation, which may have been "sūila."

## DIPHTHONGS

The "ai" and "au" sounds (in, e.g., *kai* and *law*) were not recognized as diphthongs, i.e., compound vowel sounds, by the Arabs, but as "a"-sounds (*fath*s) closed by "y" and "w" respectively. And, in fact, the Arabic diphthongs do reach the consonantal positions of "y" and "w." Hence the passing vowels of "i" and "u" in *kaiy* and *laww* were not noticed.

## THE "A"-SOUNDS

Of far more importance, however, than the above matters is the question of the "a" sound or sounds in old Arabic. The various modifications of the "a" sound by certain consonants are all-important and phonetically interesting today; and our first question, in approaching this part of the subject in the old grammars, is whether the same modifications, producing the same "a" sounds, were practised in those early times.

Much more is said about the *fath* and the *alif* than about the other vowels, yet the disappointing result of the

<sup>31</sup> For an account of it see *Mufaṣṣal*, p. 658; Howell, pp. 731 seq.

study of the subject is that no certain conclusions can be reached either as to what was the characteristic Arab "a" sound, or as to whether it underwent the phonetic modifications observed today. There *were* modifications, those called *alif al-imâla* and *alif at-tafkhîm*. A careful study of the subject shows that the laws governing the said *imâla* and *tafkhîm* were totally different from those regulating the use of modern "ā" and "â", which one fact, if nothing else, should make us cautious about making any precise identifications, as well as unwilling to use the term *imâla* for the long "a"-vowels of today.<sup>32</sup>

It *may* be that the characteristic Arabic "a" was nearer "ā" (cf. German *haben*) than "â" (cf. English "hat"), and the modern predominance of the latter is not unconnected with the old *imâla*, or some parallel phenomenon. But conclusive evidence is lacking. We nowhere find the accurate description of the tongue-positions which alone could warrant dogmatizing on this point. Certain is it that the precise modifications set up by *ṣ*, *ḍ*, *ṭ*, *ḍh*, *r*, *kh*, *g*, and *q*, which are the most important feature in chaste pronunciation today, are never hinted at by Arabic grammarians.

#### THE "A" OF IMÂLA. (DEFLECTION)

This word is defined as a deflecting of the *fath* in the direction of the *kasr*, and the *alif* in the direction of the "ye." What does this mean phonetically? It is true that this may mean a deflecting of *ā* towards *â*, i.e., to a low front position from a position further back. But is the low front position noticeably nearer the "i" position than that of "ā"? This seems very doubtful indeed.

In examining the complicated laws of *imâla*,<sup>33</sup> we note that one of its most important objects was to give a flavor of a lost "ye" to words like *bā'a*, i.e., *baya'* and *fatā* i. e., *fatay*. When discussing *ishmâm* we saw how real was the "flavoring" added by those who used it, for the lips

<sup>32</sup> The term *tafkhîm* is very commonly used in the Azhar today. A justification for this may perhaps be found in the possibility that the word may have long possessed two meanings.

<sup>33</sup> Grüvert has a monograph on the topic: *Die Imâla*, but the subject may be studied first-hand in Howell, IV. i. pp. 738-771.

actually came to the *ḍamm* position. This suggests that *imâla* is considerably more reminiscent of "ye" than the sound "â". Would *bâ'a* and *fatâ* have suggested "y"? It would seem to be more likely that the tongue went at least to the mid-front position, producing a sound like "e" in "met", "ê" in modern Syrian "tlête", or even "é" and "ē" in modern Arabic, *bētna*, *bēt*. The Lebanese actually change their "a" to "e". These sounds are considerably nearer the *kasr* position and would convey the desired *kasr* flavor.<sup>34</sup>

In any case, *imâla* was purely optional. "Everything pronounced with *imâla* may be sounded full because this is the original formation; since the original pronunciation of a letter is that its sound should not be blended with any other." Again, its use was confined to certain tribes; the *Hijâz* did not employ it. Further, the laws that regulated it were by no means co-incident with those that determine the occurrence of â, ä or à today.<sup>35</sup> All these facts make it very inadvisable to assume that the *alif* of *imâla* equals the modern "â."

It is true that we have a coincidence with modern phenomena in the fact that the eight letters ṣ, ḍ, ṭ, ḍh, kh, g, q, and r, were preventives of *imâla*, i.e., were never accompanied by a *fath* inclined towards the *kasr* position, and that these are practically the eight which are today accompanied by mid- or low-back "a"-sounds. But this brings our knowledge very little further forward, for we still do not know what "a"-sound was then demanded of these consonants, nor are we informed whether, or how, it differed from the "a"-sound which accompanied all the other consonants when the causes demanding *imâla* were absent. Thus it would be as unsafe to assume that these eight consonants took "a", (i.e., the "a" sound in French "pas") in those days, as that the *alif* in *imâla* was "â."

#### THE "A" OF TAFKHĪM, (DIGNIFYING)

This "a" was said to be "between *fath* and *ḍamm*" i. e., it had affinities with both the "a" and the "u" position.

<sup>34</sup> The vowel differed according as the tongue was nearer or further from the "i" position; cf. "Bi ḥasabi qurbi dhâlika 'lmaudî'i min al yâ'i takûmu shiddatu'l imâlâti wa bihasabi bu'dihî takûmu khifâtuha." Ibn Ya'ish.

<sup>35</sup> See note (a) at end of this article

It is further said to be the opposite of the "a" of *imâla*, for the forward position made the sound soft (*tarkhîm*) and fine (*tarqîq*), while the back positions made it dignified (*tafkhîm*) and robust (*taglîdh*). What was this sound phonetically? It may have been the low-back "â", but here again caution is necessary. It is to be noticed that this *alif* is said to occur in only a very limited number of cases, namely with a view to suggesting an original "wâw" in certain words where long "a" had in general use supplanted the "u" sound; e.g., in "*ṣalât*" originally "*ṣalâwâ*" and "*zakât*," originally "*zakâwâ*." The only other case where the word "*tafkhîm*," "*mufakkkham*," was properly used was that of the "dark" "l" (*lâm*),—with the back of the tongue raised,—peculiar to the word *Allah*, when preceded by *ḍamm* or *fath*. The use of the term to characterize all *faths* other than front ones (a, â, e, ê,) seems to be a later and looser use. Perhaps it is to be accounted for by the fact that the *fath* of *tafkhîm*, being the vowel "between *fath* and *ḍamm*" was always being cited as the opposite of the one "between *fath* and *kasr*," i.e., the "a" of *imâla*; and so the expression came to be extended to all "a-vowels" which were not deflected towards the front positions.<sup>36</sup> In the Azhar today, the expression is used for the "a" vowels accompanying the eight modifying consonants, i. e., other than "a", "â". The term is even extended to the consonants, whereas in the old grammarians the *lâm* is the only consonant said to be *mufakkkhama*. Today the eight modifying consonants are called *al-ḥurūf al-mufakkkhama*, (the remaining twenty being all *al-muraqqaqa*) and two grades of *tafkhîm* are recognized, exactly corresponding to the distinction noted above.<sup>37</sup>

NOTE A. (on *Imâla*). Without going into the complicated and now obsolete laws that regulated *imâla* it may be said that the *fath* was deflected owing to the presence or proximity of "ye", or *kasr* in certain specified cases, and that this deflection was prevented by the eight modifying letters.

<sup>36</sup> In this sense the word is used by Ibn Ya'îsh, the commentator of Zamakhshari's *Mufaṣṣal*, see p. 1252: "*attafkhîmu huwalaṣṭu walimâlatu fariyatun . . .*" also: "*yafuzu tafkhîmu kullî mamâlin wala yafuzu imâlatu kullî mufakkkhamîn.*"

<sup>37</sup> See Note (b) at end of this article.

The following examples suffice to show how complete is the want of correspondence between the modifications of *fath* then and now. (a) The following were *then* pronounced with *imâla*, but are *now* invariably "dignified" as we have seen: *ṭāb*, *khāf*, *bayāḍ*, *ishtarā*, *abṣārīhim*, *abrārihim*, *ḍārib*, *ḍarārim*, *ḡāfirin*, *baqārin*, *qudrāh*.

(b) The following were pronounced without *imâla*, though sounded with the front "a" sound today: *mât*, *baituhâ*, *'inabâ*, *tâba'*, *bâbuhu*, *sâkhin*, *kitâbu*, *mâlu*, *hâdhâ*, *kâfir*, *immâ*, *ilâ*.

In words like *manashiṭ* a curious change has taken place:—*then* the purists pronounced the second "a" as "ā", *manāshāt*; *now* all except the purists do so, for in the Azhar it tends to be "â", *manāshiṭ* (or a glide from "â" to "ā").

NOTE B. (on the extension of the word *tafkhīm* to the consonants). See for example a textbook on "*tajwīd*", commonly used in the Azhar today, named *Manâfil el'Irfân fī tajwīd al-Qur'ân*, pp. 8, 9: "the dignified consonants are the seven "high" ones collected in the expression—*khaṣ ḍafṭ qaṭ*.—, and these are *invariably* dignified, whether they are vowelled or in pause, and whether they come next to a low consonant or not. And the extremest in dignification (i. e., the most dignified) are the four "lidded" ones, (i. e., ṣ, ḍ, ṭ, ḍh,)." The text goes on to say that the other twenty are "fine", i. e., *al-muraqqaqa* except "r" and "l" in certain cases.

All this application of the term *tafkhīm* to consonants is quite foreign to the old grammarians. It will be noticed that in this passage nothing is said about "dignified vowels" nor of the effect of these consonants on the vowels. The consonants are in themselves *mufakhhama*, not *mufakhhima*. It is nevertheless far from being a mere coincidence that the four "extremest in dignification" are precisely our *strongly* modifying consonants, and the remainder just those whose influence is less strong.

Cairo

THE LATE W. H. TEMPLE GAIRDNER.

## “NOT FAR FROM THE KINGDOM OF GOD”

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The words were spoken to a friendly scribe who had *recited* on his own a phrase very anticipatory of the first clause of the *Kalimata al shahada*—“There is no deity except Allah.” The Gospel scene of the context of these words takes us right back into very primitive Semitic thinking about God. They occur in our earliest gospel; and the scene is the Temple area on the great day of questions. Some scholars prefer to regard the Lucan position as the more probable, but since, if this is the case, both he and Matthew omit the monotheistic opening of our Lord’s reply and also the latter part of the incident entirely, we naturally look to the second gospel for more originality.<sup>1</sup>

The discomfiture of Pharisees (plus Herodians) and Sadducees in turn, according to Mark, led on to a conversation between our Lord and “one of the scribes” over the great commandment of the law. It is a pleasing note that, at a time when the national leaders were doing their best to get rid of Him, one educated man at least was able to appreciate the Master’s attitude to some of the burning questions of the day, and, better still, to find himself appreciated in return. Mark stresses the genuine friendliness of the man, while Luke, if we may judge from 20:39, records that there were others like him.

There is an ascending scale of importance in these questions put to Jesus, and no doubt we have them in the gospel, because they gave the answer to the primary problems of early Christianity. First His own authority was called in question; then the political issue brought forward, followed by the eternal question of “What happens after death?” But His “resources” are by no means exhausted.

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<sup>1</sup> Mark 12:28-34; Matt. 22:34-40; Luke 10:25-28.

The Teacher has obviously thought out His position thoroughly, regarding the Government and theologically. He must then have ideas regarding the "chief end of man." So the scribe comes forward with his, "Which is the first commandment of all?" Jesus answers with the quoting of the "shema' ". "Hear, O Israel, Jehovah, our God, Jehovah is one." We have a clear echo of the "shema' ", which was daily on the lips of pious Jews, in the opening verse of the 112th sura, which starts "Say, God is one." But there is no more of the "shema' " in the sura; it goes its rather Moslem way. Jesus could never have quoted the rest of *Surat al Wihda*. But He can finish the quotation from Deuteronomy.<sup>2</sup> Matthew leaves out the monotheistic opening; perhaps there was less need for it, when the first gospel was written in Syria, than when Mark's had first seen the light in pagan Rome. Matthew instead concentrates on the command to love the Lord our God with all that is within us. And perhaps he makes up for his omission with the note that the whole law and the prophets depend on the keeping of the two great commandments. Just as Luke appends the story of the Good Samaritan, if the scenes are one and the same, so Matthew's main point is the love that is the bond of unity in human relationship in itself and towards God. In Mark it is rather God Himself who is the bond of unity. Nevertheless, Mark has the same insistence as Matthew on the position to be accorded to the two commandments. "Greater than these there is no other commandment." And then the scribe expresses his admiration, even as before he had felt it. "Of a truth, Teacher, thou hast well said." Said what? "That He is One." In the authorized version the word "God" has been substituted for the pronoun, a reading that goes back as far as Tatian. But the next phrase is really the more interesting one for the missionary to Moslems. The scribe continues, "And there is none other but He."<sup>3</sup> Here we have to all intents and purposes the first half of the *Kali-*

<sup>2</sup> Deut. 6:4, 5.

<sup>3</sup> Would it be worth while to make the present Arabic version harmonize with the Kalima?

*mata al shahada*. It may not be absolutely certain, but it looks very much as if this addition was made by the scribe, quoting words perhaps from Deuteronomy,<sup>4</sup> perhaps from Isaiah.<sup>5</sup> Our Lord seems to have quoted straight ahead from Deut. 6:4, and the implication is that the scribe was filling out the Teacher's quotation respecting the unity of God with another of his own. He did, apparently, the same sort of thing after requoting the two commandments of loving, with his own added paraphrase about moral attitudes to God and man surpassing eucharistic offerings and all other sacrifices.

It was no wonder that Isaiah and others used this great negative statement and turned it into something grander and more positive. "There is no God else beside Me." This form of the phrase is nearer to the Koranic "There is no deity but me," which comes three times. Deut. 4:35 has it in the third person. "There is no one else beside Him." Here we have something much nearer the more usual form in the Koran, where there are twenty-eight occasions when the phrase *La-ilaha-illa-Hūa* is used. The phrase on the lips of the scribe is perhaps, if not more original than the Deuteronomic, more usual. It is this form too, which is frequently heard on the streets on Jerusalem these days! The Jew with his intense preference for not mentioning the name of God if it could be avoided (compare the phrase *ism-al-jalālah*, often used instead of Allah) was able to refer, as the text in Deuteronomy shows, to God and only use personal pronouns. "There is none (else) beside Him." Curiously enough the Latin Codex Rheidigerinus at Breslau (one of a very small company of Latin MSS. of the seventh century, i.e., *postislamic*) reads "*Deus*," and this brings the remark of the scribe into line with the more developed formula of the Moslem Creed, *Non est praeter Deum. La-ilaha-illa-allah*. This occurs but twice in the Koran; against thirty-two times with the disjunctive pronouns, thrice *ana*, once *anta* and the rest *hua*.

<sup>4</sup> Deut. 4:35.

<sup>5</sup> Isa. 45:21.

Coming back to the Gospel scene, it does seem that the scribe was not only appraising the answer of Jesus, but also offering a commentary of his own, in the attempt to say the same thing as Jesus, but in somewhat different wording. If love to God and one's neighbor, according to his second argument, were the great commandments, then obviously they were superior to all and any ritual requirement. Similarly, if God was one, then it would follow "as the night the day" that there was none but He. Was the scribe using a sort of "tag" that was on his lips at all times? Perhaps he had been brought up to say the words, which had become so much a part of himself, that they sprang unbidden to his lips. The doctrine of the divine unity had, after all, burned itself deep into the thought of the Semites. St. Paul echoes it in Galatians with his "A mediator is not of one; but God is One!"<sup>6</sup> And there is the still stranger verse in the Epistle of James:—"Thou believest that God is one; thou doest well; the devils also believe and shudder."<sup>7</sup>

Of practically contemporary Judaism, Professor George Foot Moore writes: "Monotheism also, the corner stone of Judaism, remains as in the Bible, the religious doctrine, that *there is one God and no other*, or, if it must be expressed abstractly, the doctrine of the *soleness* of God."<sup>8</sup>

Into the early centuries A.D. came both Christianity and Judaism, to make known in the midst of polytheism the doctrine of the divine unity. Mohammed at first was confronted with a problem in some respects similar. There may have been this difference: that whereas from the outset Christianity and Judaism faced fairly wholesale idolatry as the "universal concomitant" of polytheism, Mohammed's position in Mecca was more like the temporary phase which engaged St. Paul's attention in Corinth; for Mohammed contended that for the Meccans and himself only Allah counted as real deity. Perhaps this may have been a reason why the word *ilah* seems to be more necessary to the Mohammedan formula of monotheism than a similar word

<sup>6</sup> Gal. 3:20.

<sup>7</sup> James 2:19.

<sup>8</sup> "Judaism", Vol. I., p. 360.

in the Hebrew one, which could "get on" with the pronouns only. Judaism and Christianity had early gone through the same phase which Islam encountered perhaps all through Mohammed's lifetime. But is there not a more serious problem arising? Moses had claimed, and rightly, that there were no gods before Jahveh. St. Paul in Corinth faced the question of lords many and gods many.<sup>9</sup> Yet when his turn came it would seem that Mohammed got no vital, vigorous lasting help from either of Islam's two Semitic predecessors along this line. We may know the reason why; but still the fact remains. And is not the same phenomenon true in the case of Judaism with Christianity in the two first centuries? Both faced the same problem of dealing with polytheism, yet were unable to utilize the other's strong position. Again we may know part of the reason why; but still the fact too remains. Is it partly because we have not always had in the church the insight of the Master to discern those who are "not far from the Kingdom of God?"

This brings us back to the scribe again, and the day of the questions of which his was the last. One at any rate of these questions, if not more, was a burning question in Rome, where in all likelihood the second Gospel was first published. Jesus' answer about rendering to Caesar the things that were Caesar's and to God the things that were God's left no doubt as to what should be the Christian attitude in Rome to the state. This in itself would naturally next bring up the whole Christian view of God and man's attitude to Him.

And so it is that we have next this story of the interested scribe, who was able to grasp our Lord's contention that the moral law was superior to ritual obligations as a fundamental principle of the Kingdom of God; and that this in turn rested on the conviction that God was ONE always, everywhere and for everyone. These are the characteristics of a really great commandment. The commentators say that the Rabbis claimed there were six hundred

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<sup>9</sup> I Cor. 8:5.

precepts of the law, and there was considerable discussion as to which were "weighty" and "light."<sup>10</sup> But for Jesus the "unity of duty" was like the unity of God. The Scribe appreciates the point; and the encomium of the Master echoes down the ages: "Thou art not far from the Kingdom of God." When the story ends as it does we cannot help wondering why it does not have a similar end in Matthew. Perhaps because the woes to the Pharisees and the much larger group of warnings to the people concerning them follow so quickly.

In the case of the "rich young ruler," whose question had been connected with personal effort, we know that what retarded his entrance into life was, not his wealth, but what he didn't do with it. Here, however, it was something else; presumably intellectualism. But Jesus saw the points in the scribe's favor; and He did not tell him that he had better go and do something. What he needed was some more hard thinking about his own next steps, which seemed to be in the right direction. If he took those steps some time later and entered the Kingdom of God, it may well be that he was himself the ultimate authority for the whole incident. Our Lord appreciated not only his sincerity but his intellectual position. There was no advice of any kind; just the spontaneous "Thou are not far from the Kingdom of God." How many more were there like him?

The important point, surely, is that he was not far from the Kingdom of God, *as Jesus Himself viewed the Kingdom*. What about our problem as we face Islam? Christianity has done this for thirteen and a half centuries without convincing Islam that for Christians God is One, and there is none other but He. Sometimes we hear it said that Moslems, Jews and Christians all believe in the same God; and that consequently where we differ is in the second part of the Kalima only. The consequence is admittedly true. We must therefore ask what our reason is for believing in the unity of God. The answer in Islam would seem to be, in a single word, that it is sin not to; with *shirk* having deep roots in Semitic thinking before Islam, both inside and out-

<sup>10</sup> See, e.g., Plummer: *Lex. Grk. Test.*

side the Arabian peninsula. Perhaps an answer of Judaism is that it is a matter of revelation and the question is settled. And the Archbishop of York has pointed out in a recent number of *THE MOSLEM WORLD*<sup>11</sup> that "Unitarianism does not necessarily connote transcendentalism, while Barthian transcendentalism is strongly Trinitarian." What we need accordingly is to find out what our Lord really meant by saying this scribe was not far from the Kingdom of God, and then what really was his next step onwards.

If there are Unitarians today like the scribe, of whom we might say "not far from the Kingdom," are there not Moslems too? For would not Ghazali and others before and since his time inside Islam have been ready to identify themselves with the statement of the scribe, and therefore with what Jesus said? If we are prepared to say that, then we cannot but discover the reason of the "not-farness." Christianity has failed with both the other Semitic religions, despite her conviction of the oneness of God. Islam has gone on to a transcendence remote and unrelieved; and yet even if many Moslems would today reckon that the scribe was right in following the Teacher in His belief that whole-hearted, whole-souled love to God was the outcome of the conviction of His unity—yet love to God does not seem to connote to them divine Fatherhood, as Jesus would have us understand it.

The difficulty, then, is still the Person of Christ Himself. There is one great difference between what Christianity faces today in the presentation of its truth to Islam and what confronted the early Church. People in the Mediterranean world of those far-off days had the Gospel of "God-in-Christ" preached to them before they had any stereotyped ideas of the contents of the Gospels. In other words the preaching of the *Jesus-worship* preceded the teaching of the *Jesus-ethic*. The first so gripped them that they demanded the second, and they got it bit by bit; so Mark came and then Luke and Matthew. People saw Jesus as other men and women had seen Him with all the flush of first experiences—as men and women still see Him

<sup>11</sup> January, 1935.

today, in the heathen and modern pagan worlds, with no Jewish or Moslem inheritance and see God in Him too. He that hath seen Him hath seen the Father; He that hath seen Him hath seen the Spirit. And is there really any point after 1,600 years, in the attempt to explain the Christian doctrine of God to Islam in Nicene terms? Can Islam ever understand the Greek idea of "begotten not made," "begotten of the Father before all worlds?"\* The Baduin Israelites were in and out of Palestine for 1,500 years before they learned the Fatherhood of God was true. But it was true; and Islam will find it so, if only we can make it plain, especially to those who are not far from the Kingdom of God. And what if Jesus really thought in terms of the Kingdom of God very much as the first Christians thought of *Him*? In the last analysis the Kingdom of God is Jesus.<sup>12</sup> Philip preached "the Kingdom of God" in Samaria. On the desert road he preached unto him (the eunuch) "Jesus." There is comparatively little preaching of the Kingdom as such in the Acts; there is plenty of the preaching of Jesus.<sup>13</sup> Is there something worth thinking about here once more for Islam's sake and Christianity's? If we are seriously concerned for the preservation of the doctrine of the Trinity inside Christianity, not necessarily because it is Nicene, but because, as Professor Gwatkin has taught us, it vindicates the social element in human nature by planting it firmly inside the divine—if we are serious about that we ought to be ten times as serious about getting Islam to understand what we mean by the Kingdom of God or just seeing Jesus Christ as He really was; for if some of them are not far from the Kingdom, it may mean that they are not really far from Him, not as far at all events as they and we sometimes think they are.

*Jerusalem, Palestine*

ERIC F. F. BISHOP.

\* [The above paragraph is apt to be misunderstood. There is a real distinction between the Unitarians of Christ's day and the sincere Moslem of ours. Even Ghazali, although he was not far from the kingdom of God, failed to understand the mission and the message of Jesus Christ. Our own conviction is that the disciples preached the *Jesus-service*, by surrender to Him, and the realization of what He had done for them led them to the realization of His Person as Divine, and ultimately to the formulation of the Doctrine of the Trinity. If there is to be a choice of emphases, it should not be in the terms of the Nicene Creed, nor even what Jesus *was*, but rather *what He did once for all on the cross*, and does as Saviour from sin today.—Ed.]

<sup>12</sup> See "Jesus and the Kingdom of God", by R. Newton Kew in the *Expository Times*, February, 1935.

<sup>13</sup> e.g., Acts 4:12; 13:23f. *et passim*.

# THE DISCUSSION OF A CHRISTIAN AND A SARACEN

By JOHN OF DAMASCUS

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(Translated from the Latin and the Greek texts of J. P. Migne,<sup>1</sup>  
*Patrologia Graeca*, vol. 94, 1864, cols. 1885-1898.)

If you are asked by a Saracen: "What do you call Christ?," say to him, "The Word<sup>2</sup> of God;" nor think that you say amiss, for He is called in Scripture, the Word, and the Arm of God, and the Power of God, and many such things. Moreover do you in turn ask him, "What is Christ called by your Scripture?" Then he too will be eager to ask you another question, seeking thus to escape you. But by no means do you reply to him until indeed he has answered that which you will have asked of him. For necessity will compel him to answer you by saying, "By my Scripture he is called the Spirit and the Word of God." Then again ask him, "By your Scripture is the word said to be created or uncreated?" If he will say, "Uncreated," say to him, "Behold, you agree with me. For everything not created, but (existing) uncreated, is God." If, however, he will have said that the Word and the Spirit is created, then inquire, "Who created the Word of God and the Spirit?" For if compelled by necessity he will reply, "God Himself created (the Word and the Spirit)," then do you again say, "Therefore before God created the Spirit and the Word, He had neither Spirit nor Word."<sup>3</sup> When he hears this, he will flee from you since he has no answer.

But if indeed *you* are asked by a Saracen, "Are the Words<sup>4</sup> of God created or uncreated?," for the Saracens set these problems before us, desiring to show more forcibly

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<sup>1</sup> The Greek text for the opening part is fragmentary. This section is thus translated from the Latin text.

<sup>2</sup> Latin—*Verbum*; Greek—*λόγος*.

<sup>3</sup> The Greek *πνεῦμα* and *λόγος* have also the force of "life" and "reason". Thus, God originally would have been inanimate and unreasoning,—blind force.

<sup>4</sup> Latin, *verba*; Greek—*λόγια*, "sayings".

that the Word of God is created, which He is not; and if you say "Created," he will say to you, "Behold, you say the Word of God is created." If however you say, "Uncreated," straightway he will reply to you; "Behold, all the words <sup>5</sup> of God are created. But they are not gods. And behold you acknowledge that Christ, since He is Word <sup>6</sup> of God, is not God;" wherefore say, neither created nor uncreated. But thus reply to him: "I acknowledge only one Word <sup>7</sup> of God Who is uncreated. But I do not call all Scripture λόγια, that is 'words' of God; but ῥήματα, that is 'formal words' <sup>8</sup> of God." And the Saracen (will say), "How then does David say, 'The words <sup>9</sup> of the Lord, pure words?'" Say to him, "Because he spoke figuratively <sup>10</sup>, and not literally <sup>11</sup>, that is not with the normal and established significance of the words." And the Saracen will say: "What is figurative interpretation and what is literal interpretation?" <sup>12</sup> Reply: "Literalness refers to the established and fixed meaning of a thing. Figurative interpretation, however, involves a secondary <sup>13</sup> meaning." And the Saracen (will say), "Does this link the prophet with his own characteristic mode of speaking?" Say to him, "It was the custom of the prophets to speak figuratively, such as this: 'The sea saw and fled.' Behold, the sea has not eyes, nor is it a living thing. And again in the same way the prophet addresses it as if it were alive, 'What is it to you, O sea, that you have fled?'; and so forth. And again (here is) an illustration of our position. For God said to Cain, 'Cursed art thou from the earth which hath opened its mouth to receive the blood of thy brother from thy hand.' See, there he has said 'mouth' figuratively. And, 'My sword shall devour flesh.' For a sword cuts, it does not swallow down." And thus ῥήματα, that is, formal words, that which is able to be spoken and (for-

<sup>5</sup> Latin, *eloquia*; Greek,—λόγια.

<sup>6</sup> Latin, *Verbum*. Note change in term from 5.

<sup>7</sup> Latin, *Verbum*; Greek, λόγος.

<sup>8</sup> The Greek λόγος does not represent a formal word or term alone, which is ῥήμα; but refers to the mental concept or idea which, expressed or unexpressed, is a λόγος.

<sup>9</sup> Latin, *eloquia*; but the parallel Greek term is λόγια. That is, David would seem to contradict the statement just made by the Christian.

<sup>10</sup> Latin, *tropologice*, a transliteration of the Greek term.

<sup>11</sup> And so also, Latin, *cyriologice*.

<sup>12</sup> The Latin is, "Quid est tropologia et cyriologia?"

<sup>13</sup> Latin, *infirmia*.

mally) expressed, he has called *λόγια*, that is concepts<sup>14</sup>, that is a meaning conceived inwardly in the mind or formed by thought<sup>15</sup>; but, as has been said, (the formal words or terms are) *ρήματα*.

If the Saracen should say to you, "How did God come down into the womb of a woman?," speak thus to him; "Let us use your Scripture and my Scripture. Your Scripture says that God first cleansed his Mary above all flesh of woman, and the Spirit and the Word of God descended upon her. And my Gospel says, 'The Holy Spirit shall come upon you and the power of the Most High shall overshadow you.' See, there is one voice and one mind in each saying. But perceive this, however, that according to our interpretation<sup>16</sup> the Scriptures speak of the descent and ascent figuratively, not literally. For He (God) is spoken of as descending and ascending literally [*κυριολογικῶς*]<sup>17</sup> according to the philosophers. However, God Who holds all things is (Himself) held by nothing. For a certain one of the prophets has said: 'Who measured the sea with his hand, and the heaven with (the) span (of his palm), and the earth by a handful?' And well (is it said). For all the seas are but cradled<sup>18</sup> in the hand of God; and His palm (measures) all the heaven; and all the earth (is but) a handful. How therefore can it be that He Who holds all things in his own hand, descends and ascends?"

And if you should be asked by a Saracen, "If God was Christ, how did He eat, and drink, and sleep, and (how) was he crucified and (how) did he die, and such things?" say to him, "Because the eternal Word of God created all things, even as my Scripture and yours testify, He created from the body of the holy virgin a man, complete, and living, and intelligent; that one ate, drank and slept; (He was) indeed the Word, that is the Word of God; but the Word of God did not eat, drink, or sleep; nor was He crucified,

<sup>14</sup> Latin, *verba*; but here used with *λόγια* in reference to the inner meaning behind the expressed word. The formal term (*ῥήμα*) must be distinguished from the spiritual reality which, in figurative use, it may represent. The formal words of Scripture (*ῥήματα*) are created; but the spiritual reality of Christ, figuratively called "the Word" (*λόγος*) may be uncreated.

<sup>15</sup> Latin, *ratione*.

<sup>16</sup> Latin, *proprietaem*, "proper signification".

<sup>17</sup> The Latin would be *cyriologicæ*.

<sup>18</sup> Latin, *simplex comprehensio manus Dei*.

nor did He die; but the flesh which He assumed from the Holy Virgin, that (flesh) was crucified. For you know that Christ was two-fold [in nature], but one in person <sup>19</sup>. For it is not said, 'The Word of God is eternal and after the assumption of the flesh is *anypostaticum*' <sup>20</sup>, that is, He is not (divinely personal nor of divine) nature <sup>21</sup>. For a fourth person is not placed alongside the Trinity after the inexpressible union with the flesh."

And if the Saracen should ask you, "He Whom you call God, did He die?", do you reply: "He did not die;" relying confidently on the proof of Scripture. For Scripture speaks concerning this. For natural death came against the memory of men, mastering it, that is, subduing all things even as in us. But the first man, in the state of perfection, slept <sup>22</sup>, and was deprived of a rib.

And the Saracen (says): "Behold, I am wounded in some part of my flesh, and the pierced flesh forms a wound and in the wound a worm is made: who therefore formed it?" Say to him, as we have said before, that after the first week of the creation of the world, we do not find anything whatsoever, either a man forming (anything), or (anything) <sup>23</sup> that has been formed; but by command of God which He commanded in the first week, He finished (all) that which is made. However, after the transgression the earth was condemned to bring forth thorns and thistles. As our body also was condemned at that time, even until this day it produces lice and worms."

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*Saracen.* <sup>24</sup> What do you say is the cause of good and of evil?

*Christian.* Of all the good [we say the cause] is God, but (God) is not the cause of evil.

S. And what do you say is the cause of evil?

C. This is from our own rashness and from the cunning of the devil.

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<sup>19</sup> Latin, *hypostasis*, the word used of the Persons of the Trinity.

<sup>20</sup> Impersonal, transliterated from the Greek ἀνυποστατικόν; not hypostatical or personal in reference to the hypostases or Persons of the Trinity.

<sup>21</sup> This is what is *not* said. The meaning seems to be that the incarnation did not destroy the divine person or nature of the second Person of the Trinity. Or, the force may be that Christ was a true Being, i. e., Christ had a true Person and true natures (human and divine as stated in the preceding sentence); but this does not mean the Person of Christ's Being is distinct from the second Person of the Trinity. See the next sentence.

<sup>22</sup> i. e., did not die, as perfect man?

<sup>23</sup> Or, a man that has been formed.

<sup>24</sup> From this point the translation is based on the Greek text.

S. How is this so? <sup>25</sup>

C. Because of free will.

S. What then? Have you free will, and are you able to do whatever you wish?

C. I have been formed by God with free will. <sup>26</sup>

S. [Why so?]

C. (That) when I do good, I fear not the law, but rather I am rewarded and granted mercy by God. In like manner also, the devil . . . <sup>27</sup> and he sinned and God thrust him forth from his estate. But perhaps you will reply to us, [saying thus,] what sort of things are good and bad?

S. Behold the sun and the moon and the stars are good; make (good and evil) one from these. <sup>28</sup>

C. [Not for the sake of (attaining) this (conclusion)] do I speak to you <sup>29</sup>; because (on my own responsibility) as a man <sup>30</sup> I do good and evil; good (for example) in praising God <sup>31</sup>, in prayer, in deeds of mercy, and in such things; and evil, in fornication and theft. But if you say that good and evil are a consequence of [the commandment] of God, then according to you God will be found unrighteous, which He is not. For since, as you say, God commands the fornicator to commit fornication, and the thief to steal and the murderer to kill, they are worthy of honor; for they have done the will of God. And your lawgivers also will be found false; for they command that the fornicator and the thief be beaten, and the murderer be put to death, though (according to your point of view) they do the will of God.

S. Who forms the unborn child in the womb of the mother? <sup>32</sup> (This he asks) desiring to show that God is the cause of evil. <sup>33</sup> Behold, God is (made) a partner with the fornicator and the adulterer.

C. We in no wise find the Scripture saying that after the first week [of world-creation] God formed or created anything. [And if you are doubtful about this, point out anything whatsoever which has been fashioned or created by God after the first week (of creation); but it is not possible to do this. <sup>34</sup>] For all the visible creation <sup>35</sup> was made in the first week. For God made man in the first

<sup>25</sup> Lit., because of what?

<sup>26</sup> Man has free will that he may be rewarded for the good and punished for the evil which he does. Cf. the fuller Latin text.

<sup>27</sup> The Latin text supplies: "deceived the first man through free will, and he sinned." The Greek text is broken and the Latin would indicate that "the one thrust forth" is man.

<sup>28</sup> Lit., "make one from these". That is, make good and evil alike arise from the nature of creation. Or perhaps the meaning is, in the realm of nature all is good; there is no evil in nature and apparent evil there is good.

<sup>29</sup> Or, if we follow the second interpretation in the above foot-note, the meaning might be, "not for the sake of discussing whether evil is inherent in nature (sun, moon and stars) do I talk to you." The Christian wishes to discuss evil in the realm of man and personality.

<sup>30</sup> i.e., as one created with the capacity and responsibility of moral choice and action.

<sup>31</sup> Lit., "in respect to" or "by" praise of God.

<sup>32</sup> The Greek forms are plural.

<sup>33</sup> The Greek text is broken. The Latin supplies: "For if you reply, saying, 'God forms the unborn child in the womb of the mother', the Saracen will say to you."

<sup>34</sup> Lit., this is not possible to be pointed out.

<sup>35</sup> Lit., visible created things.

week and commanded him to beget and to be begotten, saying, "Be fruitful and multiply and replenish the earth." And because man had life within himself, having seed with life within itself, he made seed to develop in his own life. So that man beget [man] even as the divine Scripture says: "Adam beget Seth, and Seth beget Enos, and Enos beget Cainan, and Cainan beget Malaleel," and so forth. And it does not say, "God fashioned Seth, or Enos, or any other." [And from that time until now we know that men have been begotten and have begotten; and so by the favor of God the world has continued, since from the beginning<sup>36</sup> all grass produces and is produced; for God said;] "Let the earth bring forth herbs of grass;" and by command of God [each tree brought forth; and so likewise both herb and plant had from itself seed and power (of life); and (the) seed of every plant and herb, having life within itself,] falling on the earth [of itself] or sown by another, again brought forth; not fashioned<sup>37</sup> by any one, but responding to the commandment<sup>38</sup> of God. And behold I, as indeed I said at the start, since I am of free will, whether I sow, whether<sup>39</sup> unto my own wife or unto one belonging to another, I use<sup>40</sup> my own free will, and she brings forth and it comes to pass in response to the first command of God; not that even now God fashions each day and (creatively) works; since in the first week God made the heaven and the earth, and all the world in six days, and on the seventh day ceased from all his (creative) works which He had begun to do; even as my Scripture bears testimony.

S. How then does God say to Jeremiah, "Before I formed thee in the belly I knew thee, and from the womb I sanctified thee?" [Thus certainly<sup>41</sup> God formed him in the womb.]

C. Adam, having in his loins life and the power of generating seed, beget Seth, even as I said; and Seth, Enos, and each man, holding in his loins his son, (beget him); and the son (in turn) beget, until the present. But in respect to the (statement), "From the womb I sanctified thee," [have in mind her<sup>42</sup> who truly beget children of God according to the testimony of the holy Gospel.]

S. Do you say those who do the will of God are good or evil?

[C. Do you wish to say that Christ suffered against his will? And if I say to you (that those who do the will of God are) good, you will say to me, "Come then, accept indeed the Jews as those who did the will of your God."]

S. Indeed I was intending to say this to you.

<sup>36</sup> Lit., from then.

<sup>37</sup> i.e., created.

<sup>38</sup> i.e., the original commandment of God.

<sup>39</sup> Lit., even if.

<sup>40</sup> Lit., using my own free will, she brings forth.

<sup>41</sup> Greek, *πάντως* "wholly".

<sup>42</sup> Could this be a reference to the Church? The Christian refers the prophecy of Jeremiah to spiritual birth, not to physical.

C. What] do you say is the will of God? I say it is forbearance and long suffering. . . . When God said, "Thou shalt not steal, thou shalt not commit fornication, thou shalt not kill," did He will that we should steal, or commit fornication, or kill?

S. No; for if He (so) willed, [he did not say this.

C. Glory to God that you have confessed.] For see, you have agreed with me in this, and that God does not will that we should steal, or commit fornication, or murder. And if now, rising up, I steal, or commit fornication, or kill, what do you say in regard to it? (Does the situation reveal) God's will or God's forbearance and longsuffering?

S. Which according to you is greater, the one who sanctifies or the one who is sanctified?<sup>43</sup>

C. When you come with your slave to the bath, when you are bathed and cleansed by him, who do you say is greater?<sup>44</sup> That pitiable slave, bought with silver, or yourself who have been cleansed by him [being also thus his master?]

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From the controversies with the Saracens of one<sup>45</sup> (Theodore, surnamed Abucari, bishop of Cari) using<sup>46</sup> the language of John of Damascus.

*Saracen.* Tell me, O Bishop; was not the world full of idols before Moses proclaimed Judaism?

*Theodore.* Certainly.

S. When Moses was teaching men to practice Judaism, which part of the world seems to you to have shown piety; the part which received Judaism, or the part which continued to worship idols, unpersuaded by Moses?

T. The part which received (Judaism).

S. Then, when years after, Christ came proclaiming Christianity, which part seems to you to have shown piety, the part which received Christianity, or the part which continued unchanged in Judaism?

T. The part which received Christianity.

S. Then, when years after, Mohammed came proclaiming the Magarismos,<sup>47</sup> which part seems to you to have shown piety, the one which accepted the Magarismos or the part which continued in Christianity, unpersuaded by Mohammed?

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<sup>43</sup> The Latin supplies: C.—I know what you wish to say. S.—If then you know, answer me. C.—If I shall say to you, "the one who sanctifies", you will say to me, "Come then, worship John the Baptist, who baptized and sanctified your Christ." S.—Thus I was intending to say to you.

<sup>44</sup> Lit., whom do you have to say is greater.

<sup>45</sup> Lit., of him.

<sup>46</sup> Lit., through the voice of.

<sup>47</sup> See Sophocles, Greek Lexicon of Roman and Byzantine Periods. The Greek μαγαρισμός (pollution, defilement) by a bitter linguistic trick is used in travesty by John of Damascus for Mohammedanism. Drop the first letter and we have ἀγαρισμός (same as ἀγαρίστα), Greek for Mohammedanism,—derived from Ἄγαρ, Hagar. So John in his book *On Heresies* (Migne text, col. 764) refers to Mohammedans as Hagarenes. The Latin text here has "Magarismum Esলামismumve".

*T.* The part which continued in Christianity.

*S.* The last conclusion you have not set forth in conformity with the preceding.

*T.* Is it necessary for me to draw a conclusion from false premises? For Moses and Christ did not become worthy to be received (simply) because they were preaching and teaching, as you have assumed, so that Mohammed also should be believed because of his preaching and teaching; but consider the record concerning each which is trustworthy. [Here follows an account of the miracles of Moses' staff and the hand in his bosom (Ex. 4:1-8).] And God said to him, "If they will not believe the first sign, nor the second, make the water blood." And so after Moses had been sent, he did (thus); and his words were confirmed by his works. Is this so or not?

*S.* Entirely so.

*T.* Christ came confirming in himself his mission from God; (for) testimony was borne (to him) not only by the prophecy of Moses; but he established himself by signs, wonders and mighty works after that prophecy.

*S.* By what things?

*T.* By a birth without the aid of seed, and by a mother unjoined to a man, and by a birth from a virgin; by the change of water into wine; then after this, not obscure but very well known (are) the giving of sight to the blind, the cleansing of the lepers, the strengthening<sup>48</sup> of the palsied, the healing of various diseases, the manifestation of his deity upon the mountain, the driving out of demons, the satisfaction of many thousands from a few loaves and fish, the raising of the dead as from sleep, and finally <sup>49</sup> the regeneration of sinful human nature. <sup>50</sup> What do you say to these things, O Saracen? Did Christ establish himself by demonstrations less than the signs of Moses?

*S.* In no wise.

*T.* This one, who was foretold by Moses, who by so many and such signs has demonstrated that he came from God, declared to his disciples, saying, "The law and the prophets (were) until John the Baptist. He who has ears to hear, let him hear." Where then is your prophet? That is not obscure.

*Princeton, N. J.*

JOHN W. VOORHIS.

<sup>48</sup> σφιγξ taken as σφιγξις (from σφιγγω), a binding tight. Thus the strengthening or tightening of relaxed muscles in palsy or paralysis to normal conditions of control.

<sup>49</sup> Lit., in general, on the whole.

<sup>50</sup> Lit., of the nature of sins.

## OUR MESSAGE AND OUR GOAL

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Our goal is our message. The goal for all men as visualized by Christ Himself was an intimate relationship with God. He used terms such as son, life, abundant life, to know Him, to be one with Him, to abide in Him. And this is indeed an evangel to my Moslem brother. His conception of the relationship of man to God is most frequently expressed in the name he bears: Abdul (slave of), through all the names and appellations of Allah.

Straight into the heart of that conception walked Jesus with what to me is one of His most precious sayings: "I call you not servants for the servant knoweth not what his lord doeth, but I have called you friends." A slave knoweth not; dumb obedience and resignation characterize him. The implication is that the friend knoweth, and if he does not know, he is supposed to discover what his lord doeth.

I personally have found it almost impossible to penetrate that slave attitude toward Allah by means of the Atonement approach, namely, the emphasis on God's holiness and man's sinfulness. As I have expatiated on one or both of these aspects I have found my Moslem friend sinking deeper and deeper into that slave attitude, with its inevitable fatalism.

Nor indeed do I find Jesus Himself using that approach. His enemies called Him the friend of sinners, and as a friend He offered Himself to the Samaritan woman, to the woman taken in adultery, to Zaccheus, to Levi, to Nathanael, to Judas and to the dying thief. So I invite the Moslem first of all to make Christ his friend. Indeed, I do not insist that he approach Him as Divine, at first. I remember that when Peter made his confession, Jesus said: "Blessed art thou, Simon Bar-jona, for *flesh and blood hath*

*not revealed it unto thee*, but my Father." The implication is that it is not primarily *my* function but rather that of the Father in Heaven to reveal the sonship of Jesus. Peter reached his conclusion, evidently, as a result of his association with Christ, and to that friendly association I also invite men. "Come and see." I am afraid we missionaries to Moslems have too often offered Christ through the prism of our own dialectic rather than inviting them to stand in the full light of His glorious self.

We offer life, abundant life. Have we not stressed too much salvation from, instead of salvation unto? And is not our emphasis almost entirely on a dead Christ? I remember that St. Paul, His greatest missionary, preached chiefly His resurrection at Athens, and to King Agrippa. And said not he: "If Christ be not raised ye are yet in your sins"? I fear too that the abundance of that life is all too lacking in our own lives. Is it abundant enough in us to make us willing to spill over, to go to apparent waste, to go the second and subsequent miles, when it is socially inconvenient, after office hours or when tempers are sorely tried?

To know Him, not so much to know all about Him, but to be on such intimate terms with Him that we have the reputation with Moslems of consulting Christ always and in everything. The most humiliating thought, that haunts me day and night, is that I am the nearest like Christ of anyone they will ever see.

I have reached a point in my missionary experience where I despair of teaching the Atonement with words. You cannot make the Moslem hear the Atonement, you have to make him see it. That is what God did in the Incarnation, and we need not attempt to improve on God's method. Whenever my daily life in Arabia ceases to be a sermon of which the text is the Atonement, then it is time for me to retire to America, no matter how much experience I may have amassed or how eloquent I may be in Arabic.

JOHN VAN ESS.

## PURDAH

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[This article, discussing the question of the veil in Islam, appeared in *The Cry*, published by the Moslem Students' Society of Rangoon, Burma. We know it will interest our readers as representing reformed Islam and its viewpoint.—Ed.]

Out of the many evils that have crept into the pure and simple teachings of Islam, the seclusion of women seems to have done more harm to Muslims than any other. It is this evil that has resulted in the political stagnation, social misery and educational suicide of the Muslims. It is *purdah* that has kept the better half of Muslims in ignorance and perpetual drudgery. In short it is the root of all evil. No reform is possible unless Muslim women are freed from the clutches of the blood-sucking *purdah* for it is they who have to bring up the citizens of tomorrow.

What a deliberate violation of the Holy Prophet's command! The man, whose coming to this world was a blessing to women, who was the first to give the highest status to women that has ever been given to them, who raised the down-trodden female sex to the level of equality with men and who championed the cause of women against odds, his followers who profess to take pride in him, deny to women fresh open air. Woman, who was freed from the bondage of slavery by the Holy Prophet, is imprisoned within the four walls by his adherents. "A reference to Islamic history clearly proves that women often played important rôles in Muslim society. To take but a few of the numerous instances, we may note that the Empress Zubaida was a gifted woman and an accomplished poetess, and it is due to her generosity that Mecca is provided with that much-needed Canal which bears her name. Under the Abbasides, Arab maidens went to fight on horseback, and even com-

manded troops. The mother of Muqtadir herself presided at the High Court of Appeal, listened to applications, gave audiences to dignitaries and foreign envoys. The Shaikha Shuhda, in the sixth century of the Hegira, lectured in Baghdad on history and belles-lettres. One of the most famous lady-jurists was Zainab, daughter of Muwayyid, who was a pupil of some of the greatest jurists of her time, and she was licensed to teach law. Again under the Ommeyyades, women were foremost in culture and refinement. Both Granada and Cordova produced women eminent in arts and the sciences. (Ameer Ali: "A short history of the Saracens," pp. 199-201 and 455 *et. seq.*).

"The system of seclusion existing generally among Muslims," continues Ameer Ali, "did not come into vogue until the reign of the Ommeyade Walid II. Borrowed originally from the Persians and the Byzantines, its practice became common owing to the character and the habits of the sovereign. It is an historical fact that the custom of secluding women prevailed among most nations of antiquity. The Athenians . . . certainly observed it in all its strictness. In later times it found its way among the Byzantines, who claimed to be inheritors of Athenian culture. From them it descended to the Russians, among whom it was maintained with ludicrous rigour until Peter I abolished it by his usual drastic methods."

We shall now discuss the verses of the Holy Qur-an quoted so often by the supporters of the seclusion of women in order of revelation:—

1. "O Wives of the Prophet! you are not like any other of the women: if you will be on your guard, then be not soft in (your) speech, lest he in whose heart is a disease yearn; and speak a good word." (xxxiii:32).

2. "And stay in your houses and do not display your finery like the displaying of the ignorance of yore; and keep up prayer, and pay the poor rate, and obey Allah and His Apostle; Allah only desires to take away the uncleanness from you, O people of the household! and to purify you a (thorough) purifying." (xxxiii: 33).

The following points are noteworthy in the above verses:—

(i) The injunction is given particularly to the Prophet's wives. Some deduce from it a rule of life for all Muslim women. But "O wives of the Prophet! You are not like any other women;" suggests that it is specially meant for the wives of the Prophet. If it is meant to establish a rule of life for all Muslim women then "you are not like any other of the women" has no significance. Moreover, the fact that the enemies of the Prophet were always on the lookout to get a chance to bring some kind of charge against him and thus lay obstructions in the way of his mission, necessitated special precautions for the Prophet's domestic life.

(ii) They were not allowed to speak in soft and amorous tones with men in order to avoid the possibility, or encouragement of inclination to evil thought. However, this does not imply that they were forbidden to speak to men.

(iii) The second verse quoted above is meant to avoid indecency and the display of beauty to others. Certainly no decent man can tolerate women going out to display their finery. The supporters of seclusion of women catch hold of the words "and stay in your houses" and think it to be a final word on *pardah*. A little intuition into the underlying meanings of the verse shows that it does not forbid women to go out in case of a necessity. Islamic history shows that after the revelation of this verse Muslim women used to go out in public. Two incidents may be cited to support our view:—

(a) Hazrat Omar once while addressing Muslims bade them not to increase the dowry of their wives. At this juncture, a woman rose and said to him, "Omar! what God has given us, you want to take away from us." If there had been an injunction to seclude Muslim women, how is it that a woman openly objected to Hazrat Omar's statement in the public meeting?

(b) Once Hazrat Omar objected to Hazrat Sauda's coming out. The matter was referred to the Holy Prophet, who ordained that she could go out in case of need.

These two incidents clearly show that nothing monstrous like seclusion was meant by the above quoted verses.

3. “O you who believe! do not enter the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished—but when you are invited, enter, and when you have taken the food, then disperse—not seeking to listen to talk; surely this gives the Prophet trouble, but he forbears from you, and Allah does not forbear from the truth. And when you ask of them any goods, ask of them from behind a curtain; this is purer for your hearts and (for) their hearts; and it does not behoove you that you should give trouble to the Apostle of Allah, nor that you should marry his wives after him ever, surely this is grievous in the sight of Allah.” (xxxiii:53).

This verse also refers to the wives of the Prophet. It may be noted here again that special precautions were necessary for the wives of the Prophet as even the slightest slip from right conduct would have handicapped the Prophet’s mission.

4. “O Prophet! say to your wives and your daughters and the women of the believers that they let down upon them their over-garments; this will be more proper, that they may be known, and thus they will not be given trouble; and Allah is Forgiving, Merciful.” (xxxiii:59).

5. “If the hypocrites and those in whose hearts is a disease and the agitators in the city do not desist, We shall most certainly set you over them, then they shall not be your neighbours in it but for a little while.” (xxxiii:60).

“The injunction to wear an over-garment is here given with the object that free women may be distinguished from slaves, so that they may not be annoyed and followed by men inclined to evil, who would come to know by this mark of distinction that these were pure and chaste women who would not tolerate insult or ill treatment (Rz<sup>1</sup>).” (Mūlvi Muhammad Ali: The Holy Quran: Footnote 2011).

The fact of the matter is that hypocrites insulted Muslim women and when they were called upon to explain this action, they often said that they did not know that they were pure women. It becomes clear, therefore, that this verse was revealed under special circumstances with a specified object and hence it gives no rule for Muslim women of all times. This verse also gives a lie to the contention of the supporters of seclusion of women who deduce their unique idea of *pardah* of covering women from head to foot

<sup>1</sup> “Rz” is an abbreviation for “The ‘Tafsir-i-Kahir’ of Imam Fakhruddin Razi”.

from the previous verses. The injunction to wear over-garments shows that in spite of the above mentioned verses, Muslim women used to go out of their houses and without any over-garment. The use of over-garments was advised only to mark the distinction between free and slave women and that too as an outcome of timely necessity.

Turning to *Sura Al-Nur* (The Light) we have:—

6. "O you who believe! do not enter houses other than your own houses until you have asked permission and saluted their inmates; this is better for you, that you may be mindful." (xxiv:27).

7. "But if you do not find any one therein, then do not enter them until permission is given to you; and if it is said to you, Go back, then go back; this is purer for you; and Allah is cognizant of what you do." (xxiv:28).

8. "It is no sin in you that you enter uninhabited houses wherein you have your necessities; and Allah knows what you do openly and what you hide." (xxiv:29).

9. "Say to the believing men that they cast down their looks and guard their private parts; that is purer for them; surely Allah is aware of what they do." (xxiv:30).

10. "And say to the believing women that they cast down their looks and guard their private parts and not display their ornaments except what appears thereof, and let them wear their head-coverings over their bosoms, and not display their ornaments except to the husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons or their sisters' sons, or their women, or those whom their right hands possess, or the male servants not having need (of women) or the children who have not attained knowledge of what is hidden of women; and let them not strike their feet so that what they hide of their ornaments may be known; and turn to Allah all of you, O believers, so that you may be successful." (xxiv:31).

The first three verses abolished the savage custom of the Arabs who entered houses without permission. Obviously the law is enjoined in the interests of family peace and domestic privacy. Coming to the next two verses Mülvi Muhammad Ali in his translation of the Holy Quran comments:

"The men are enjoined to keep their eyes cast down, just as the women are enjoined to do in the next verse. This injunction is given as a preventive against an evil which deals a death-blow to all pure social relations, viz., the evil of fornication. The Quran does not only forbid evil, but also points out the way by walking in which

man may be able to eschew it. From this injunction it appears further that there is no restriction as to women going out when they think it necessary, for if women were totally forbidden to go out of their houses, men would not have been required to cast down their eyes. In fact, the Holy Quran requires both men and women to keep their eyes cast down, so that when they meet each other, neither should men stare at women nor women at men. In a society in which women never appeared in public, the injunction to men to have their looks cast down would be meaningless, and the similar injunction to women given in the next verse, if they never left the compounds of their houses, would be equally absurd". (Footnote 1750).

"The injunction which relates to women in particular is to keep their ornaments concealed. There is a difference of opinion as to what *zinat* or ornament means. According to some it includes the beauty of body, while according to others it is exclusively applied to external ornaments and adornments (Rz). The use of the same word in the concluding portion of the verse, 'let them not strike their feet so that what they hide of their ornaments may be known,' clearly supports the latter view, as the only ornaments that can be known by the striking of the feet are external ornaments. But even according to those who include the beauty of the body in the significance of *zinat*, it is permissible for a woman to have her hands and face uncovered (Rz.) as being allowed under the exception 'what appears thereof', as without uncovering these it would be impossible for women to take part in any business; the rest of the body and the ornaments upon it, whether in the form of tight clothes or of gold and silver ornaments, are to be kept concealed by a long head-covering or say, an overcoat. According to Kashshaf (the commentary of the Holy Quran by Zamakhshari) 'except what appears thereof' means except that which it is customary and natural to uncover. The customs of different societies would therefore allow a variation and one rule cannot be laid down for all." (Footnote 1751).

We have seen that the Quranic injunctions are clear in meaning and are far from any idea of seclusion of women. The Holy Prophet desired every Muslim to resort to his common sense and reason in the matter of religious against dogmatic religious beliefs. His faith in common sense and rationalism is evident from his words:

"Verily, Muslims, behold in truth ye may have prayed, ye may have fasted, indeed given alms, and ye may have made pilgrimage; ye may have done all other good works in the name of, and for God, notwithstanding, ye shall be rewarded in both worlds, only in the measure that you may have used your common sense."

"God in His glory has created nothing more valuable than reason."

"Truly one word of knowledge is of far more value than the recitation of hundreds of prayers."

"Wise men are the successors of the Prophet."

These most precious gems from the lips of the Holy Prophet strike at the very root of fixed, immutable and unchanging laws for social and material progress. Conditions change and new adjustments are required in proportion to the needs of society. Will the Muslims ponder over the noble words of the noble Prophet!

*Purdah* presents to Muslims today a question of life and death. If they want to occupy an honourable position in the comity of nations they have to break the fetters of seclusion, for no improvement whether social or educational is possible as long as the curse of this women-imprisonment hangs round Muslim necks.

May it be expected of Muslims that in the name of their community, religion, nay, in the very name of humanity they will take proper steps to free Muslim women from this existing bondage and educate them in order to ensure an honourable existence for future generations?

In view of the Quranic authority is not the present system of seclusion of women an open insult to womanhood in Islam? It is a living shame and needs a speedy remedy. May the celestial light of Islam dispel the darkness with which we have veiled our tender-folk. The future belongs to the youth of today. We expect the youth of Islam to be truly Islamic.

*Rangoon, Burma*

MIRZA A. HAMID.

## WINNING MOSLEM CHILDREN IN ALGERIA

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In Algeria, a French colony with approximately five million Moslems, are found various types of missionary work. There are mission societies and there are independent workers. For the most part, these independent workers engage in purely evangelistic work. One independent mission station in Kabylia combines evangelistic with institutional work. Selling Scriptures is the business of the British and Foreign Bible Society. The North Africa Mission and the Algiers Mission Band are limited almost entirely to literary and evangelistic activities, while the Methodist Episcopal Church is endeavoring both to maintain institutions and to carry on an evangelistic program.

Being a Methodist, I speak for those of that group, and, in particular, of one phase of their work, although recognizing the noble work being accomplished by our sister missions. In passing, let it be said that there is the closest sympathy between missionaries of the various societies.

The beginnings of the work of the Board of Foreign Missions of the Methodist Episcopal Church in North Africa go back to 1907. The first Annual Meeting of the Methodist Mission in North Africa was held in April, 1910, and in that same year the Woman's Foreign Missionary Society began activities. From the very first, evangelization of both French and Moslems was stressed. Those who organized mission activities, however, were firmly convinced that to reach the Moslem effectively, Christianization must begin with the child. To found Christian day schools, as had been done in other Moslem lands, was practically impossible; besides, government day schools, at least for Moslem boys, were right at hand. Therefore the next best plan was adopted, to found Homes for Moslem boys

and girls, in which daily contacts would inevitably leave a Christian influence, while their secular education was left to Government schools.

With great doubt as to the possibility of getting children to come to Christian institutions, the plan was hopefully put on foot. Unexpected results followed. Between the years 1910 and 1914, six Homes were opened, one for Kabyle boys and one for Kabyle girls at Algiers, one for Arab boys and one for Arab girls at Constantine, and one each for Arab boys and Arab girls at Tunis. In 1914 the total enrollment of the six Homes was fifty, a remarkable success. Prospects were great, with fifty children growing up under Christian influence and with concentrated religious instruction.

At the present time these Homes are caring for as many children as the mission budget will allow, except the Home for boys at Tunis which has been transformed into a Hostel for Christian young men. Boys and girls are continually being turned away. They are clothed, fed and cared for day and night, almost entirely at mission expense. The parents of a few are able to contribute a little. A few are supported by friends and missionaries of other Missions. One is on a Government scholarship. When boys are old enough to work and earn money, they pay their living expenses. It is significant to note, too, that our children are offered by parents or relatives themselves, although they are fully aware that our institutions are Christian.

Very rarely do parents or relatives, although they themselves may be earnest Moslems, cause us any trouble because of the fact that we are Christians. Perhaps this is due to ignorance of what Christianity implies. In a few instances, parents have been known to tell their children to take all that is given but to believe none of our teaching. It must be admitted that these occurrences are distressing, but, for the most part, parents do not seem to resent having their children grow up as Christians. Often they are only **too glad that their children have a chance to be taught honesty, truthfulness and the necessity of working.**

Our objective is to raise up Christian men and women. In so doing we are not obliged to deal openly with Islam as such, as is usually the case in direct evangelistic work. Beginning with children very young,—in the Constantine Home for boys, for example, at the age of four or five, and in the Homes for girls as mere babies,—we have an opportunity to imbue them with Christian ideals at an early age without being hindered by Moslem prejudices. In theory, a child on reaching the age of discernment may choose for himself whether he will follow Christ or Mohammed, but in reality, so far as I have been able to observe, the question of following Mohammed is not even entertained.

This is not to say that all who leave our Homes are Christian in the highest sense of the word. The majority would like to be called Christian, that is, of those who have remained with us until having reached young manhood and young womanhood. Some leave the Homes indifferent to religion. Others go out with a desire to be faithful followers of Christ, although they are sometimes of the type that follows afar off. Still a few others develop a genuine Christian spirit, with an ambition not only to be good, but to be good for something, for the sake of the Master.

That it has been possible to develop Christian character and Christian ideals is an attested fact. Take, for example, the young native helper in the Constantine Boys' Home, who, although of only average intellectual capacity, is to be recommended for his honesty, integrity, humility and generosity. We believe that this stability of Christian life has been made possible by intensive and continuous training, for he himself has been raised in the Home from the age of four. A young woman, having been raised in the Constantine Girls' Home, now discloses her desire to prepare herself for missionary service among her own people. A young Kabyle from the Algiers Boys' Home recently completed his normal school training and is now teaching in a Government school for Kabyle boys in one of the native villages of the mountains of Kabylia. He deliberately

chose this profession and this field in order to be instrumental in raising the social, moral and spiritual level of his own people. A few months ago he married a Christian girl from the Algiers Girls' Home, thus founding a Christian hearth to be an example to that Kabyle community.

We do not deny the presence of obstacles. The influence of parents who come to visit their children, as already intimated, is not always for the good; sometimes it works harm by creating in their young minds doubt and suspicion. We have, at times, been maligned by Moslems who have had no intimate relation with the Homes. Sometimes children of promise have been taken away while yet too young. The example of European Christians, or so-called Christians, all around us tends to contradict our Christian teaching. To guide our young men and young women into the proper channels on arriving at the age of independence, when they are obliged to work to support themselves, has always been a vexing problem. As unemployment increases, our task, in this respect, is all the more difficult.

One of the immediate objectives of the Methodists in opening work in North Africa was to found Christian churches, both French and native. A number of churches, French, Arab and Kabyle are now in operation, in Oran, Algiers, Constantine, Tunis and in the mountains of Kabylia. Of the native members on roll, those who have been raised in our Homes are the most promising. Our native churches are yet weak, having a total membership of about two hundred, and our native leadership, although conscientiously doing its best, leaves much to be desired. Yet, there is every reason to believe that the native church of the future will have as its backbone some of those who have gone through our Homes.

There is room in Algeria, as in all North Africa, for many new missionaries, men of patience, men of perseverance and men of vision.

*Constantine, Algeria*

ELMER H. DOUGLAS.

## THE PILGRIMAGE IN 1934<sup>1</sup>

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This report on the pilgrimage to the holy city of Islam is the seventh which has been prepared, in conformity with article 151 of the International Sanitary Convention of 1926.

The first day of the religious ceremonies (*Yom El Arafat*) fell on March 24, 1934. The number of pilgrims gathered that day at Arafat has been estimated at 60,000. This number shows a considerable regain of the general movement of pilgrims toward Hedjaz, for last year it was estimated at only 50,000.

The number of pilgrims arriving by sea at Hedjaz was 22,717 this year, distributed as follows: from the North, having sailed from Egypt or passed through the Suez Canal, 9,198; from the South, having passed through the quarantine station at Kamaran, 13,519. The numbers of pilgrims arriving by sea at Hedjaz the five preceding years were as follows:

1929 .....	84,000
1930 .....	85,000
1931 .....	38,500
1932 .....	47,200
1933 .....	20,000

The sanitary condition of the pilgrims during the pilgrimage and afterwards was particularly satisfying. Information received from the different countries of their origin indicates that they returned without harm to their health.

At the end of January, 1934, the number of Egyptians who had informed the local authorities that they intended to make the pilgrimage was double that of the preceding year at the same time.

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<sup>1</sup> Translation of sections from the *Rapport sur le Pèlerinage au Hedjaz*, Alexandria, 1934.

In May 1932, since the *Conseil des Ministres* had decided to entrust the transport of Egyptian pilgrims to an Egyptian navigation company, a contract was signed (July 22, 1932) between the Egyptian Government, represented by the Ministers of the Interior, Finance, and Communication, and the *Société Anonyme Egyptienne Misr pour la Navigation*. The ship *Leicestershire* was purchased by the Misr Company. It had formerly belonged to the Bibby Line. It was constructed in 1909, and its tonnage is 5,026 tons net. It was re-named *Zamzam* by the Misr Company.

The Misr Company made the necessary changes on board to comply with the requirements of the International Sanitary Convention of 1926 for the transport of pilgrims.

On the other hand, the Company had begun dredging operations around the new pier at Tor, so that the ship could dock there. Returning, since there was no wind, the *Zamzam* was able to dock at the pier on each voyage. The ship was inspected at Suez, March 3, 1934, and received authority to transport pilgrims. The *Zamzam* carried all the Egyptian pilgrims from Suez to Jeddah in three voyages.

In February, 1934, the *Société Aérienne Misr* wrote to the Quarantine Administration to inform it that some Egyptian pilgrims planned to leave for Hedjaz by air and return to Cairo the same way. The Society asked that the pilgrims on their return be authorized to go directly to Cairo without passing through the Quarantine Station at Tor. This request was not received favorably, since article 139 of the International Sanitary Convention of 1926 required Egyptian pilgrims returning from Hedjaz to stay for three days' observation at Tor or in any other quarantine station designated by the Quarantine Council. Tor has an excellent landing-field and this lazar-house is the ideal place for passengers to submit to the measures prescribed.

3,273 foreign pilgrims passed through the Suez Canal on board five pilgrim ships, as compared with 2,365 in 1933. A total of 9,198 pilgrims embarked at Suez and passed through the Suez Canal on board pilgrim ships en route to

Hedjaz. In 1933 their number had been 4,971,—3,267 less than in 1932 (8,238).

	1934	1933
Egyptian pilgrims leaving Suez .....	4,167	1,706
Foreign pilgrims leaving Suez .....	1,308	900
Pilgrims passing through the Canal from north to south on board pilgrim ships .....	3,723	2,365
Total .....	9,198	4,971
Foreign pilgrims leaving Suez		
Arriving at Alexandria .....	356	237
Arriving at Port Said .....	254	111
Arriving at Kantara .....	489	349
Foreign pilgrims in Egypt before pilgrimage sea- son and sailing from Suez .....	209	203
Total .....	1,308	900

The arrival of the British ship *Peisander* November 16, 1933 at Jeddah, with 698 pilgrims from Batavia, inaugurated the pilgrimage season. Other ships followed immediately.

The sanitary state of the pilgrims upon arrival was satisfactory. No contagious diseases were found on board, and no pilgrims were isolated in the quarantine at Aboud Saad, near Jeddah. Pilgrims from the North were all vaccinated. Those coming from Sudan had passed through Suakim, where all precautions concerning medical examination and vaccination had been taken. Those coming from the South had been submitted to sanitary inspection at Kamaran.

The general sanitary state of pilgrims during the pilgrimage was satisfactory. No epidemic sickness was observed at Jeddah, Mecca, Arafat, or Mouna. In these last two localities, which are the most important and where all the pilgrims meet, the local sanitary bureau announced that the number of deaths reached eighteen during the four days of the festival.

The number of pilgrims assembled at Arafat the first day of the festival was estimated at about 60,000. The

third day the pilgrims went to Mecca. Shortly after their arrival a mild form of influenza appeared among the pilgrims and spread rapidly. The course of the fever, its duration, and its symptoms were characteristic of grippe. Several pilgrims had to go to bed, but no serious complication was noticed.

The Comité d'Ein Zubeida saw to the provision of water for pilgrims. This committee made every effort to assure the well-being and safety of the pilgrims. The following tasks were accomplished: all six reservoirs at the interior of Mecca were filled; all the wells of Muzdalifa were cleaned; all the reservoirs of Arafat, as well as the reservoir at the Namera mosque, were cleaned and filled. Several other improvements for the benefit of the pilgrims were made. The committee placed green lights on all reservoirs between Mecca and Arafat, so that pilgrims could find them during the night. A caretaker was stationed near each reservoir to distribute free water to all pilgrims.

Last year was particularly rainy. Heavy rains had fallen everywhere in Hedjaz at different periods since December 1933, the water running away in big torrents in the valleys. As a consequence of these rains, the springs furnished water in abundance and the inhabitants of the valleys were able to cultivate wheat, barley, melons, etc., and enough pasturage to feed their cattle. At Mecca a heavy rain fell two days before the first day of the ceremonies, and the principal street of Mecca was converted into a torrent. Pilgrims crossing the streets were carried by Takrouis.

As for the temperature during the days of the ceremonies, the official meteorological report below indicates the maximum and minimum temperatures:

	Maximum	Minimum
Day of Arafat .....	36° C.	24° C.
First day of Mouna .....	32° C.	21° C.
Second day of Mouna .....	33° C.	21.5° C.
Third day of Mouna .....	33° C.	22° C.

The temperature during the pilgrimage season in the four principal cities of Hedjaz, situated in four different

parts of the country, namely Mecca, Medina, Jeddah, and Yambo, was mild in general.

The new road from Baghdad to Medina was not open to pilgrims last year; several requests were made by certain pilgrims abroad to arrive by this route, but the government of Hedjaz refused permission. This road is 1,200 kilometers long. It is divided into two parts: 500 kilometers in Iraq and 700 kilometers in Hedjaz. Wells dating from the time of Haroun El Rashid are found along this road.

One can go from Baghdad to Medina in six days by automobile. This year two large busses arrived from India with forty Hindu pilgrims. They left Delhi February 16, passing through Afghanistan, Persia, Iraq, Kuwait, and crossing the Nejd via Riadh to Mouna. They arrived at Mouna March 25, having covered the distance in thirty-seven days. Unfortunately they arrived the day after the Day of Arafat, thus missing the pilgrimage.

The projected road through the northern part of Persia to Mecca, passing through Basra, Kuwait, and Riadh, has been abandoned for some time. It is used only by certain caravans to the north of Nejd. It passes through Hafeir-Nubah-Farha-Darba-Dafeina-Beni Amer and Mecca. It is possible that this road will be used in the future by pilgrims coming from Persia, since it is the shortest road to Mecca.

Thirty-three ships, the majority of which were of British, Dutch, and Italian registry, arrived at Jeddah bringing 25,291 pilgrims, including 893 children. Some of these ships came from ports as far distant as Bombay, Singapore, and Cape Town, and some came from European ports.

Pilgrims coming from different countries numbered as follows: India, 7,403; Egypt, 4,302; Java, 3,168; Afghanistan, 1,720; Algeria, 1,660; Persia, 1,053; Takrounia, 891; Buchara, 847; Syria, 725; French Morocco, 540; Sudan, 540; Tunisia, 449; Palestine, 384; Yemen, 277; Hadramout, 267; Iraq, 173; Turkey, 104; and Cape Town, 98. Countries represented in smaller numbers were: Senegal, Zanzibar, China, Persian Gulf, Morocco, Kurd, Somali-

land, Abyssinia, Jugoslavia, Albania, Japan, and the Balkan States. There were 513 natives, making a total of 25,291.

The medical records show the following statistics: dysentery, 1,030 cases, 49 deaths; typhoid fever, 13 cases, 9 deaths; small pox, 57 cases, 41 deaths; puerperal fever, 40 cases, 32 deaths; and tuberculosis, 77 cases, 36 deaths. There were no cases of paratyphoid, measles, or diphtheria, as there had been in previous years.

After the religious ceremonies the pilgrims returned from Hedjaz. The Egyptian pilgrims travelled almost exclusively on board the *Zamzam*, which made three voyages, during the course of which it carried a total of 4,306 pilgrims. The ships *Taif* and *Talodi* made three trips. They took 432 pilgrims to Tor, all of whom, like the preceding, submitted to the regulation three-day quarantine. Five ships transported a total of 4,246 pilgrims. At their arrival at Tor, they requested and obtained the benefit of exemptions of article 142 of the Convention, departing the same day and passing through the Suez Canal.

From April 10 to May 1, 1934, six pilgrim ships coming from Tor discharged the pilgrims who had passed quarantine at Suez. They carried a total of 4,848 pilgrims. This number included 4,310 Egyptians, 387 Palestinians, and 151 foreign pilgrims authorized to land in Egypt.

Those who came from the South, however, were quarantined at the island of Kamaran. Here the pilgrimage season opened with the arrival of the S. S. *Peisander*, November 14, 1934, from the Dutch East Indies; the season closed with the departure of the S. S. *Rizwani* March 17, 1934. The season thus lasted a little more than four months. During this time 13,519 pilgrims passed through Kamaran. As for traffic from the Dutch East Indies, Straits Settlements, British India, and Arabia, twenty-two ships brought 9,082 men, 3,526 women, and 911 children, a total of 13,519.

*Translated by* PHILIP BLACKWOOD.

## CURRENT TOPICS

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### Criticism of the Koran in Turkey

In the Turkish paper *Fikir Hareketleri* last year there appeared a number of articles and editorials in criticism of the domestic life of the Prophet of Arabia and the character of the companions of the Prophet. This is another indication that the Turkish nation has turned its back on the old religion and is mercilessly exposing its weakness. We give two examples of this destructive criticism:

"The Prophet does not refrain from proclaiming to his followers to the end of his life the commandments of God. Was it not necessary to bring these sayings together and compile them just as they were delivered? It seems that Mohammed himself did not give to the Koran the importance accorded to it later on. In fact, one has to grant that the principles of philosophy of religion in the Koran can be summarized in four or five lines. Mohammed considered these principles enough for Islam and did not feel it necessary to teach all the other verses of the Koran. Some verses simply echo the talk that arose over certain private matters. There could be no reason why the whole Moslem community should know about these.

"From some of these verses we understand that a misunderstanding arose between Mohammed and some of his wives; they troubled his mind, and deprived him of what God had decreed lawful. Mohammed must have been hard pressed that Allah comes to his rescue, puts an end to these wife-and-husband quarrels, and insinuates to the wives the threat which Mohammed, out of politeness, had not dared to utter. A tradition in the commentary "Tefsir Tibyan" brings us near to the true events.

"When Mohammed was in the house of his wife Hafsah, he entered into relation with the maid Mariyeh, while the mistress was not at home. When Hafsah was aware of the matter, she started to weep and to wail. Mohammed vowed to her never more to have relations with Mariyeh, and then advised her not to tell anything of the matter to his other wives, lest they raise the same hue and cry. Then later, as if the prophet's words were just to the contrary, she soon went and told Ayisheh about the whole matter. Of course the prophet had to undergo the same annoyance at Ayisheh's house. Mohammed must have become pretty angry, and either divorced or attempted to divorce Hafsah. Gabriel intervened, fortunately. At last Allah put things right.

"First of all He released Mohammed from his hasty vow not to continue his relations with Mariyeh, and then He called the wives to repentance, reminding them of the possibility of a divorce. All of which goes to prove that men will be men, even if they are

prophets. Luckily, the prophets have an Allah to save them from dire distress, and so they can live in some peace.

"Mohammed's wives must have disturbed him in some other cases too, since the Koran contains other verses calling them to mend their ways. Famous also are the verses that aim at putting an end to the gossip which had arisen when Ayisheh, having lost her necklace, put to flight the whole tribe when looking for it, and returned alone with a camel driver. They are so well known that one does not need to do more than remind the readers of them.

"We thus see that the Koran is not only a book of religion and ethics. It reflects also the events that took place in the twenty-three years of Mohammed's prophetic life. It contains material in the form of history and diary, which have nothing to do with religion. Since the Koran explains very clearly what religion is, it would not be difficult to differentiate such passages from the rest."

HUSEYIN DJAHIT.

In an earlier issue of the same paper we have the following comment on the companions of Mohammed:

"These companions number up to a hundred thousand. The *hodjas* consider all of them as 'righteous', and believe that not one of them has told anything false, so whatever they say about the thoughts and deeds of the Prophet is absolute truth and the basis of a tradition.

"Huzeyfe bin-al Yemen, a famous companion, used to say, 'the Apostle of God told me all that happened and would happen till the day of judgment', and in that way won himself honors. Is it not possible to see the absolute untruth of his claim? That Mohammed did not and would not know the future is mentioned in the Koran clearly and with finality.

"The Koran testified also to the cowardice of some of Mohammed's companions. They forsake the field of battle, and God's curse is pronounced on them, yet they are 'companions', and serve as examples in the traditions!

"There was no such ridiculous belief among the first Moslems that all the 'companions' of Mohammed would be 'infallible' people of absolute veracity. When the Koran was compiled into a single book, the testimony of at least two companions was necessary to make a verse accepted. The ordinance about stoning which, according to Omar, was pronounced by Mohammed, they did not accept.

"There are not a few of Mohammed's companions who appropriated great wealth for themselves by looking after worldly riches. But even these are infallible. The history of the early years of Islam gives us a dark picture of many Moslems. Putting aside a small minority of truly pure and noble men, the great number of those around Mohammed were selfish, ignorant, and foolish men. But to the *hodjas* these are all honorable 'companions of Mohammed', whose every word is true. For there is a purpose behind this. It is to create a science by the name of 'science of tradition', to put into those traditions what they please, and to make the people accept these 'traditions' as true, on the authority of their having been delivered by one or other of 'Mohammed's companions'."

### Resistance to Communist Propaganda among the Moslems

Every one knows that to communists "religion is the opiate of the people" and God is "a myth." By their godless organization they fight religious ideas all over the world.

How can one explain the fact that religious Moslems have allied themselves with communism, which denies Islam's own beliefs?

We have a reply to this interesting question from Emir Chekib Arslan, a Syrian emigrant in Switzerland, where he leads a very active anti-French campaign. Speaking to Moslems, he declares: "Decidedly, you do not know what communism is. It is impossible for you to find the least agreement between it and Mohammedanism." Then he reveals the communist lie in all its hypocrisy.

At the beginning of this dangerous campaign the communists led many Moslems astray by persuading them that without the help of Red Russia they would never free themselves from colonialism and slavery to Europe. But in reality communism proposed to arouse the Moslems against the colonizing countries to force them to conform with the demands of the communists, to recognize the Soviet government and deal with it.

Emir Chekib Arslan vigorously shows that Islam is fundamentally opposed to communism and those who think it well to ally themselves with Soviets in order better to resist colonial powers are mistaken. It is interesting to note this opinion of a Syrian politician, who is certainly not guilty of "imperialistic" prejudices or Christian tendencies.

*L'Agence Univers (Lille)*

### Western Civilization in Medina

We learn from *The Near East and India* through their correspondent at Medina how the forces of Western civilization are changing the character of Saoudi Arabia.

"The Haram al Nabawi, or Prophet's Mosque, is at the moment in the hands of the decorators, and a great part of the enclosure resembles a lumber yard and carpenter's shop. The minarets have been or are being repaired and repainted, while the painting of the forest of columns has now been completed—the colour being a darkish flesh pink, which should in due course tone down to a reasonably mellow hue. The replacement of the pavement in the covered parts of the mosque with marble slabs is progressing slowly, but steadily, while the 'Cage' or section of the mosque reserved for women is being entirely refitted with new 'Mashrabiya' screens. The work is being undertaken by the Egyptian Waqfs Department and is said to be likely to cost over £20,000 by the time it is completed. On the whole it is being done quite well, and a delegation of officials from the Department arrived here to-day to supervise and hasten the completion of the task.

"Otherwise Madina seems to have changed but little since 1931, although it still hopes that in the near future the Hijaz Railway will be restored to activity and bring some of the old-time prosperity. The main grievance of the district, which produces masses of fruit and vegetables, besides its famous dates, is that it has no market for its products. That trouble can be cured only by the restoration of

the railway line, which will also bring down pilgrims from the north. At the present moment the great open space of Manakha is stacked with the camel litters on which several thousands of Indian and Javanese pilgrims have recently arrived from Mecca after spending the month of Ramadhan at the capital. There must have been at least 8,000 persons present at the Friday prayers last week, of whom the great majority were pilgrims from the Indian frontier districts. We are now expecting at any moment the arrival of the Begum Sahiba of Hyderabad, and the Nawab of Bahawalpur, both of whom, with considerable retinues, intend to make a stay of some weeks here before proceeding to Mecca for the pilgrimage, which will in all probability fall this year on March 14. Visitors of more ordinary status come and go in a steady two-way stream, but their numbers are still below expectations, while their preference for camel over motor-car transport presumably reflects the continuing economic depression of many parts of the world. Motor vehicles are indeed conspicuous by their paucity in the Prophet's city.

"Two new though minor amenities should be duly credited to the Government: first, the tidying up of the most famous graves in the historic cemetery of Baqi'a, which were formerly little more than heaps of rubble since the destruction of the banned domes which used to shelter them; and, secondly, the laying-out of a broad, straight, though still dusty road from the town to the Mosque of Quba. And the Government is also entitled to credit for the steps that it has taken in collaboration with the Iraqi Government to make out a direct motor route of some 1,280 kilometres between Madina and Najaf. A considerable number of pilgrims are expected to use this route this year, and the necessary arrangements for a quarantine camp on the outskirts of the Madina oasis are already in hand in case of need. The route runs from Madina to Hail and thence via the wells of Shu'aiba and Turaba to Jumaima on the Iraq frontier. The joint commission may be congratulated on the successful issue of its labours. By next year the organization and due advertisement of this new pilgrim highway should attract a large number of pilgrims to the Hijaz; and by then perhaps the Hasa-Mecca route will also be available for pilgrim traffic.

"This latter route already exists, of course, and among recent users of it have been three representatives of the Californian Arabian Standard Oil Company—Messrs. L. N. Hamilton, Bert Millar and F. Dreyfus—who added their names to the still short list of those who have crossed Arabia from sea to sea, when they arrived last month at Jidda from the Hasa coast, where their company is engaged in prospecting for oil. They made the journey by car and Mr. Dreyfus repeated it in the reverse direction—his second effort being the thirteenth direct sea-to-sea crossing of Arabia on record. Only three of these crossings have been by camel, the remainder by car, while no fewer than eleven of them have been since 1931.

"Mention of oil suggests the kindred subject of gold, to prospect for which in the Hijaz the Saudi Arabian Mining Syndicate, through Mr. K. S. Twitchell, has recently secured a concession. Preparatory work is already in hand, and actual prospecting on an intensive scale is expected to begin shortly when Mr. Twitchell and his staff of mining engineers arrive about the end of this month. In the meantime a motor-route involving a wide detour to avoid Madina is being

organized by Mr. Van de Poll, whose services have been secured by the syndicate, to reach one of the projected mining areas eastward of Madina."

### A Turkish Novelist Criticized

The Editor of *Fikir Hareketleri* has an article reviewing a book called "Erenlerin Bagindan" by Yakub Kadri Bey, the well-known Turkish writer and novelist. He calls attention to two sections which savour of the Christian faith. The first section refers to the idea of original sin. It is as follows: "Will that first wound always torture us? We have committed many sins since that one . . . . Perhaps this is an eternal repentance of an eternal sin which we inherited centuries ago and we shall leave it as an inheritance to the future centuries. My father had this inner pain: my son also will have it. All is the result of that first tragedy."

The Editor makes this remark on this section: "This refers to a story in the Pentateuch which has passed into Christianity. Muhammad took it also, but relates it only as a story. The Christian fathers made a doctrine of it which is altogether foreign to Islam."

The second section refers to Jesus as the Son of God. Yakub Kadri Bey says: "What hasn't the Merciful God done for our comfort? He sent Moses. He sent also His Son and made us taste the honey of mercy and love . . . . as if I was crucified in place of Jesus; I feel so wounded! In a far village in the East a wonderful young god appeared. His colour pale, his eyes black, almost naked and barefoot. This young god wasn't a Roman, not even a freeman. But he was victorious over all the gods worshipped by Caesar and gave himself as a sacrifice for men."

The editor criticizes this section by saying: "These statements about Jesus are not Mohammedan. The Moslems do not believe that Jesus was the Son of God, or that he was crucified to save men from the original sin. All these are the doctrine of the Latin churches. What have they to do with Yakub Kadri Bey?"

### Yet another Chinese Translation of the Koran

Last year attention was drawn to a new Chinese translation of the Koran, which was designated "D" as being the fourth which has appeared within the last few years,—after a period of over 1200 years during which Moslems have been in China without a complete translation of the book into Chinese. We now have the first part of a still newer translation, to which we give the initial "E" for purposes of reference. It is quite fresh from the press, and is issued from the city of Yang Chou,—the city in which Marco Polo occupied an official position in the 13th century.

Two Chinese scholars, Liu Pin-ju and Hwa Ju-chou, have collaborated in the translation, and they frankly state that they made use of the existing translations, comparing them with the Arabic, and amending as deemed desirable.

The book is to consist of ten parts in all, this first volume containing the Fatihah and the lengthy second *sura*, "The Cow". The volume is well printed, on thin white paper, silk-stitched in Chinese

style. It is apparently an Ahmadiyyan production, being another evidence of the activity in China of this sect of Islam. A number of recent publications in China disclose their Ahmadiyyan connection or tendency. A few years ago some Indian Moslems at Hongkong sent me a copy of a Chinese translation of the lengthy Introduction to Muhammad Ali's English version of the Koran, and it was indicated that the complete Koran would ultimately appear.

An important feature of the present translation is the synopsis given before each *sura*, or chief section of a *sura*, this being in every case a translation of the English synopsis given by Muhammad Ali in his English version, with occasional slight additions. This plan has its uses, but has also its dangers, and it adds to the bulk of the work.

The literary style is Wênli,—a style which some aver is passing, but which is nevertheless much appreciated by Chinese scholars. It is stated that the book is on sale at all important bookstores throughout the country, at a modest price. Students of Chinese Mohammedanism who can read the Chinese language will do well to procure this new work, as at least a useful book of reference. Others interested in world-wide Islam and its activities may be glad to have this brief notice of this new production.

*Worthing, England*

ISAAC MASON.

### A Movement toward Islam in Japan?

"From an interview by the representative of *Al-Balagh*, an Egyptian paper with a Turkish Editor who has been living in the Far East for a long time, it is apparent that almost six hundred Moslems, including the Indians, Tartars, Turks, and Japanese, have made a Moslem Union in Manchuria. The aim of this Union has been to preach the Koran in the Far East. The center of this Union is at Tokio. Little by little they set up Mosques and schools in Tokio, Kobe, and other cities. The Japanese Government helped the Union by giving them free land for mosques and schools, and provided teachers whose salaries were paid by the Government itself. In one of the Universities of Japan a special class with free scholarships to Moslem students has been opened by the Government.

"In the Far East there is a vast ground for Moslem propaganda. At the head of this Union is Seyd Mohammed Abdul the son of Sheikh Abdullah Chosan Ali, from one of the noble families of Tartars living in Russian Turkestan. At present there are more than seventeen thousand members of the Union. The Union has many divisions and subdivisions in different parts of the Far East. The Islamic movement in the Far East has really expanded. The Government of Japan has officially admitted that Islam is the religion of the Empire.

"In the numerous schools of this Union, the Koran, Theology, Arabic, Turkish, Japanese, and English are taught. The students, after three years of study in such schools, are transferred to Universities of Japan and, receive diplomas after finishing their course.

"Every year about three hundred students graduate from Islamic schools. More girls than boys have been graduated. The girls study under Tartar women teachers."

There have been repeated statements of this character in the Moslem press of India and Woking, England, also. These reports are, however, a gross exaggeration. We learn from a Japanese correspondent at Tokyo that Islam is still a long way from having won any appreciable place in Japan. So far from the statement made in one of the Egyptian papers that the Emperor is seriously studying the Koran with a view to becoming a follower of the Prophet, he describes the whole story as preposterous:

"I understand from recent reports that they claim about 600 or 700 adherents in Japan, but this includes others besides Japanese. There is a small school conducted by Mohammedans here in Tokyo and one sees in one of the car lines a place of worship advertised. The Koran, I believe, has at last been translated into Japanese. Though Mohammedanism is one of the great world religions, it is still classified in Japan among the so-called quasi-religions. That means that it is listed in the department of religion, which is a sub-department of the Bureau of Education, as one of the minor or semi-religious movements, but has not as yet that full status which the 51 Buddhist and the 13 Shinto sects and Christianity have. I asked an intelligent person the other day what she knew about Mohammedanism in Japan, and she replied that she had never heard of its being in Japan and had never seen a reference to it in the papers she reads."

### The Turkish Press on "Turkey in Europe"

The Turkish papers have recently published a number of articles regarding the Turks in the Balkan States. It is interesting to note that they are considering some Christian elements also as real Turks.

*Birlik* has prepared a series of articles to keep the Turks in Turkey informed about the condition of other Turks in other parts of the world. This first article deals with the history and occupation of the Turks in Rumania.

There are three groups of Turks in Rumania: (1) Ottoman Turks; (2) Gagavus Turks, who belong to the Orthodox Church yet are true Turks as it is evident from their language and customs; (3) Crimean Turks. There are altogether 350,000 Turks in Rumania.

*Vakit* (July 30, 1934) writes:

"In Rumania there are more than 300,000 genuine Turks. They are of good physique and perfectly reliable in character. They look like the beautiful figures of the Greek sculptures. They are faithful citizens of Rumania. Among them there is a group who are considered as Bulgars, but in reality they are Turks. They are Christians and called Gagavus and are found in the northern and southern parts of the Balkans. Some believe that they have been there since the eleventh century of the Christian era. There is not the slightest doubt that they belong to our Turkish race. Their mother tongue is Turkish, and contains some old meaningful words.

"It is interesting that Muslim Turks of Dobrunja feel their affinity to those Christian Turks in spite of the religious difference

between them. They are Turks who have given up their religion but not their language. An old priest among them has struggled hard to make them conscious of their Turkish origin. This honourable priest has translated the Gospels into Turkish for his own people and has got it printed at his own expense with great sacrifice and has distributed it to these Christian villages in seven portions. Last year the young people of these villages honoured this man by a special celebration of his fiftieth year of service and acknowledged that he had saved them from being Bulgarized and had shown them their own origin.

"In the vicinity of Varna there are some sixty thousand of these Christian Turks at the present time. Some are found also in Bessarabia and Russia."

### Persian Women Move Forward

Mrs. Mary Park Jordan of Teheran writes as follows in *Women and Missions*:

"Modern times are bringing changes in all parts of the world; but perhaps in no country are they more striking than in Persia. There new innovations are cropping up on every hand, and the 'conservatives' are sometimes almost breathless as one after another custom of age-long standing is discarded, or replaced by something up to date.

"Some time ago a rather remarkable wedding reception was given for the daughter of an old friend. The young woman had returned from Europe, where she had been studying for several years, very eager to continue her studies and put them to some practical use. But the mother had given in to her much longer than most Persian mothers would, and felt the time had come for her daughter's marriage. She placed in her hands a long list of applicants and told the young woman to make her choice—a most unusual proceeding!

"Although the education of women is no longer exceptional, and in the capital alone about 100 schools for girls have been opened, nevertheless up to eight years ago women were forbidden to appear on the streets unveiled, to eat in restaurants, to attend any promiscuous public gathering, and to ride in carriages with any man,—husband, father, or grown-up son not excepted. Husbands and wives going to the same place were obliged to take separate carriages. When a women's club attempted to have a public meeting for women only in a private house, the police broke it up with threats of greater severity for any future effort. Despite all these hindrances—perhaps because of them—the movement for the entire liberation of women grew in strength not only among the educated classes, but penetrated to every class and condition of society.

"Some years ago our graduates at the college in Teheran began bringing their wives to call on us, "in order to accustom them to meeting men." Recently two of our graduates asked permission to bring girl friends. We entertained one couple for dinner, the other for tea. Later it transpired that two were engaged, and the other two were fellow students in a foreign university. Of course the young women were dressed entirely in European clothes, making it possible—and safer.

"It did not come as a great surprise, therefore, when about eight

years ago, a government regulation was issued instructing the police not to interfere with any woman appearing on the streets without the *chuddar*. Some hundreds, it was reported, availed themselves of this negative permission, and many others used either costume, as circumstance or convenience demanded. Recently this item appeared in the New York *Sun*:

“Teheran. The Shah issued a decree today suppressing the wearing of veils by Persian women. The action is similar to that taken by Mustapha Kemal in decreeing greater freedom for Turkish women.’

“If this is official, the ruling will bring consternation to the older and more conservative women, but will mean nothing to many of the younger school girls who have never worn the veil. However, in late years this outdoor covering has been no hindrance to education or progress, though resented by some, both men and women, as a badge of ignorance and servitude and an insult to the men of Persia. One of the leaders of what might be called the feminist movement in Persia has frequently said: ‘We are working for the lifting of the veil of ignorance and superstition. The removal of the *chuddar* is of no great importance.’”

### Mohammed's alleged Journey to Heaven

The Turkish paper *Fikir Hareketleri* has some sharp criticism of orthodox Islam in a recent issue. Speaking of “Hodjas and Miracles” it says:

“The story of Mohammed's ascent, told in Sahih Bukhari, is one of these masterpieces of untruth and stupidity. The Qur'an tells of Mohammed's being taken to the Holy City only at night, and later it proclaims that this was only in a dream, thus preventing the possibility of a miracle. The *hodjas* take Mohammed to the seventh heaven, write down a voluminous account of his voyage, and claim that Mohammed himself told all these things. In short, they make Mohammed a liar.

“One of the funniest incidents in this account is the bargaining skill of Moses. I can think of nothing that surpasses it in humor and satire. It runs as follows:

“‘Mohammed, after receiving at his ascent the commandments from God, meets Moses on the way back. Moses is curious. He interviews the Prophet like one of our present-day reporters. When he hears that the Mohammedans have consented to burden his followers with fifty prayers a day, he tells him that his people cannot bear this heavy burden, and that he should go back, petition God, and get a discount. Mohammed goes and returns. Moses does not consider the discount sufficient, and urges Mohammed to go back and petition God once more’.

“What a satire on the bargaining spirit of Israel! After Mohammed has gone and returned a few times, the matter settles down to five prayers a day. So, had it not been for the prudence and skill of Moses, today the Moslems would have to pass all their day in making the fifty prayers.

“To proclaim oneself as a teacher of religion, and then to make religion such a laughing stock is rather dirty work!”

### The Killing of a Reviler of the Prophet

The Cairo weekly *Al Fath* (No. 418, 16th Rajab, 1353) contains an item with the above title, of which the following is a translation:

The land of India has been shaken by the momentous happening which occurred in the high court in the town of Karachi. This is a summary of it:

A certain Hindu in the town of Karachi, who was editor of a paper called *Sindh Samāchār*, has written a book which he called "The History of Islam", in which he reviled the prophet (God bless him and grant him peace!) The criminal court sentenced him to two years imprisonment and a fine of Rs. 1000, but he appealed to the high court. When the court was considering his case, a Muslim of the Afghan army, called 'Abd al Qaiyūm Khān, attacked him, stabbed him twice with a sharp knife, and killed him in the presence of the judge and the advocates.

Now this 'Abd al Qaiyūm has come before the court and acknowledged his action, saying, "One who reviles the apostle (God bless him and grant him peace!) is as though he reviled God (Praise be to Him!) So since the man who has been killed had insulted the prophet, I considered it my duty to kill him and sacrifice my life for the sake of the chief of the apostles (God bless him and grant him peace!)"

One thing which should be mentioned is that the man is young, and was married two months before this incident.

One wonders whether this is given merely as a piece of news, or whether it is meant to convey sympathy with the act of the murderer. If the latter is intended, all one can say is that it is a very serious matter if private individuals are to be allowed to decide what may or may not be said about Mohammed. Further, the fact that a man is young and recently married does not justify him in murdering another who happens to disagree with his cherished beliefs.

### The Myths of the Hodjas

It seems as if the *hodjas* had competed to fill the religion of Mohammed with myths. In the matter of going around the villages and spreading ignorance and fanaticism, the so-called greatest of the teachers of Islam have been on the same level with the common "softas" . . . According to them, the nutrition of men, and even of plants, is made possible through the aid of angels. The number of these helpers varies from seven up to ten, a hundred, or more. Imam Ghazali says, what we eat becomes finally blood, then flesh, then bone and vein and nerve; the angels do this. Since the food cannot move itself, an angel pulls the nourishment near the flesh and the blood. Another one takes it, and another one transforms it into blood, still another one gives it the form of flesh, or bone, or vein. To another angel belongs the duty of joining what has become a bone to the bones, and what has become flesh to the flesh.

If a child is to be born, is it going to be a girl or a boy, a good man or a bad one, what will its end be, what about its acts, its luck, when it is going to die? For all these questions, you can just look up in "The Book Hidden in Heaven", and you'll find the answer.

So, the guardian angel of each baby to be born goes to the "Book", finds the records, and acts accordingly.

What is the "Book", that contains all the records of destiny? Where is it?

Answers Ibn Abbas: "It is at a distance of 500 years. It is of white pearl. Its two covers are of sapphire. Each day God looks into this book 360 times. He annuls, or ratifies as He pleases."

. . . We are told that there is a Tuba tree in Paradise. This is how it is described. Its shadow covers the whole Paradise. If we should believe the word of Ubeyd Bin Eumer, its roots are in the house of the prophet. The tree has flowers of every color except black. Every kind of fruit grows on it.

It is claimed that according to a tradition of the Prophet, all those who go into Paradise, whether young or old, will become thirty years of age. Even for the poorest there will be eighty-thousand servants, and seventy-two wives. If sweet were Paradise to this extent, then wherefore were the Prophets themselves afraid of death?

—*Fikir Hareketleri*, Turkey.

### A Japanese Work on Islam

According to *Ar Risala*, "A fine book entitled *The Progress of the Islamic Races* was recently published in Tokio in Japanese. It was written and published by Obobasha as a service to Islam. This book numbers 500 large pages and is adorned with photographs depicting aspects of life and customs in Islamic countries. The book contains much general information about Islam and its people. Its author has taken great pains in depicting the Turkish world, and has published in his book long essays and chapters on the history of Turkey and Turkish civilization. He has enumerated the dynasties which the Turks founded, and has plainly spoken out on behalf of the unity of Turkish civilization. He has given to the late Turkish upheaval great significance, and has explained the Japanese nation fully, just as he has explained the conditions of the Turks resident in Russia and China. He is prolix in his discussions of Moslems, and has illustrated his book with pictures of important Moslems and Turks, also with pictures of the leaders in Ural, Turkestan, Karen, and Caucasus."

### Islam in Brazil

The following extract is translated from *Al-Fath*, a Cairo weekly: "A group of young men at the Arab colony of Saint-Paul, gathering May 31 at the Association Musulmane de Bienfaisance, decided to found a new society called 'Association of Brazilian Moslem Youth' and to publish a magazine, *Fata-l-Islam*. At a second meeting, June 9, they elected Mohammed Ahmed et-Tawwaf president of the new Association, and raised money necessary for the realization of several projects, particularly that of a school where the small boys of the colony will learn the language of their fathers and the principles of their religion."

## BOOK REVIEWS

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**Ottoman Statecraft: The Book of Counsel for Vezirs and Governors, of Sari Mehmed Pasha, the Defterdar.** Turkish Text with Introduction, Translation, and Notes. By Walter Livingston Wright, Jr., Assistant Professor in Princeton University. Princeton University Press, \$3.50.

This is volume two of the Princeton Oriental Texts. The Princeton University Press is to be congratulated on the good workmanship displayed in getting out this book, with the clear Turkish type. The author, Professor Walter Livingston Wright, Jr., has shown scholarship which gives high promise.

The author of the Turkish work writes anonymously, but is known to be one Bakkal Oghlou Sari Hajji Mehmed Pasha, the Defterdar (Treasurer). He held that office in the reign of Ahmed Third, and he served the Ottoman government in various offices for nearly fifty years, so he was well fitted to describe and criticize the system of government. He must have made use of prevalent customs for gaining the offices he held and for maintaining himself in them, including backshish and flattery, but he recognizes the evil effects of such devices, and he would like to correct the abuse of official power.

He seems to have been sincerely desirous that the necessary reforms might be brought about, but these were not popular with the rank and file of officials who made great gain by perpetuating them.

There were some public-spirited and intelligent officials, who strove to reform the government, and the sultans were sometimes influenced by them.

This book is valuable for scholars able to read the Turkish text, but also for the English reader who desires to know what the Ottoman system of government was, and what were the causes of the decay of that government. The conditions may well be summed up in the author's own words: "At every point where corruption and dishonesty of any sort could enter they had established themselves, and what remained was merely a façade covering an interior, which might stand as an example of maladministration."

An idea of the scope of the book may be gained from Mehmed Pasha's list of the titles of the nine chapters of his work; they are:

Explanations regarding 1. The Behavior and Habits of the Grand Vezir; 2. Official Positions and the Harmfulness of Bribes; 3. The Behavior of the Secretary of the Treasury and of the holders of office; 4. The Bektashi Corps; 5. The Condition of the Rayas and the Harmfulness of Tyranny and Oppression of the Poor; 6. The State of the Ever-Victorious Frontier and of the Qualifications of Commanders; 7. Concerning Avarice and Liberality, Greed, Covetousness, Pride, Envy, Humility, and Arrogance, Good Temper and

Bad Temper, and Hypocrisy; 8. Regarding faithful Friendship and the Harmfulness of Calumny and Backbiting; 9. Regarding the State of the Zi'amet and Timar.

This is a table of contents which ought to stimulate many to read the book.

The writings of Mehmed Pasha show that there were men of honor and intelligence even in the most degenerate periods of Ottoman history, who deplored the corruption and abuses prevalent, and who knew what reforms were needed even though they lacked the power to bring them to pass.

The translation of the Turkish text is well done, a work which required great labor and skill, for the Turkish is hard to translate.

The notes to the translation of this work are valuable, and they show an extensive reading and a thorough knowledge of the Ottoman system. Professor Wright has added much to the value of the book by these notes, with the references to authorities and the bibliography.

C. F. GATES.

**Landeskundliche Ergebnisse.** von Carl Rathjens und Hermann v. Wissmann. Mit 307 Abbildungen und Karten im Text und einer Karte in drei Blättern. Hamburg: Friederichsen, de Gruyter & Co., 1934. pp. 229. Price, RM. 20.

This is the fortieth volume in the series *Abhandlungen aus dem Gebiet der Auslandskunde* of Hamburg University. It is the third volume published by them regarding the South Arabian explorations under the direction of Carl Rathjens and Hermann v. Wissmann. The manuscript of this work was completed in 1931, shortly before the journey of Van der Meulen and Wissmann into Hadramaut. Our readers will remember the article on the subject in our issue for October, 1932. In April 1933, there was an extensive review of their published work, in *THE MOSLEM WORLD*.

The present volume does not deal with Hadramaut, but with Yemen. After a general topographical description of the route followed by the explorers, we have a detailed description of the city of Hodeida, the coastal plain, and the foothills as far as Bajil, followed by the route toward Sanaa through Wadi Surdud and across to the mountain ranges of Haraz. There is a detailed description of the old capital Sanaa (pp. 137-154).

The remainder of the work, which supersedes the earlier work of De Fler and others, is devoted to the geology of this part of Yemen and its botany. Not only have we a careful list of all the flora of Southwest Arabia, but by maps and charts the location of each species is carefully indicated and the great variety found in this area, from the parched coast to the highlands eight thousand feet above sea-level, indicates why this corner of Arabia was called Felix. Because of its scientific character, the book is not easy reading, but it contains a wealth of ethnological data and geographical description not found elsewhere. This is true also regarding the careful tables of temperature, rainfall, and clouds for the entire area.

Among the wealth of illustrations we have plans of the ordinary dwelling houses of the people, sketches of their appliances for agriculture, irrigation, weaving, etc. Altogether an invaluable handbook on the life of the people. If, as Livingstone asserted, the end of the geographical feat is the beginning of the missionary enterprise, the

recent explorations of Yemen and Hadramaut are indeed a challenge to the church. When will medical missions do for the highlands of Yemen and the hinterland of Hadramaut what has been done for the vicinity of Aden and for all East Arabia? As an appendix there are seven maps and three charts on a large scale. The latter alone are worth the price of the volume.

Z.

**Morocco at the Parting of the Ways.** By Earl Fee Cruickshank, Ph.D., Philadelphia, 1935. pp. 237 and xxv. Price, \$2.50.

Heretofore only politicians whose Atlas shoulders are weighed down by the "white man's burden" and whose eyes reflect the grave responsibility of the "sacred trust" have wrestled with the subject of foreign capitulations in the so-called "backward countries". Their apologies on behalf of the system are little short of criminal; their aim is to justify the intrigues of European politics and to vindicate the iniquities of imperialism. It is very gratifying, therefore, to see that at last a scholar has taken up the subject. The author confines his efforts in the main to a critical study of the extra-territorial jurisdiction of the foreign powers in Morocco up to 1885. The work is scholarly, thorough, lucid, and in all respects a valuable contribution to the study of the modern history of the land. With the French yoke firmly fastened, the question of capitulations in Morocco is, after a fashion, solved. But the problem is still a very grave one in many a neighboring land, and only through a critical study of the facts could a permanent solution be reached. The author has decidedly rendered a great and indispensable service.

NABIH AMIN FARIS.

**Folk Medicine in Modern Egypt.** Being the Relevant Parts of the *Tibb Al-Rukka* or *Old Wives' Medicine* of 'Abd al-Rahman Isma'il. By John Walker, London. Luzac and Company, 1934. pp. 128. Price, 7/6.

The author has made earlier contributions to the study of popular Islam in various magazines. This treatise consists of an abbreviated English rendering of two small volumes printed in Cairo, 1892-94, by an Egyptian physician who had no sympathy with folklore medicine, but who had first-hand knowledge of the customs and practices of his fellow countrymen.

There is a wealth of material available on superstitions and magical practices prevalent in popular Islam. Some of these books are referred to in the translator's preface. At the base of all this literature is the so-called *Tibb al-Nabawi* or the traditions of Mohammed the Prophet regarding medicine and surgery. Douted, Westermarck, Miss Blackman, and others have also written on the subject, not to mention Lane's classic on *The Manners and Customs of the Modern Egyptians*, published in 1836. Although superstition is disappearing through education, this folk-medicine still prevails among the great majority of Egyptians who are illiterate. The Arabic original is out of print. The English translation is therefore the more welcome to students of popular Islam.

As the author states: "The translation has not been without difficulties. Besides being unvocalized throughout, as well as faulty

in style, the Arabic text is none too well printed, and there are several textual errors. Still another difficulty that presents itself to a non-medical reader, is the exact rendering into English of the many medical terms used. Unfortunately, the great Dictionary of Medical Terms compiled by Dr. Sharaf, which has proved very helpful, is only English-Arabic and not *vice versa*. This has necessitated a great deal of search and rectification. It is to be hoped that the medical equivalents are not too glaringly inaccurate. Even so, they do not detract from the real value or purpose of the book, which is to present to English readers a conspectus of the magic and *diablerie* still common amongst the illiterate villagers of Egypt. Soon they will be lost, buried with the past, and unable to be exhumed like the relics of the dead Pharaohs."

The notes are of great value, and the index has been carefully prepared. We call special attention to the sections of the book which deal with amulets, the *karina*, "the cup of fear," and section 36, which deals with the *zar*. As frontispiece we have a specimen page of the Arabic text, and the book contains two other illustrations.

Z.

**Wisdom and Waste in the Punjab Village.** By Malcolm Lyall Darling, C.I.E. Oxford University Press, New York, 1934. pp. 368. Price, \$5.

The author is a member of the Indian Civil Service and was for many years connected with the Cooperative Credit Societies in the Punjab. He has had unrivalled opportunities for studying actual conditions, and the present volume is based upon tours of more than 1400 miles in twenty-two districts. The book is the third of a trilogy on the Punjab peasant. In the form of a diary it sets down the facts faithfully without embroidery, and the whole volume may be considered an objective study of extraordinary fidelity. The narrative form has its disadvantages, but a good index makes it possible for the reader to collate facts concerning any given subject. In his recapitulation at the close of the book the author makes clear that the Indian village is a living organism, "as full of wisdom as of waste and as much illuminated by the old light as any town is by the new. Like the pipal tree that often guards its approaches, this wisdom is deeply rooted in the soil of the past, and if it is not worm-eaten by custom or withered by faction, it is the best guardian of the village. By its side the wisdom of the new age is a mere sapling, which has still to show that it can take root and stand up against drought, dust-storm, and flood."

Since one-half of the population in the Punjab is Moslem, the volume is of extraordinary interest to the student of Islam. The observations regarding the *purdah*, for example, are penetrating. The four-walled system is a Moslem institution and they defend it on religious grounds. The higher the standard of living, the greater the emphasis on *purdah*. The peasants believe it is a mark of civilization, but there are forces at work in the other direction. We can not forbear quoting what he says regarding the veil:

"Even the veil is undergoing a subtle change. Once so thick that nothing could be seen through it, and so full that it could envelop the whole head, it is becoming semi-transparent and, if it is long enough to be drawn across the face, it is sufficient.

"Where few are educated and the sun is hot, there is much to be said for the veil, and village women will perhaps be wise not to let it become too transparent. For the four-walled *purdah* all that can be said is that it is a powerful shield, but it is one that is liable to crush the bearer by its weight. It is dangerous to prophesy, but it would seem as if it were doomed. The trend of the times and of Islam outside India is against it. Ten years ago, in Central Asian cities like Tashkent and Samarcand, it was difficult to see a woman's face. Now, it is said, one must search them 'with candles' to find a woman in a veil. Even in Lahore, Muslim ladies of position have begun to appear in public, while amongst educated Hindus and Sikhs hardly a vestige of *purdah* remains."

The influence of Islam upon village life, of Christian missions in the community, of progressive education (as at Moga) by the project method, the good and evil that follow contact with the army and its training—all these questions, together with economic and social problems, are discussed in these fascinating pages. The glossary is useful, and no one who studies the background of the daily life in India can afford to neglect this interpretation. Z.

**Egypt Since Cromer.** By Lord Lloyd. The Macmillan Company, 1934. Volume II. pp. vi+418. \$7.50.

The second volume of this continuation of Cromer's "Modern Egypt" is somewhat less valuable than the first, which was reviewed in the January number of this Journal. (p. 100). It deals primarily with the history of Egyptian relations with Great Britain from the arrival of the Milner Mission in December, 1919, to the resignation of Lord Lloyd as High Commissioner in July, 1929. Two chapters are devoted to the Sudan. Appendices give the report of the Milner Mission, a table of proposals put forward by the British in various attempts to negotiate a treaty with Egypt, and the correspondence between the two governments regarding the position of British officers in the Egyptian army.

The author's point of view has not changed since the writing of his first volume, despite the rapid changes in Egyptian conditions. He maintains that, since Britain in reality controls Egypt through the presence of her armed forces, she has responsibilities both to the Egyptian people and to foreigners residing in Egypt. "The problem bequeathed to us for practical consideration", he writes, "is how we are to act in the position in which we find ourselves." No one can disagree with this statement, but many will not accept his solution of the problem, which he states with admirable clarity: the fundamental responsibility is for "law and order, internal peace and quietness, and impartial justice", for good administration, for the economic and social welfare of the masses. It is no part of Britain's duty, he contends, to develop democratic and parliamentary systems among peoples who have long lived without them, "for we are no longer as sure as we once were" that our political institutions are suited to non-European races.

The declaration by Britain of Egyptian independence in 1922 was Lord Allenby's answer to the agitation and violence of the Wafd. It initiated a new and definite policy: retirement by Britain from all but an "irreducible minimum" of control. Yet the home government's policy continued uncertain; the table in Appendix B

shows graphically the successive concessions made by Curzon, Chamberlain, MacDonald, and Henderson in the effort to negotiate a treaty. Corresponding to these concessions and consequent upon them came increases in the demands of Zaghlul and Nahas, who kept promising their supporters complete independence. Thus the "irreducible minimum" of British control was whittled away and no definite treaty emerged. In 1925 Lord Lloyd succeeded Allenby as High Commissioner and from that time onward the story is more detailed. Occasionally it appears to be a personal *apologia* rather than a history. Acting as a buffer between a home government "whose policy was directed, if at all, by a sorry eagerness to divest itself of responsibilities for which its statesmen were no longer great enough" and an Egypt whose nationalism had been roused by the Wafd to the point of violence, the High Commissioner faced many difficulties. His penetrating analysis and clear exposition of the motives, aims, and practices of Egyptian politics provide an extremely interesting picture of the initial effects in an Eastern country of political ideas and institutions imported from the West.

Lord Lloyd does not avoid controversial matters and, according to his book, is invariably right. Yet one cannot help suspecting that this was not always so, that conditions during these troublous years may have made inevitable the policy of "drift" which he so often condemns. Theodore Roosevelt advised Britain to "govern—or go", but she feels that imperial security prevents her going and is at the same time unwilling to govern as Lord Lloyd would have her. In a manner quite characteristic she is apparently groping toward a workable compromise with Egyptian nationalism. Lord Lloyd's presentation of the facts as he sees them and of the policy which he deems best, will be valuable as an irritant, if not as a guide, for the less dogmatic statesmen who now control the Empire's destiny. His is a voice out of the past, asserting that the mentality and methods of Cromer still provide the only answer to the problems of governing non-European peoples. Few readers will agree with him, but all who have an interest in modern imperialism will profit by reading his book.

*Princeton University.*

WALTER L. WRIGHT, JR.

**Kitāb al-Ṭarfah al-Bāhijah fi al-Amthāl w-al-Ḥikam al-ʿArabīyah al-Dāriyah.** By the Rev. Saʿīd ʿAbbūd. The Syrian Orphanage Press, Jerusalem, 1933. pp. 262+v. Price, 8RM.

In spite of the fact that it may not meet with the whole-hearted approval of the high-brows of Arab Palestine who see in the spoken Arabic nothing worthy of their erudition, this collection of colloquial proverbs, over 5000 in number and hitherto unpublished, is a real contribution to the study of the life of the Near East. The true nature of a people is reflected in its vernacular expressions rather than in the consciously artistic productions of a degenerate aristocracy, and is best revealed in their current proverbs and wisdom sayings rather than in the literary gymnastics of the élite. The Rev. ʿAbbūd, therefore, should be greatly commended for this valuable contribution.

When, however, the editor proceeds to interpret some of the proverbs by citing the legend connected with each, he is not very

successful and still less accurate. He assigns to popular legend some *bona fide* classical proverbs which have been appropriated into the spoken language, without tracing them to their classical origins. For example: 3183 is found in al-Maydāni, *Majma' al-Anthāl* (Cairo, 1310) vol. II, p. 10; 3566, on p. 54; 2041, on pp. 310, 11; 2709 and 2718, on p. 302; and 3810 on p. 81. Several others are of similar origins.

Another group should have been traced to classical poetry: 3577 comes down to us from a verse by Imru' al-Qays; 4049, from a verse by al-Hārith ibn-'Abbād (al-Maydāni vol. II, p. 113); and 4899 from Lāmiyat ibn-al-Wardi.

A third group has been supplied with wrong interpretations and ascribed to wrong origins. 1085 is older than the *samāsirah* of Zionist Palestine; 1095 is told about Hārūn al-Rashīd and abu-Nuwās; 542 antedates the Charles Crane Plebiscite in Syria and Palestine; 631 had been floating in the Near East for ages before the 1922 "gentlemanly" agreement between Turkey and France; and 2389 does not find its origin in the emigrants to the United States. The legend cited under 3784 is a gross anachronism, because electricity and plumbing are very recent in the Near East. Rather revealing is the interpretation given to 3459. The editor could have easily appended *Deutschland über alles*.

NABĪH AMĪN FĀRIS.

**Ibn Hālawaih's Sammlung Nichtkanonischer Koranlesarten.** Herausgegeben von G. Bergsträsser. Brockhaus, Leipzig: Deutsche Morgenländische Gesellschaft. pp. 8+228. Price, RM. 8.

This posthumous work is one of the most important contributions on the Koran text. The Arabic text was printed in Cairo in 1934 and is accompanied by a portrait of Gotthelf Bergsträsser, a sketch of his life and literary work by H. Ritter, and a foreword in the English language by Professor Arthur Jeffery of Cairo, who says:

"Little did I imagine when, almost three years ago, I agreed with Professor Bergsträsser of München to assist from the Cairo end, in the preparation of his edition of Ibn Hālawaih's work on the non-Canonical Qur'an variants, that there would fall to me the melancholy duty of writing the Preface."

Although the fact is not advertised, Moslems are well aware that there exist many variant readings in the Koran text, and they themselves have even made a distinction between canonical and uncanonical readings. It is the latter to which this book calls attention. Our readers will recall an article on the subject by Dr. Jeffery in our January issue. The present work is based on two manuscripts of the famous Ibn Halawaih, one of the leading lights of the court of Saif ad-Dawla at Aleppo. We quote again from the foreword:

"Ibn Halawaih was a Persian, born in Hamadhan, who in the year 314/926 came as a student to Baghdad, where he studied the Qur'an under no less authorities than Ibn Mugahid and Abu Sa'id as-Sirafi, Traditions under al-'Attar, and philology under the eminent scholars Ibn Duraid, Ibn al-Anbari, al-Mutarraz and Niftawaih. His student years being ended he visited Mecca and Madina, and was for

a time engaged as a teacher of Traditions in the latter city. The fame of Saif al-Dawla's Court at Aleppo, however, drew him there to join the circle of brilliant men who surrounded that liberal prince."

As to the character of the manuscripts on which the work is based, Dr. Jeffery writes:

"Both MSS. were written by careless scribes, so that the task of establishing the text was a formidable one. Some idea of this can be gathered from a glance at the Apparatus Criticus, which unfortunately occupies an unusual amount of space.

"This work of Ibn Halawaih was widely used by later writers who were interested in the uncanonical variants, and a comparison of this text with the Qira'at material contained in the Commentators revealed two things, (1) that they often quote from Ibn Halawaih something quite other than what is found in the text here; (2) that the readings quoted by Ibn Halawaih from different Readers frequently differ from the general consensus as to what that reading was or who was the authority for it. In some cases we probably have in the text of Ibn Halawaih a different tradition, but in others it is very probable that the text of Ibn Halawaih as it has survived to us is imperfect and not always correct."

Z.

**Inleiding tot de Vergelijkende Godsdienstwetenschap.** Door Dr. K. L. Bellon. Mecklen: N. V. Dekker & van de Vegt, 1932. pp. 395. 60 francs.

We are glad to call attention to this important work entitled "An Introduction to the Comparative Study of Religion" by the Roman Catholic professor at the University of Nijmegen. In his preface he expresses his obligations to Father W. Schmidt, whose great work on "The Origin of the Idea of God" is well known. The author, however, does not indicate that his work is practically a translation, unauthorized and with only a few changes, of Dr. Schmidt's smaller book published in German and in English on "The Origin and Growth of Religion." The chapter divisions and the general treatment, as well as the footnotes, are practically the same as in the work of Dr. Schmidt. There are important additions to the bibliography, and in certain chapters Dr. Bellon has made changes and additions, especially in his treatment of totemism and magic. One would have expected in a work of scientific character a clear acknowledgment of his obligation to his predecessor. However, his conclusions go even farther than those of Dr. Schmidt:

"Vergelijken we deze uitkomsten met de primitieve openbaring, dan mogen we besluiten, dat de godsdienstgeschiedenis niet alleen de waarheid van het geloof in een primitieve openbaring niet tegenspreekt, maar ze veeleer bevestigt . . . .

"De godsdienstgeschiedenis leert ons, dat over de oudste ons bereikbare culturen het geloof in één almachtig en goed Opperwezen stralend lichtte.

"Dat is de grootsche harmonie tusschen geloof en wetenschap."

Z.

**Java Pageant.** By H. W. Ponder. Seeley Service and Company, Ltd., London, 1934. pp. 300 with index, photographic illustrations by the author and two maps. 18s. net.

A delightful and comprehensive description of the island of Java; its natural beauty, its people, customs, beliefs, occupations, and

something of its history, Dutch administration, and modern conveniences. The author writes with charm, intimate knowledge, and a sense of humor. In the Preface she tells us that when she first went to Java there were many things that aroused her curiosity and much that she wished explained; but "no volume of general information was to be had. . . . It seemed as though there were nothing for it but to try and manufacture myself the kind of a book I was seeking. So, little by little, as time drifted on, while I lived in Java in daily contact with its people . . . . I discovered the answers to some of my own innumerable questions. And I have set them down here." One is almost charmed into taking ship for this island Eden; but the author is fair enough to indicate that, like the original Eden, there are also problems in Java.

JOHN W. VOORHIS.

**The Forty Days of Musa Dagh.** By Franz Werfel. New York: The Viking Press, 1934. pp. 817. \$3.

This is so remarkable a novel that it is a pity that it should be marred by many defects in spelling, grammar and composition, especially in the earlier chapters. Apparently the writer was taking his narrative from the lips of Armenians, and he wrote names phonetically, as he conceived they sounded; hence there are a great many errors in transliterating Turkish and Armenian words.

These faults, however, cannot hide the fact that we have here the story of one of the greatest tragedies in the world's history, most vividly portrayed—the Deportation of the Armenian people. "Deportation" is an inadequate word to describe what was a deliberate attempt to *exterminate* a resourceful, industrious people, many of whom were highly cultured. Special interest attaches to the "historic record of a conversation between Enver Pasha, Turkish War Minister, and Dr. Lepsius, a German pastor". As given in Chapter V, this conversation reveals the cynical, cold-blooded plan, openly avowed, to destroy the Armenian people.

It should be remembered that Armenians have held high office in the Turkish Empire, in which they served faithfully. They have been eminent in Science, in the learned professions, and in literature. Their peasant folk asked nothing but to be allowed to live and labor in peace. They suffered only because they were Armenians. They were expelled from their homes, robbed of their possessions, and driven to a painful death.

One notable feature of the book is its testimony that Moslem villagers grieved over the fate of their neighbors, supplied them with food, and even accompanied them a little way on their exodus. These Moslems cursed the "Ittihad" (Committee of Union and Progress) and Enver and Talaat, who devised this measure.

The book is mainly the story of the heroic defense of the Armenians of seven villages, numbering about five thousand souls, who chose the risk of death by Turkish bullets, with their families around them, rather than the infamy and lingering death in the convoys herding them to the desert. They established themselves on the Mountain of Moses, near Antioch, in Syria, where for forty days they defended themselves against repeated attacks by Turkish

soldiers and gendarmes, until the survivors were finally rescued in a starving condition by the French-British fleet.

No description can do justice to this narrative. It should be widely read.

X.

**Arabian Wit and Wisdom, from Abu Sa'id Al-Abi's *Kitab Nathr Al-Durar*.** Translated by Charles A. Owen, Assiut College, Egypt. Procurable through the American Oriental Society, Box 17, Bennett Hall, University of Pennsylvania, Philadelphia. pp. 275. Price, 50 cents.

This is a reprint from the *Journal of the Oriental Society*. Little is known of the author of the book *Nathr al-Durar*. He is called Vizier, and he belonged to Abah, a small village near Hamadan in Mesopotamia. The book consists of four parts: Part I, Verses from the Koran, sayings of Mohammed and of Ali ibn Talib and other notables; Part II contains ten chapters and gives sayings of the first Caliphs and of companions of the Prophet and witticisms; Part III, sayings of various rulers and jokes; and Part IV, stories of eminent Moslems.

Mr. Owen has done good work in translating for English readers a book which is interesting to scholars, and which will give some idea of the wisdom, wit and goodness of the early Caliphs and of other Moslems. Noteworthy is the following extract from a prayer of the author, "O God, deal not with our sins in justice rather than in goodness, nor with our deeds in requital rather than in forgiveness."

It is a book which will widen the view of its readers and help them to find goodness and humor in men of other races.

C. F. GATES.

**Les Mariages Mixtes en Afrique du Nord.** By M. Meylan. Paris: Librairie du Recueil Sirey, 1934. pp. 348. 40 francs.

This is one of the series published by the Institut des Hautes Etudes Marocaines on French colonial law. The author is a professor of law, and the preface to the book is by J. P. Niboyet, professor of law in the Faculty of the University of Paris.

After a brief introduction on the problem of mixed races and immigrants in North Africa, the book consists of three parts. The first deals with mixed marriages as a possibility and a fact. The second deals with the effects of such marriage on the persons concerned and on their property rights. The third discusses the dissolution of such marriages by death, by divorce, or by desertion. At the conclusion we have a complete chronological table of French jurisprudence dealing with this matter, and a bibliography.

The character of the problem is well set forth in the *avant-propos*:

"Tout mariage mixte, même en Europe, entraîne des complications chaque fois que les deux futurs époux, ou bien, une fois le mariage célébré, les deux conjoints, possèdent des nationalités distinctes. Il est certain notamment que la conservation, de plus en plus, par les femmes de leur nationalité ancienne maintient au sein du mariage un dualisme de législation plutôt regrettable, l'idée même d'association conjugale impliquant une union totale. Mais ces

difficultés sont bien peu de chose à côté de celles qui nous sont révélées par l'ouvrage de M. Meylan."

We note (p. 321) that apostasy does not constitute in Algeria a cause for dissolving a marriage as it does under Mohammedan law.  
Z.

**Les quatre Dames d'Angora.** A novel by Claude Farrère. Ernest Flammarion, Paris. 12 francs.

This is an interesting, well-written story, but it deserves special attention because of the light it sheds on Turkish life and affairs. The writer is well acquainted with Constantinople and Angora, and he places them in comparison. Stamboul, ancient and majestic with its old mosques, speaks of antiquity, and has a soul of its own. Angora, new, devoid of any architectural beauty, without a soul, speaks only of the present and future. Perhaps some man will arise who will give it a soul.

The four women are the old mother, strict, calm, devout in the faith of Islam; her daughter, a widow, beautiful and good, uncertain as to religion; her cousin, beautiful, sensual, demanding her freedom to seek pleasure; and last of all, her daughter, brought up for ten years in the Moslem faith.

The writer also contrasts the old Turk and the new. Any one who is interested in that people will find pleasure and profit in this book.

**Morgenrood.** Korte Verhalen en Schetsen verzameld door Dr. H. A. van Andel en Dr. N. A. C. Slotemaker de Bruine. Met een voorwoord van Zijne Excellentie A. W. F. Idenburg. Zwolle: La Rivière & Voorhoeve. pp. 192.

The available literature on the interesting work of Christian missions among Mohammedans in Java is meager, even in the Dutch language. We are therefore glad to welcome this beautiful volume consisting of sketches and stories illustrative of every phase of missionary endeavor, literary, evangelistic, medical, and social. The twenty-four chapters are accompanied by thirty-two photographic illustrations. One of the most interesting chapters is that which tells of the *mawlid* of one of the Javanese saints. It shows that the character of this saint worship in Java has a great resemblance to that in Egypt.  
Z.

**A Desert Journal.** Letters from Central Asia. By Evangeline French, Mildred Cable, and Francesca French. London: Constable and Company, Ltd., 1934. pp. 261. 7/6.

There hangs over this narrative something of the glamour which makes the story of a Shakleton, a Scott, or a Grenfell so hard to resist. It has in addition that strangely compelling power of a simple trust in God which is very moving. In their travels they met many Moslems, some of whom were hostile, others friendly. They also met here and there converts from Islam. After traversing this part of the country they write:

"It is humiliating to realize that the territory over which we have passed might be claimed by the followers of the Prophet as a Moslem conquest, and that where centuries ago Christian communities flourished, only the Crescent-surmounted mosques now call

men to prayer. Let those who can, triumphantly sing together of lifting up His royal banner which must not suffer loss. For ourselves, we are silenced, save to witness afresh."

Again they write:

"Verily when we saw the multitudes our hearts ached at our impotence to do a fraction of that waiting to be done. In every hamlet of this thickly populated district stood the tiny clean mosque from which five times each day the call to prayer rang forth, and in response to which the snowy-turbaned elders bowed in homage. No missionary superintends, no elaborate organization controls, yet since Islam captured this land its power seems to have increased, and today it prides itself in presenting an invincible front to the Christian message."

However, many Gospels were sold and much free literature was distributed. In their travels they encountered bandits and communists and witnessed the devastation of villages from which the people had fled to the caves in the mountains. The terrific sand storms, heat and insects, cold and blizzards, gave many thrills of all kinds to these brave witnesses. Their record is altogether fascinating.

AMY E. ZWEMER.

**Christus en de Mystiek van het Oosten.** Door Dr. J. H. Bavinck. Kampen: J. H. Kok. pp. 237. f. 3.90.

This sumptuous volume, with its distinctive cover and beautiful illustrations from photographs, deserves a place on the growing shelf of recent books that deal with Islamic mysticism. It is true that Dr. Bavinck devotes the larger part of his volume to Hindu mysticism in Java in its twofold form of pantheistic Brahmanism and later Buddhism. The second chapter, however, (pp. 74-106) is entitled "Islam and its Influence on the Javanese", while the remainder of the chapters (3-7) are an exposition of Oriental mysticism in relation to Christianity and the Christian message. The chapter on Islam gives an account of the system founded by Mohammed and its later development due to allegorical interpretation of the Koran and the apotheosis of the Prophet. This chapter, as well as the others, is documented and the author is well acquainted with the work of Goldziher, Tor Andrae, Gairdner, Kraemer, and others.

There is no mission field where mysticism is of greater importance than among the 40,000,000 Mohammedans of Java, not to speak of the other millions in Sumatra and the smaller islands. The background of their religious thinking, although they profess to be Moslems, is pantheistic mysticism. As the author shows, this is evident not only in their language and customs, but also in their cosmogony, their philosophy, and their popular theater called the *wayang*, with its symbolism and entrancing national music.

A chapter on "The Microcosmos and the Macrocosmos" introduces the reader to this characteristic of the Javanese mentality. Dr. Bavinck believes that in spite of all hindrances the Gospel message will be victorious in the Dutch East Indies. In expectation of that day the missionary can not afford to neglect mysticism as a stepping-stone in the presentation of his message. And when the nations bring their glory and honor into the New Jerusalem, the Javanese will contribute an element based upon their deep conception of the spirituality of the visible world and the immanence of God. Z.

**Aghlāt al-Lughawiyīn al-Aqdamīn.** By Anastās Māri al-Karmali. Baghdad, 1933. pp. 385. 11/-.

This is a collection of articles which appeared during the period beginning with May 8, 1932 and ending with August 17, 1933, in the well-known Egyptian dailies *al-Ahrām* and *al-Muqaṭṭam*. The subject matter of these articles is ostensibly the errors of Arab lexicographers, ancient and modern. In reality, however, it is nothing but a series of attacks and counter-attacks by a number of writers against one another occasioned by the appearance of the first article by al-Karmali, and a reply to it by As'ad Khalil Dāghir. From that time on, the so-called linguistic controversy became a free-for-all, and degenerated into a display of distorted erudition, linguistic gymnastics, religious fanaticism, and personal attacks.

In all, al-Karmali presents a hundred entries of lexicographical "errors". As to the quality of his work, it has been demonstrated once for all by his recent article in *al-Hilāl* monthly (February, 1935) entitled "Why I Believe Latin has been Derived from Arabic"!

The reviewer is of the opinion that multiplying the number of indices in a book (there are five in the present one) renders it as useful as one without any index at all.

NABIH AMIN FARIS.

**The Encyclopaedia of Islam.** A Dictionary of the Geography, Ethnography and Biography of the Muhammadan Peoples. Prepared by a number of Leading Orientalists. Edited by M. Th. Houtsma, A. J. Wensinck, H. A. R. Gibb, W. Heffening and E. Levi-Provençal. *Supplement* Number 1, *Al-Djughrafiya*. London: Luzac & Co.

This encyclopedia itself is still incomplete. Here we have number one of the supplement, which indicates that the publishers intend to keep their work up to date. In addition to brief articles which indicate by an asterisk that they are addenda to earlier contributions, the present issue contains important articles on Ahl-i-hakk by Mīnorski; a further contribution on the Arabian Nights (*Alf-Laila*) by Dr. Macdonald; a new article by J. Deny on Ankara, the capital of Turkey; and one on Ceramics by Schmidt. There is also a new article dealing with Mohammedan geography under the title *Djughrāfiyā*, which is perhaps the limit of absurdity in transliteration! Who would ever look for or find the geography of the Koran and the traditions under such a heading? Z.

**Outline Chalk-Talks on the Spiritual Life.** By 'Abdul-Fady (Arthur T. Upson). Nile Mission Press, Cairo. pp. 38. 4 piasters.

This little book is not to be judged by its size, but by the fact that it represents the best thought and the lifelong Bible study of its author. In the foreword we read:

"If anyone is qualified to give the Christian message through eye-gate, it is one who has for three decades overcome his own handicap of deafness, and who has by pen and tongue given a clear witness to the Gospel of Jesus Christ in every part of the Near East. Since his retirement from the Nile Mission Press—an agency unrivaled in the Moslem world and largely the fruit of his initiative—God opened a door for effective service at the well-known Missionsheim on Mount Carmel. It was here that Mr. Upson first gave many of

these Chalk-Talks to groups of Christian workers, and we are delighted to know that the messages are now to be broadcast for others to hear, and to use. To the Oriental Christian, 'Abdul-Fady and his blackboard have long been inseparable. He has learned the secret which many are so slow to learn, that nine-tenths of the deepest impressions we receive in life are through eye-gate and not through ear-gate."

We can strongly recommend it to all workers among Moslems.  
X.

**A Modern Wayfarer in Persia.** By Constance M. Alexander. London: Arthur H. Stockwell, Ltd. pp. 176. 5 shillings.

Accompanied by a friend, the author made an extensive motor tour in Persia, April and May, 1930. The result is a well-written journal of present-day conditions. They entered Persia from Baghdad, visited Kermanshah, Hamadan, Resht, the two capital cities, and Tabriz. One finds sympathetic reference to mission work and a good portrayal of the route followed. The book has no illustrations, and the map is microscopic.  
Z.

**The Jew and the World Ferment.** By Basil Mathews. New York: Friendship Press, 1935. pp. 186. \$1.50.

By all odds this is the best manual on the Jewish problem amid a wealth of recent literature on the subject. It is written in incisive, epigrammatic style. It covers a vast subject in small compass and, without parade of footnotes, every statement is well documented. From the broken Ghetto in the first chapter, the author traces the Jewish Riddle down the centuries, and points out the Heritage of Israel which came to the Christian Church and to Western civilization, although "they still throw stones" at the Jew. The present-day dilemma of the educated Jews, their destiny, the good and ill of Zionism, and our duty to our Jewish neighbors are discussed in later chapters. Statistics of Jewry and a select bibliography add to the value of this brilliant study. The fine spirit of the writer will appeal to Jewish as well as to Gentile readers.

"The ferments of the modern world are seething within the Jewish people. And the Jewish people themselves are exercising powerful influence in the life of almost every leading nation in the Western world. Their future life and influence are of vital moment to us all. To try to pierce into that mist with a searchlight from their uniquely marvelous history and their tormented yet hopeful present is the task of this book; and its aim is to try to discover how we, who are in our own land their neighbors, ought to act towards them."

Z.

**The Modern Missionary.** A Study of the Human Factor in the Missionary Enterprise in the Light of Present-day Conditions. Edited by J. H. Oldham. London: Student Christian Movement Press, 1935. pp. 128. 1s. 6d.

The title of the book gives its character. One is astonished, however, in reading these excellent chapters, to note that with all the changes in the world the qualifications of the ideal missionary remain much the same, as Dr. Hogg remarks (p. 31). The one and outstanding chapter on the Near East contains two paragraphs that will bear emphasis.

"No love that is merely a general affectionate and benevolent kindness will stand the strain here. We need a love that can live on when every love-inspired act is regarded with suspicion and the purest outgoing of affection will be called a cunning device of proselytism. We need a humility of no common order to oppose to the hauteur of Islam, and this is one of the serious difficulties of British missionaries bred to the sense that they are a ruling race in the East. We need an infinite patience when the touch of Christ on Moslem lives seems frail, lonely, precarious, defenseless, like the tiny mauve crocuses that thrust their frailty through the hard clods of a Palestine hillside months before the coming of the rains. We need a peculiarly dogged kind of faith, 'the evidence of things not seen,' believing while still the land is ironbound and dusty, that the coming of the rains is sure, and therefore content to spill out life apparently unrewarded.

"As for a special study of Islamics, perhaps a word must be said. The training college will probably not be able to do much specialist work, from the fact that in many cases a student's destination is not settled until his course is finished. But training colleges may be able to secure a change of *attitudes* in regard to such studies. We still have recruits who are completely casual in their study of Islam, and avoid Islamics lectures at language schools unless they are 'required' by their mission or 'credits' can be gained for them."

Z.

**The Nature of Religion.** By George Wobbermin, Ph.D. Translated by Theophil Menzel and Daniel Sommer Robinson. New York: Thomas Y. Crowell. pp. 379. \$3.50.

We call attention to this important study by the Professor of Systematic Theology at the University of Göttingen, despite its unaccountable omission of Islam. Except for two brief references, on pp. 187 and 190, where in the Classification of Religions it is mentioned with Judaism and Christianity and inadequately defined as "a legalistic religion", there is no reference whatever to Mohammedanism. Buddhism, Hinduism, Animism, Confucian philosophy, Mysticism, Theosophy, and Anthroposophy all receive illuminating treatment, but the chief historical and dogmatic rival of Christianity is ignored.

The book consists of two parts. The first deals with the question of the nature of religion, the second with its truth. In his preface Dr. Wobbermin asserts against Barth and Brünner that "Christianity is a religion" among other religions; but he also holds, against Rudolf Otto, that it is absolutely unique in its character as religion. His motto is "Back to Schleiermacher and from Schleiermacher forward!" The book represents the author's mature conclusions, tested by a vital Christian experience and free from all extravagances. It contains very valuable contributions on the psychology, the history, and the philosophy of religion. The criticism of the theories of Frazer, Leuba, and Freud is keen and convincing. There is a valuable Appendix on Primitive Monotheism and a good index which is doubly needed, as the various chapters do not stand in close relation to each other and there are constant excursions of thought.

Z.

## SURVEY OF PERIODICALS

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### I. GENERAL

THE ANGORA LANGUAGE REFORM. Sir Harry Luke. (In *The Quarterly Review*, London. January, 1935. pp. 65-72).

Now that the language has been shorn of its foreign trappings of Arabic and Persian and reduced to Turanian Turkish, the government hopes that it will spread to the Turks of the Balkan States, Russia, and Central Asia.

L'ARCHITECTURE RELIGIEUSE DE L'ISLAM À JAVA. H. Caminada. (In *En Terre d'Islam*, Alger. Janvier-Février, 1935. pp. 3-10).

The architecture reflects the native Javanese-Indian style.

DRAMA IN MODERN TURKEY. A. G. Chagla. (In *The Modern Review*, Calcutta. December, 1934. pp. 673-675).

The rise of the Istanbul Municipal Theatre, which is becoming such an educational stimulus through the country, may be traced to the influence of the Young Turk Movement before the World War.

IN PURSUIT OF PERSIAN ISLAMIC ARCHITECTURE. Robert Byron. (In *Asia*, New York. May, 1935. pp. 284-289).

Monument hunting in Iran shows that countless artistic treasures are yet undiscovered and that Mohammedan architecture is to be seen there in its perfection.

AN INTERESTING PROCLAMATION. Alexander McLeish. (In *World Dominion*, London. April, 1935. pp. 129-131).

The Moslem ruler of Hyderabad, which contains 1,500,000 Mohammedans, officially pronounced December 25th a public holiday in his dominions and issued a note to his subjects praising the "holy personality of Christ."

A KURDISH LAMPOONIST. C. J. Edmonds. (In *The Journal of the Royal Central Asian Society*, London. January, 1935. pp. 111-123).

Writing with vigor of diction and technical mastery of the poetic art, Sheikh Riza Talabani (1841?-1910) produced poems

dealing with love, satire and reminiscence in Persian, Arabic and Turkish as well as Kurdish.

PETRA, ANCIENT CARAVAN STRONGHOLD. J. D. Whiting. (In *The National Geographic Magazine*, Washington, D. C. February, 1935. pp. 129-165).

Finely illustrated description of "the rose-red city, half as old as time", now accessible by automobile from Jerusalem.

QUELLEN UND NACHWIRKUNGEN DER HAFT PAIKAR. Albert Wesselski. (In *Der Islam*, Berlin. Band 22, Heft 2, 1934. pp. 106-119).

A number of Eastern stories compared and traced in Persian, Indian, and European versions.

## II. ARABIA

## III. HISTORY OF ISLAM

L'ALLEMAGNE ET L'ISLAM. G. M. (In *En Terre d'Islam*, Alger. Janvier-Février, 1935. pp. 63-66).

Indicates the state of Mohammedanism in Germany by summarizing the recent output of two Reviews on the subject published in Berlin—the *Moslemische Revue* and the *Welt des Islams*.

L'ISLAM AU NORD-OUEST DE L'INDE. Père Damien Reumont. (In *En Terre d'Islam*, Alger. Novembre-Décembre, 1934. pp. 387-394).

An account, with statistics, of the growth of Islam in India, discussing the means used for proselyting and giving information about numerous Mohammedan periodicals published there.

## IV. KORAN. TRADITIONS. THEOLOGY

LA LÉGENDE BIBLIQUE DANS L'ISLAM. Bernard Heller. (In *Revue des Études Juives*, Paris. Juillet-Décembre, 1934. pp. 1-18).

A study of Moslem ideas derived from the Bible or from Jewish tradition, summarizing recent books and articles on the subject.

SOURCES CANONIQUES DE DROIT ORIENTAL. J. Deslandes. (In *Échos d'Orient*, Paris. Octobre-Décembre, 1934. pp. 443-464).

Valuable data on the Maronites, Nestorians, Copts, Ethiopians, Syrians, and Armenians.

## V. RELIGIOUS AND SOCIAL LIFE

THE BEDOUINS OF NORTHERN IRAQ. Major J. C. Glubb. (In *The Journal of the Royal Central Asian Society*, London. January, 1935. pp. 13-31).

Describes the changes wrought upon the former independence and political importance of the native tribes by the introduction of airplanes and automobile which have destroyed the Arab supremacy of the desert.

UN DOCUMENT SUR LA VIE URBAINE ET LES CORPS DE MÉTIERS À SÉVILLE AU DÉBUT DU XIIIÈ SIÈCLE: LE TRAITÉ D'IBN ABDŪN. E. Lévi-Provençal. (In *Le Journal Asiatique*, Paris. Avril-Juin, 1934. pp. 177-299).

Arabic text of an 11th-century manuscript from a Moorish library at Meknès, with an introduction in French. The work describes the duties and jurisdiction of government officials, and also dwells on the commercial life of the city, reviewing all classes and occupations.

SINAI. Major C. S. Jarvis. (In *The Journal of the Royal Central Asian Society*, London. January, 1935. pp. 32-51).

Tells of economic conditions and social customs.

SLAVE MARKETS OF TO-DAY. Ignatius Phayre. (In *Current History*, New York. April, 1935. pp. 42-46).

Public opinion alone can put an end to the slave trade, for, despite sincere efforts by the British, French, and Italian governments, much smuggling still goes on between North Africa and Arabia.

TURKEY'S NEW NATIONAL ASSEMBLY. Robert L. Baker. (In *Current History*, New York. April, 1935. pp. 106-107).

Turkish reform entered a new phase in December, 1934, when the Constitution was amended to permit women to vote and to become deputies, resulting in the election of seventeen women to the Turkish Parliament.

WOMAN IN MOROCCO. Edward Westermarck. (In *The African Observer*, Bulawayo, South Rhodesia. February, 1935. pp. 37-41).

Mohammedan superstition has caused woman to be feared as well as despised, thus giving her alike weakness and power from her religion.

## VI. POLITICAL RELATIONSHIPS

CURRENT NATIONALISM IN THE MOSLEM NEAR EAST. Edgar J. Fisher. (In *The Open Court*, Chicago. April, 1935. pp. 107-124).

Nationalistic aims have brought the Arab world to a chaotic state because of the continuance of Western imperialistic policies and because of lack of Arab federation.

LES EFFETS DE LA TOURMENTE HITLÉRIENNE EN PALESTINE. Carlo Sforza. (In *L'Esprit International*, Paris. Avril, 1935. pp. 167-174).

Although only 20 per cent of the Jews in Palestine are Germans, they are proving themselves aggressive and believers in Nazism. They dislike Palestine and its inhabitants, persecuting alike Arabs and Jews from other countries.

EVENTS IN WESTERN ISLAM. Capt. F. H. Mellor. (In *The Journal of the Royal Central Asian Society*, London. January, 1935. pp. 93-95).

A concise account of happenings in Morocco since 1912.

INCERTITUDES PALESTINIENNES. Jacques Pignal, S. J. (In *En Terre d'Islam*, Alger. Novembre-Décembre, 1934. pp. 399-408).

Considers the questions of administration, finance, immigration, agriculture, and race relations.

L'INQUIÉTUDE NORD-AFRICAINE. Louis Jalabert. (In *Études*, Paris. 20 Janvier, 1935. pp. 168-191; 20 Mars, 1935. pp. 721-744).

Continuing a series, these articles are devoted to discussing the status of Tunis and Algiers and their relations to France and Italy.

JEWISH COLONISATION IN PALESTINE. M. Berenstein. (In *The International Labour Review*, Geneva. December, 1934. pp. 797-819).

Continuation of an article begun in the November, 1934, issue; this section contains agricultural and industrial comments and statistics.

LE MOUVEMENT NATIONALISTE AU MAROC. L. de Lacger. (In *En Terre d'Islam*, Alger. Novembre-Décembre, 1934. pp. 359-386; Janvier-Février, 1935. pp. 11-30).

Unrest is constantly caused by dislike of foreign ideas and domination, by the influence of Turkish reforms, which are at once feared and admired, and by anxiety over the increasing prestige of the Berbers, whom the French exempt from Arab law.

PALESTINE'S PROGRESS. Norman Bentwich. (In *The Journal of the Royal Central Asian Society*, London. January, 1935. pp. 77-92).

Enthusiastic review of the developments of the past few years based on census figures (1922 and 1931).

THE POLITICAL PARTIES IN TRANS-JORDANIA. I. Chizik. (In *The Journal of the Royal Central Asian Society*, London. January, 1935. pp. 96-99).

While the population at large desires to improve its economic condition and welcomes any attempts to add to the general progress of the country, the Istiklalists uphold non-cooperation with the Mandatory Powers and are exponents of the Pan-

Arabic idea ; and the Sha'ab Party supports the government and cries "Trans-Jordan for the Trans-Jordanians".

## VII. MISSIONS TO MOHAMMEDANS

CENTRAL INDIA, ISLAM, AND THE PUNJAB. Dr. B. Noel Fletcher. (In *The Church Missionary Outlook*, London. March, 1935. pp. 49-52).

Plea for workers in the Punjab where the population is in danger of Soviet propoganda spreading among their young people.

THE MISSION HOSPITAL, London. February, 1935. Whole number.

Discussion of retrenchment and its evils in various C.M.S. fields.

QUAKER ARABS. Elihu Grant. (In *The Open Court*, Chicago. January, 1935. pp. 46-52).

Describes the development of Quaker influence in Syria and Palestine, beginning with the work of Sibyl and Eli Jones.

THE NETHERLAND INDIES. (In *World Dominion*, London. April, 1935. pp. 192-199).

Survey of the missionary situation in the archipelago, where a durable basis has been laid and where the development of the native church needs strong workers.

SOME GLIMPSES OF CHURCH LIFE IN EGYPT. Rev. E. G. Parry. (In *The Church Missionary Outlook*, London. March, 1935. pp. 52-54).

Native clergy carry on most of the work in the Church of the Saviour, Boulac.

TWELVE YEARS OF THE TURKISH REPUBLIC. Rev. J. Kingsley Birge. (In *The Missionary Review of the World*, New York. March, 1935. pp. 118-120).

Résumé of outstanding reforms and changes in the life of the people with their effect on the missionary situation.

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