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SURAT AL-IKHLĀŞ

The one hundred and twelfth chapter of the Koran is held in particular veneration by Mohammedans. According to a tradition of the Prophet it is equal to one-third of the whole revelation; and on another occasion he asserted that the foundations of the heavens and the earth rested on this short surah. We call attention to it for three reasons: It is the chapter most frequently quoted against Christians and best known in every part of the world of Islam as a defiant summary of Mohammed's revelation; it is most often selected (as in our frontispiece) by calligraphers for the exercise of their artistic skill; and its interpretation in the doctrine of the Sufis gives new points of contact for the presentation of the Christian message. The verses are said to have been revealed in answer to the Quraish who asked Mohammed concerning the distinguishing attributes of Allah. If this is true, it is one of the earliest chapters, as Muir believes. Nöldeke, however, places it at about the end of the Mecca period.

"Say, God is one God; the eternal God; He begetteth not—neither is He begotten; and there is not anyone like unto Him". The two titles given to it are not taken from any word occurring in the text which is (as Muir points out) made up entirely of Scriptural phrases. It is called *Surat al-Tawhid*, the Chapter of Unity, or *Surat al-Ikhlāş*, the Chapter of absolute devotion to Allah. The word is used in opposition to all *shirk*, i.e., associating divine beings with Allah. It naturally, therefore, became a slogan, a

battle-cry against infidels and a short creedal statement summarizing the absolute unity of God.

It is commonly said that "the Koran came down best in Mecca, is read best in Egypt and is written best in Turkey". One of the most famous of calligraphers was the Turk, Hafiz Osman; and of another earlier artist in writing, Ali bin Al Bawwab, a poet wrote:

"His loss was felt more each successive day.
Ink-bottles turned black with sorrow
And all pens were rent with grief."

The greater part of architectural decoration in Islam consists in verses from the Koran written in rectangular Cufic or later ornamental cursive style. Similar arabesques are used in wood-carving, book-binding, ceramics, tapestry and jewelry. The motive is always the same, the constant repetition of the creed or of Koran phrases and chapters. Gabriel-Rousseau in his recent book "L'Art Décoratif Musulman", points out the strength and the weakness of this motive in decoration. No one who has seen the Orient doubts its artistic beauty.

The commentators and theologians of Islam have written much on this short chapter. With the development of the conception of *shirk*, that is, giving a partner to God, the definition of *ikhhlāṣ* became imperative. According to al-Ghazali it "properly means only that one's action should be dedicated by a single motive, so that, for example, it cannot be ascribed to one who gives alms but with the intention of being seen to do so". In the language of religious ethics, as developed especially by the Sufis, *ikhhlāṣ* particularly refers to the effort to come nearer to God, and means the keeping free of this ideal from all subsidiary thoughts. In this sense it is often opposed to *riyā*, the wish to be seen, hypocrisy. *Ikhhlāṣ* demands unselfishness with regard to one's own religious practice and the abolition of the selfish element which mars devotion to God. "At the highest stage of *ikhhlāṣ* even the consciousness of *ikhhlāṣ* itself must disappear and all thought of divine reward in this world or the next be put aside."

This is the favorite theme of the mystics and we find a curious parallel between verses ascribed to one of them and the ancient hymn of Francis Xavier:

“My God I love Thee; not because
I hope for heaven thereby,
Nor yet because who love Thee not
Must die eternally” . . .

Then follow six beautiful stanzas full of Christian truth. These verses are ascribed to the Sufi, Al Nuri:

“O God, I fear Thee: not because
I dread the wrath to come; for how
Can such affright, when never was
A friend more excellent than Thou?
Thou knowest well the heart’s design,
The secret purpose of the mind;
And I adore thee, Light Divine,
Lest lesser lights should make me blind.”¹

Ikhhlās became the technical term for spiritual sincerity and purity of motive. “A man said to Abu ‘l-‘Abbas ibn ‘Ata: ‘What act is sincere?’ He replied: ‘That which is free from faults.’ Abu Ya ‘qub al-Susi said: ‘The act which is truly sincere is that which is known neither by any angel, to record it, nor by any devil, to corrupt it, nor by the soul, to take pride in it.’ He means that a man must detach himself entirely for God’s sake, and turn from the act to Him.”²

To the mystic in Islam the unification of God (*tawhîd*) was not a mere unitarian assertion nor a hatred of all forms of polytheism. It included seven elements: the isolation of the eternal from the temporal; the exaltation of the Creator above the creation; giving up equation of the attributes; abolishing the principle of causation from the attribute of Lordship; raising God above all influence or power of the temporal; and declaring him free of the principle of analogy. “Reality”, said Mohammed ibn Musa al-Wāsiṭi, “is beyond the capacity of the tongue to utter, exposition to express, beyond glorification or detachment or separation.”³ One of the Sufis wrote this verse:

¹ A. J. Arberry, *The Doctrine of the Sufis*, Cambridge 1935, p. 90.

² *Ibid.*, pp. 91, 103.

³ *Op. cit.*, p. 135.

“So Truth is known in ecstasy
 For Truth will everywhere prevail;
 And even the greatest mind must fail
 To comprehend this mystery.”

Al-Ghazali and all the deeper theologians of Islam including the last great mystic, Al-Sha‘arani, come to an impasse when they try to define deity in terms that are not wholly pantheistic or, as in orthodox Islam, coldly deistic. The failure of Islamic theism is its negative character.

Moslem mysticism was a revolt against the orthodox doctrine of Allah. The human heart craves a God who loves; a personal God who has close relations with humanity; a *living* God who can be touched with the feeling of our infirmities and who hears and answers prayer. Such a God the Koran does not reveal. A being who is incapable of loving is also incapable of being loved. And the most remarkable testimony to this lack in the orthodox Moslem conception of Deity is the fact that the passionate devotional poetry of the Sufis is put down as rank heresy by the dogmatic theologian.

The Moslem doctrine of God is sterile. It has neither grown nor been fruitful of new ideas in all the history of Islam. The sheikhs of Al Azhar in Cairo, in the twentieth century, are still content with the definition of Al Ghazzali. On the contrary, the Christian doctrine of the Godhead beginning with the Old Testament revelation of Jehovah, interpreted in the fulness of time by the Incarnation, developed by the Holy Spirit’s teaching through the apostles and systematized in the conflict with heresies and philosophies, is even today a growing concept and a fruitful idea, even as Mr. S. A. Morrison points out in his thoughtful article on Jesus the eternal Word of God, printed in this issue.

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JESUS, THE WORD OF GOD AND THE ONLY-BEGOTTEN SON

The fundamental basis of all human life, individual and social, is the belief in the existence of God. For God is the one ultimate Reality, and according to our belief in the existence and nature of God, so will be our conception of the nature of Reality. Upon this turns our evaluation of life, our estimate of what is real, abiding and true, our sense of values in the spheres of intellect, conscience, emotion and desire. In so far as our belief in God has grown into a living, burning conviction, so far will our whole personality be moulded by the realization of the presence of another Personality, transcending and dominating our own. And whatever is our conception of the essential nature of that Personality, that will be our conception of the ideal towards which our individual life should be directed, and that will be the pattern by which we shall strive to weave all our social relationships.

In seeking to attain to a knowledge of God and to an understanding of His nature and character, we find that there are two sources only upon which we can draw for our enlightenment. The first is the revelation of God to us in the world of nature around and within us; the other is the personal self-revelation of God to man. Of these two sources, the first does not take us very far. Its messages are limited and apparently blurred. For, whilst Nature, which is God's own handiwork, does furnish us with certain indications as to the Person and character of the Creator, it also presents us, at the same time, with a number of problems, which are insoluble apart from the fuller light of a personal self-revelation of God to man. To understand Nature itself aright, we must first turn to

these fuller revelations. Only then can we be certain that the messages which Nature carries to us have been understood correctly.

It is, then, to God's personal revelation of Himself that we must look for any certain knowledge of His eternal nature and character. And while we welcome and turn for enlightenment to the revelation of Himself which God has given to mankind through the prophets, it is inevitable that those of us who believe that in the person of Jesus Christ God has granted the supreme revelation of Himself, should advance humbly and reverently to a study of the words of Jesus and of the teaching of His most intimate followers, in order to find there that fuller illumination which alone can make clear to us the mysteries of the eternal Godhead, mysteries which, otherwise hidden from our eyes, are yet, as we have seen, of such vital importance in determining the course of our daily life.

As, then, we study the life and message of Jesus, we find there many pearls of new revelation about the nature of God. Of these we shall choose two only. The first is the teaching of Jesus about the love and fatherhood of God. Throughout His ministry, Jesus continued to call men's attention to the nature of God as love, whose dealings with us at all times and in all circumstances are likened unto those of a father with his children. God is our Heavenly Father, and those who believe truly, may enter into the fellowship of His family, and thus become in very deed the sons of God. With Jesus, fatherhood means far more than that God is the author of creation. In this word is summed up the very nature of God Himself. And with Jesus, sonship means far more than that man is the noblest work of God's creative power. It implies a spiritual relationship and a likeness of character of the profoundest kind.

But alongside of this message of Jesus about the Fatherhood of God and the sonship of believers, there runs another golden strand through the teaching of Jesus, revealing a special relationship between Jesus himself and God the

Father, a relationship different from that which exists between God the Father and anyone else. God is the Father of Jesus in a sense in which He is the Father of no other. It is this unique and peculiar sonship which it is the aim of this present article to consider.

Unfortunately many misapprehensions and many misunderstandings have arisen, often quite needlessly, around this subject. One such is the idea that Jesus claimed for Himself, or that His followers claimed for Him, a unique relationship to God the Father in virtue of His supernatural birth. It is supposed that the life of Jesus began with His miraculous conception in the womb of the Virgin Mary, and that this constituted the basis of His claim to a unique relationship with God. Now, while it is perfectly true that the evidence before us does confirm the fact of the supernatural birth of Jesus, it would be a gross mistake to imagine that this supplied the sole, or even the main, reason for His claiming a peculiar and unparalleled relationship as Son to God the Father.

There are many verses in the New Testament that make it clear that Jesus Himself indicated, and that the disciples who shared His inmost thoughts and feelings understood Him to indicate, that He was alive long before the time of His birth from the Virgin Mary. These indications occur most frequently in St. John's account of the life of Jesus. Addressing the Jews, who looked upon their ancestor Abraham as the recipient of a special covenant from God, Jesus tells them without reservation or qualification, "Verily, verily, I say unto you, before Abraham was I am" (ch. 8, v. 58). On another occasion Jesus speaks of Himself as "the living bread which came down from Heaven" (ch. 6, vv. 33, 51); and again he says, "I came down from Heaven (ch. 6, v. 38). And the claims that St. John tells us were made by Jesus for Himself, were made for Him also by the inner circle of His friends and disciples. For example, St. John the Baptist, when pointing to Jesus, says, "This is He of whom I spake, He that cometh after me is preferred before me, for He

was before me" (John ch. 1, v. 15). And again St. Paul, in many passages scattered throughout his many letters, alludes to the pre-existence of Jesus. Thus he asks, "that He (Jesus) ascended, what is it but that He descended first?" (Ephesians 4, v. 9.)

There can be no doubt, then, that the Sonship of Jesus was understood by His followers, and by Jesus Himself, to indicate a relationship with the Father which existed ere ever He was born a Babe in Bethlehem. But the evidence of Scripture leads us much further than this. It makes plain that the pre-existent Son was related, in a most intimate way, to the creation of the world by God the Father. "By Him", says St. Paul, "were all things created that are in heaven and that are in earth, visible and invisible. And He is before all things and by Him all things consist". (Colossians 1, vv. 15-17.) The same assertion is made in the Epistle to the Hebrews, where we read that the same Son by whom in these last days God spake unto us is He "by whom also He made the worlds" (ch. 1, v. 2), whilst St. John in the prologue to his Gospel writes without hesitation, "All things were made by Him and without Him was not anything made that was made". (ch. 1, v. 3.)

Seeing, then, that it was through the Son that the Father created the world, we need not be surprised that many of Nature's problems only find their solution in the light of the life of the Son upon earth. The suffering that pervades the animal kingdom, the mysteries of life and death, the hard road of progress achieved through struggle and apparent defeat, all the perplexing difficulties that these problems present, do, at one and the same time, foreshadow and also find their answer in the historical facts of the life of Jesus. It is in the way of His sacrificial self-giving love, of His being perfected through suffering, of His triumph over death, of His victory through seeming defeat, that we shall find the clue to the unravelling of Nature's tangles. Over the whole creation there lies the shadow of a Cross, but also the symbol of an empty tomb.

This unique relationship which we have been led to discern between the Son and the created universe, compels us to pursue our inquiry one step further and to ask, What then is the relationship between the Son and the Father, who is the source of all things? In the Prologue of St. John's Gospel we find that Jesus is identified with the "Word", of whom it is said, "In the beginning was the Word, and the Word was with God, and the Word was God" (ch. 1, v. 1). Here St. John appears to be adopting a term of thought, current amongst both Jews and Greeks, and intelligible at least to the more philosophically-minded of them. For on the one hand there are to be found in the Old Testament many passages which indicate that the self-revelation of God is mediated through His personified "Wisdom" or "Word", whilst on the other, we know that in Greek thought the "Logos" (translated "Word") signified the Divine "Reason", manifested in the universe and explaining God's relation to it. To what extent St. John deliberately chose this word because of its Jewish or Greek associations, we do not know. What is certain is that, in using it, he wished to make it plain that he who is the agent of God's creative will was himself the Divine revealing Word, present with the Father "from the beginning". To some readers this wondrous, but none the less veritable, truth may suggest certain parallels in modern thought as to the nature of the Divine *amr* (command). Some of al-Ghazali's speculations as to the relation between this *ism* (name) and God Himself suggest that he was groping his way after that very truth which the Christian revelation so clearly supplies.

It is, however, only with feelings of awe and reverence, and with a profound sense of the inadequacy of the human intellect to penetrate into the mysteries of the Divine nature, that we venture to ask what this "eternal Sonship" of Jesus means. Were it not that Scripture in sundry places alludes to this truth, and that Christian thought throughout the centuries has accepted it and made it a central part of its life and worship, we might well feel disposed to stop at

the point which we have reached, and to leave the rest until that day when we shall no longer "see through a glass darkly but then face to face". But did not St. Paul, that great monotheist, assert, without scruple and without doubt, regarding Jesus, that "subsisting in the form of God, he thought it not a prize to be grasped to be equal with God, but emptied himself and took upon him the form of a servant, and was made in the likeness of men" (Philippians ch. 2, vv. 6, 7.)?

Now St. Paul to the end of his life was a convinced monotheist, and so has been every true Christian thinker since his time. Whatever, then, the "eternal sonship" of Jesus means, it most emphatically does not signify a belief in the existence of more than one God. What it does indicate is that within the Divine Essence there is to be understood a distinction, though not a separation of Persons. That is to say, the revelation of God in Christ has taught us that God is not a single, undivided Unity, but that within the Unity of the Godhead there are to be distinguished certain relationships between three distinct Persons, the Father, the Son and the Holy Spirit. How important this great truth is for human life we shall have occasion to indicate later.

What, then, do the words "Father" and "Son" imply in relation to the Godhead? Clearly our human terminology, borrowed from human experience and understood only in the light of human relationships, can do little more than suggest what is the meaning of this mystery, hidden forever within the essence of God Himself. It is a terminology which only the use of the words by Jesus of Himself, and of Him by His followers writing under the guidance of the Holy Spirit, would justify us in repeating at all. The very fact that words which carry in human life a connotation of a physical relationship might possibly be open to misconstruction, if applied metaphorically to the Divine Persons, has led more than one profound Christian scholar to seek for other words with which to express the same central truth. But whatever be the limitations of the words

themselves, there is no doubt that they were meant to indicate a vital fact.

Sonship is, after all, the most suggestive term to indicate an intimate relationship of identity with distinction, of a communication of essence, of a love and fellowship, which expresses itself in a single will and a single purpose. All this, raised to an infinite degree, and far more, is what the "sonship" of the "Word" implies. It indicates a total plenary and eternal communication of the divine essence from God the Father to God the Son. In it, we should add, there is involved no implication of subordination of the one to the other. It indicates a perfect identity of activity of thought and will and aim, so that "whatever the Father willeth, the Son willeth also" and "whatever the Father doeth, that doeth the Son also". It is a unique relationship, a relationship of generation, a mystery transcending our comprehension, like that other mystery, the procession of the Holy Spirit.

And the "eternal Son" is also the "Word". As a word is the articulation and expression of a thought, so the "Word" is the articulation and expression of the Divine thought and being. The Father is the fulness of the Godhead invisible. So is the Son the fulness of the Godhead made manifest. Through the "eternal Word" the Father is eternally communicating Himself. "The Word" is the divine agent in the natural creation. And He is the divine agent in the spiritual re-creation. As Nature is, as it were, a body informed with the spirit of the "eternal Son", expressing inadequately in time the eternal nature of God; and as this same Spirit of the "eternal Son" is the source of human life and thought; so the "incarnate Word" is the perfect expression, under the limitations of a human form, of the fulness of the Divine life and Being. Only in Jesus can we know God, for He alone fully expresses Who God is. Only Jesus can re-create mankind, for He alone is the mediator of the first creation. Only in Jesus can men attain unto the fulness of their being as Sons of God, for He alone is the Eternal Son.

The belief in the eternal sonship of Jesus enters, then, into the very heart of our moral and spiritual life, for with it is connected, as we have seen, in a most intimate way, our whole conception of God, and therefore of reality. Through the incarnate Word alone is God revealed unto us in a way that the human heart and mind can understand, and in which they can find rest, knowing that what Jesus was in time, that God is eternally. Through the incarnate Word alone have we assurance that the workings of our mind and heart, and the products of our thought and feeling, have any basis in reality, for God Himself became man. Through the eternal Sonship alone do we know that social relationships, with all that they mean in the way of love and fellowship and trust and common purpose, are not confined to human life and personality, but are of the very essence of the eternal nature of God Himself. It is the belief in the eternal sonship of Jesus that gives to Christian thought and life and love all the power and the joy and the purpose that come from the knowledge that that thought and life and love are linked up with the thought and life and love of God Himself.

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S. A. MORRISON.

CRISIS IN THE WORLD OF ISLAM

The world of Islam is a great reality. The religion of Allah's last prophet, while imprinted in the hearts of men, made its mark on their social lives and on their jurisdiction, as well as on their political organization. During the period of spiritual and material growth it could comprise the above, because of its daring and capacity to consider fully all that it embodied. The result, visible in the later history of Islam, is one tragic struggle to retain its domain. The whole history and philosophy of the world of Islam show it.

Had the Christian West crumbled as a result of the Great War, or had the promises which had been given to Moslem subjects, when distress compelled, been fulfilled, the world of Islam would have known a spell of relief. As it was, neither one nor the other occurred. Ancient Turkey tumbled down, to the horror of millions of Moslems in India, Netherlands India, and Africa. The Caliphate, the symbol of Unity, the memory of the great world-power of Islam, was swept away from the stage of world history.

We have arrived at a time of crisis in the Islamic world, to which I wish to draw your attention.

1) The fate of Old Turkey, an unequalled tragedy to Western eyes as well as Eastern, suddenly appeared to be a step to a vigorous revival. The national hero, Mustafa Kemal, who performed this wonder before all eyes, brought new glory to Turkey, much against the wishes of the world powers. He raised great expectations in the hearts of millions of Moslems, but turned out a bitter disappointment for all "true believers".

2) Out of Arabia's deserts another great Moslem came to the fore. He was not alone, but appeared, as once the

Prophet himself had appeared, with a small number of devout followers, and they conquered Arabia. So far the comparison ends. The Wahhabi leader, Ibn Sa'oud, came as a purifier of religion. To quote Carlyle, in him "king and priest are united". Would Wahhabism save the world of Islam? No, not so far.

3) In the third classic land of Islam, in Egypt, a new sound was heard. Was it the birth of a new summer for the Islamic world? The first glow had already cooled down. The enthusiasm pertaining to Mohammed Abduh did not apply to his followers in the same manner. This spiritual effort to save the world of Islam, the modernist movement, penetrated farther, however, than the above-mentioned military-political attempts did. It attracted less attention and made less noise. Yet this effort is worth being contemplated with patient attention. After all is said and done, the crisis in Islam will have to be fought in spiritual domain. It is here that the questions put by the Christian West will have to be answered, and those questions cannot be evaded any longer.

4) The last movement to be dealt with as a sign of crisis in the world of Islam is the Ahmadiya of Qadian and Lahore. This movement originated far from the classic and centrally-situated Islamic countries, in a new domain, and thanks to non-Moslem influence. It bears the spiritual mark of its birthplace.

It is my intention to touch but lightly on the significance of each of these events or actions for the world of Islam, what they mean or may come to mean, and thus come near to the crisis which this greatest opponent of Christianity—but also the religion most akin to Christianity—is approaching.

Mustafa Kemal. In one of the darkest periods of Islam, Mustafa Kemal was a comforter to millions who, for a short while, set all their hopes on him.

During the Great War, Turkey joined and fought to the death with the party which afterwards turned out to be the losing one. The victors turned the Turks ruthlessly

out of Europe back to Asia, from whose vast steppes they had once come conquering. The powers which dictated peace found it unnecessary to show leniency towards a defeated nation. Consequently the peace terms were shattering to Turkey. The whole world of Islam felt this as a humiliation. At the same time it was a proof of their discouraging situation. Then, unexpectedly, deliverance appeared. The Ghazi, the conqueror, took the lead and cleared the hated Greeks out of his country in a cruel but effective manner. Fully aware of what he was doing, he withdrew from European territory and persistently placed his will against that of the victors, who were still conferring together and discussing the peace conditions. From defeat, he led a strong and frugal people to victory, to a totally independent national existence. Turkey, sick and old, had lost or willingly cast off its heavy appendages and began, full of hope and energy, a new national life on its own soil. By denying themselves a great deal, by accepting a hard-working, poor life, the Turks obtained freedom and remained free.

Mustafa Kemal raised the hope of Moslems outside Turkey as well. From afar, knowing very little about the Ghazi, expectations were raised more positively, more exactly defined. These expectations included the building up of a truly Moslem State, extending to the raising up of Islam out of its state of decline. Meanwhile all was accepted from the Deliverer, and all measures taken by him were interpreted as well meant, such as the dismissal of the Sultan, secularization of the State, the abolishment of the dervish orders, as well as the adoption of the clothes, political order, and civic and criminal laws of the Christian West. Owing to all these things, unrest, however, was created and increased among the Moslem people. The Near East was soon posted as to what to expect for Islam from this military, but not religious, genius. Once the Caliphate was abolished, nothing was left, even for Moslem countries farthest afield, but to believe and accept it. Then the disenchantment was cruel, but complete.

Mustafa Kemal was victorious, and successfully pitted his will against the decisions of the Western conquerors. All the same, the West struck him spiritually, causing him to be mortally wounded. Technical skill and Western systems were copied and adopted, but the heart of the matter, whence it all originated and the basis on which it rested, was neither discovered nor accepted. Having lost his own spiritual basis, he continued to build without a sound foundation. By Mustafa Kemal's stepping in, the world of Islam's spiritual need had not diminished, but increased. Behold an ingenious ruler of a young and energetic Moslem nation, full of promise, who gets the opportunity to reorganize his country without foreign aid, the opportunity to make laws, to put order into political life, to educate and instruct the population, and, above all, spiritually to lead it. What does he make of it? A renouncement of Islam! Rules and regulations of Islam are put aside, are considered worthless and often cumbersome in the present time. In place of these, other rules and regulations are laid down, straightway adopted from the West. Does Mustafa Kemal destroy the faith of his people by doing this? No, their faith is too deeply rooted. The Turkish farmer will always remain a devout Moslem, even though the Ghazi brings about a great confusion in his simple mind.

The significance of Mustafa Kemal, which could have been extended beyond the borders of Turkey, remained restricted within them and was limited to the skill of a military dictator. To all those who had expected him to break asunder the bonds which surrounded and threatened to smother the Islamic system, Mustafa Kemal was a star of hope, but turned out to be a most decided disappointment. The difficulties of the world of Islam were neither lessened nor the problems solved by him. On the contrary, he increased them by enfeebling the political and spiritual position of Islam as a system for the present-day world. In this way he became a great promoter of the real crisis of Islam.

Mustafa Kemal, a powerful leader, a great organizer,

and a military genius, became the victim of the spiritual strife and disorganization caused by the profound contact of the spiritual worlds of the Christian West and the Moslem East.

Abdul 'Aziz bin Abdul Rahman al Faisal al Sa'oud is the second person to make and lead a movement in the distressed world of Islam. He is better known under the name of Ibn Sa'oud. He differs greatly from the other leader who suddenly came to the fore in the Islamic world during the period following the Great War. Ibn Sa'oud's rise to fame was less sudden and attracted less attention, because he is more of a politician and less of an individual, but it was part of an important spiritual and state-building movement. In its entirety this movement attracted attention and only gradually did Ibn Sa'oud emerge from it and appear before the eyes of onlookers as the reviver and leader. Ibn Sa'oud is to be identified with the second Wahhabi storm which swept over Arabia. He is characterized by what Mustafa Kemal lacks; he is a prominent religious figure, the most important factor for leadership in the Moslem East. He is the *Imam* of his followers, their leader on Allah's road. As such he has not only obtained their trust, but also the complete surrender of his troops, his *Ihwan*, which means "his brothers". His achievement consists of more than the building of an independent state and the unity of a nation under the most difficult circumstances imaginable. In the very first place, he fulfills a mission of Allah by becoming a purifier and restorer of that which the Moslems call the only true religion. The national-Arabian part of his mission may be considered mainly completed. The rest of his mission, not acknowledging any national or racial limits, should be addressed to a "World Fellowship", this being its main principle. That is why this movement and its leader are of such great importance to the world of Islam, as well as to all those who participate in its ups and downs, in its worries and cares at this time of crisis.

We will take a brief look at the Wahhabi movement,

so typically Arab, owing to the *milieu* of its birth and its originators. So very Mohammedan in aspect, it greatly resembles Mohammed's Mecca period and even the Medina period too. It is common knowledge that the Wahhabi movement, which we are passing through, is not new, and also that Ibn Sa'oud is not its originator. Ibn Sa'oud is not the founder of a sect nor is he the independent reformer of his religion; but he is a person inspired and one who breathes a new life into a reforming movement. This movement originated in the heart of Arabia, on the central plateau of Nejd, to be pressed back a hundred years ago by foreign, materially superior powers. Abdul Wahhab's puritanical and ethical reformation movement contained great possibilities. He summoned all Moslems (limited meanwhile to those Arabs within reach) to remember assiduously the godly message of the Prophet and to return to the laws and testimony thereof. Abdul Wahhab was the spiritual father of the movement, which was named after him.

His great zeal and perseverance, also the revilement and opposition which he had to contend with, remind one undoubtedly of the Prophet during his Mecca period. But Abdul Wahhab had not the military nor the political capabilities pertaining to his glorious example. Hence his Medina period consists of a compromise with the Al Sa'oud (men of the Sa'oud lineage), whose sharp swords and keen insight in matters of state Abdul Wahhab utilized for his religious reform. Those two persons together possess the essential qualities which have always brought about success in Arabia, i.e., an unshaken faith in their cause, as well as the deep conviction of Allah's call to guide back His erring people to the right path. They bring a simple but very real doctrine of faith for Bedouins, who, very poor, have nothing to lose and everything to gain as followers.

The Wahhabi movement started in the eighteenth century. The beginning was difficult, and only at the approach of the nineteenth century did this movement take the form of a tidal wave, or, to speak in Arabian terms, a

raging sandstorm over the desert. The Holy Cities, considered by the Wahhabis as the very center of saint-worship, evil, luxury, and unclean life, were the first goal of their purification crusade. Kerbela, the holy city of the Shi'ites on the Euphrates, fell into their hands, and the sacred places were levelled to the ground. The treasures which those sanctuaries contained, deposited there by faithful pilgrims, were regarded as a reward from Allah to those who fought for Him. Mecca and Medina soon followed and underwent a process of cleaning out, which provoked protest from all parts of the Islamic world. Turkey, the keeper of the holy cities and ruler over the whole of Arabia (only in name) was too weak to do anything. Threatened itself, Turkey speculated upon the common hatred against the Wahhabis, to induce its Egyptian vassal to punish those fanatic purifiers and to drive them back into their own poor desert country. The Egyptian Stadtholder, Mohammed Ali, commenced this task in 1811 and it was only in 1818 that he succeeded, thanks to rich resources and the technical proficiency of his troops. Heavy sacrifices were asked of the Egyptian troops, and only then did they manage to expel those stern and over-serious Wahhabis from places where the more liberal and accommodating Moslems should have been in power. Then the catholicity of Islam could be maintained and all sorts of sectarians feel safe in those holy centers of pilgrimage, to worship in their own way side by side with the followers of the orthodox schools.

The work of the avengers of orthodox Islam was well done. The Wahhabis were driven back to their barren table-lands, where the very few existing towns were captured, and Dar'iyah, the capital, completely ruined.

This first Wahhabi storm had proved to be impotent to fulfill a world mission. Time was too short to develop their principles into more than an Arabian desert scheme. This became more apparent when the spiritual leaders of the Wahhabis met with other than Arabian conditions at Mecca, the international center of Islam, where they came

in contact with a culture far above that which existed in Mohammed's time. Wahhabism proposes an utter return from the intricate system of Islam to the original sphere of the desert and the Bedouins. It was in the aforesaid sphere that this religion was born. Ideal for the Bedouins, its influence as such remained great in Arabia. For other countries there was little opportunity for reflection and further extension of this system, although Wahhabism does contain those possibilities. Coarseness and hide-bound fanaticism, plus decided antagonism against culture of its propagators, made a bad impression upon all who came in contact with it. Frequently it was more repulsive than attractive. Notwithstanding all this, Wahhabi ideas did not remain restricted to Arabia alone. Extremistic groups in the Moslem world assimilated the ideas of the Puritans through the preaching of countrymen who came in touch with them in Mecca and who were inspired there. Western rulers who, during their colonial work, clashed with these fanatical puritans, have experienced the primitive, fool-hardy power of Wahhabism, which is so difficult to conquer. The Senussi order in North Africa and the Padri' sect in central Sumatra are impressive examples thereof.

Politically speaking, Islam was badly in need of these resources, while it still slumbered spiritually. At that time its leaders did not perceive how Islam was gradually getting stuck between the walls which had been built up around it during the three hundred years of its growth. No room had been left for further change or development. One had learned to see any breaking of those walls as a breach of the age-old, unchangeable truths of Islam itself. Wahhabism seemingly had the potency to break through in spite of everything, and would do rescue work for a system tied up in its own boundaries. The first attempt to force a way out was undertaken by Abdul Wahhab and his followers, but was repulsed by the orthodox majority of Islam. Fully one hundred years after, the second Wahhabi storm had a better chance of success, owing to forces at work inside as well as outside those walls of the secluded system of official

Islam, which was deemed unchangeable until the judgment day.

Quite unexpected for insiders as well as outsiders, this second storm arose and raged over the classical land of Islam. At this time no phalanx of orthodox Moslem people were ready to drive back the iconoclasts, the poor Bedouins, into the wilderness from whence they came. Those irresistible troops, approaching Mecca, were certainly not hailed rejoicingly by the orthodox mass. The roads to Mecca had been opened to them after the massacre of Taif, and all Moslems were truly frightened, mindful of what had happened a century before. With great solicitude they saw the Wahhabis draw near the central sanctuaries. From all parts of the world of Islam, warnings, protests, and supplications were addressed to the leader of the Wahhabi troops; it was out of the question for the orthodox Moslems to protect the holy cities or to take armed action themselves. They even went the length of asking western Christian powers for intervention. England could have pronounced its veto, but did not do so. Mecca surrendered without a blow to the Wahhabi army. Medina, the town of the Prophet, was promptly besieged by them. The Wahhabis' great aversion to saint worship and more especially to the adoration of the tombs of saints was common knowledge. The *qubbas*, which are domed roofs of the tombs, built there by worshippers, had to suffer for it. Not a single *qubba* remained where the Wahhabis planted their green flag. And why should the *qubba* above the Prophet's tomb be made an exception? This sacred cupola was destroyed as well during the first Wahhabi storm. The first projectiles which penetrated Medina caused a rumor that the mosque of the Holy Tomb had been hit by a cannon ball. This news caused the greatest horror in Islamic circles. It was then that England's representative at Jeddah came to the front with an urgent request to Sultan Abdul bin Sa'oud, to respect the noble sentiments of nearly all Moslems in the whole world and to refrain from damaging the Prophet's tomb.

Truly, the world of Islam was greatly changed during the period which elapsed between the first and the second Wahhabi storms. The incident quoted above, seemingly so insignificant, but most typical, is recorded to show how great this change was.

The Moslem world in which Ibn Sa'oud lives is utterly different from that of his great ancestors, who put their swords and their political skill at the disposal of Wahhabism. Their relation to the Western Christian world is different too. Ibn Sa'oud not only had to deal with the Moslem World of the East in the way that al Sa'oud of a hundred years ago had to, but he now had an equal contact with the Western powers which meanwhile had become his neighbors.

By taking a closer view of the Wahhabi relationship with East and West, we may be able to forecast the results this contact may produce in the Islamic world, more especially in what way it may work towards a breaking-through of those bonds which are becoming fatal to present-day Islam. Above, we have already indicated how other Moslems regarded the unexpected progress of the 'second Wahhabi storm with awe and suspense. This suspense abated; it soon changed into sympathy, as the holy land was conquered and the generally hated King Husein with his corrupt ruling system was ejected. Unprecedented peace and safety resulted, recalling the Golden Age of Islam, more than a thousand years ago. The clearing up of the holy cities was indeed necessary, but was not pushed through to the bitter end.

Ibn Sa'oud's attitude towards non-Wahhabi Moslems visiting the Holy Land on their compulsory pilgrimage differed greatly from the attitude of his predecessors. His fanatical and uneducated followers, however, were little changed and would have liked to convert, sword in hand, the non-Wahhabi, whom they considered *Kafirs*. It soon became evident that Ibn Sa'oud had full control of his followers and knew exactly in which way to lead the storm which he himself had unchained. Once this was realized

by the non-Arab Moslems, their fear and prejudice turned into applause and expectation. By conquering the holy cities, Ibn Sa'oud came into contact with the whole Moslem world at one of the most critical moments of recent Islamic history. Little more than a year before, Kemal Pasha had brutally done away with the institution of the Caliphate, which, having existed during thirteen centuries, he personally considered an antiquity unfit for further use.

King Husein, who rightfully boasted of direct descent from the Prophet, and who was the keeper of the holy cities, could lay claim to the title of Caliph. The lack of popularity of this old intriguer, who by his treason and by British assistance became the ruler of the holy land of Islam, left him little hope that the title would be offered to him. Therefore he made good use of the chaos which arose after the abolishment of the last symbol of unity and bygone grandeur of Islam. He went to Transjordan, where one of his sons was a ruler by England's grace, and had himself proclaimed Caliph by a poor group of supporters.

This was too much for Ibn Sa'oud, and it was the cause of his releasing his long-restrained troops to attack his arch-enemies, Husein and his sons. In this way Ibn Sa'oud, at a critical moment, interfered with a problem which concerned all Moslems. All eyes of the Moslem world-community were directed towards him, and he was expected to make the next move in the Caliphate matter. Here it became evident that he was more than Kemal Pasha, more than a conqueror eager only for power. He knew his own possibilities and limitations. For the time being they were bound up with those of the Arabian peninsula and the Wahhabi movement. He, the ruler of the holy cities, the most important of all Moslem potentates, did not reach out for the title of Caliph, but, fully aware of reality, restricted his attention and aspiration to Arabia only. He did not participate in the desperate attempt made by others to restore a dignity which had become an empty symbol, misunderstood and over-estimated by non-Moslems

and primitive believers. He foresaw that it would lead nowhere. In any case, those attempts expressed rather a longing for something lost; they were indications of despair, rather than a real striving for reorganization. Those groups and individuals who worked for it overlooked the fact that a Caliph can never be invested by a meeting of delegates of politically dependent nations and organizations. Moslems world conferences held at that time to revive the institution of the Caliphate were doomed to fail, one after another. To a certain extent, Ibn Sa'oud yielded to the outcry for congresses of the chaotic Islamic world at that time. A Moslem world congress was held at Mecca under his guidance. This also proved a failure, and none of the resolutions made were ever carried out, particularly the resolution to repeat this congress regularly at Mecca.

Ibn Sa'oud was suddenly in the very midst of the critical questions of Islam, although he had made it sufficiently clear that all those who counted on him to play a Pan-Islamic part were misreckoning. He had no intention of becoming unfaithful to his spiritual calling in order to take a chance in world politics. Neither he himself nor his reformation movement had reached this stage nor was ready for it.

Did Ibn Sa'oud turn out as disappointing to the Moslem world "in need" (which expected salvation from him) as Kemal Pasha had been? No, there is too great a difference between these two personalities. Kemal Pasha had cast adrift his own religion, while religion is the very basis of all Islam, and nothing more is to be expected from him for the world of Islam. Ibn Sa'oud, with profound conviction, accepts this basis of religion, and this is his reason for abandoning the would-be activity for the outwardly visible construction of Islam. He renounces all this because of his vocation and religion. The spiritual foundation of his work has to be laid and affirmed, and hence only can a renewal commence. Wahhabism and Ibn Sa'oud are not yet done with; they contain the possibility of a revival of

Islam. Modernists from Islam's spiritual center tried to get into contact with him. Rashid Rida, the modernist leader from Cairo, paid him long and frequent visits. Both of them wished to return to the original source and to throw overboard all dead weights which had been acquired since. As to the new construction work, however, minds diverge. Each will have to pursue its own course.

Wahhabism so far seems merely a return to the earliest times of Islam, when it was a religion and a social and political system, originated in Arabia and intended for Arabs only. This Wahhabism quite suffices for Bedouins, but is in need of a second Prophet to make it a system suitable for other countries and for other times. The first Sa'ouds were accompanied by the prophetic figure of Abdul Wahhab and his first important successors. The Sa'oud of the second period, so far, has been without a prophet, able to take from Wahhabism the potentialities which the world of Islam outside Arabia is so much in need of, so as to overcome the difficulties which at present beset the Islamic world, and which it has not yet really tackled.

The leader of the second Wahhabi storm has conquered and guarded a national ground for his movement. As for himself, he is susceptible to, and accepts without prejudice, all that is good, which reaches him from East or West. But in this attitude he is unique amidst his *Ikhwan*, his "brothers", and appears to be without a spiritual counsellor in these matters. Those persons who should be fitted for the situation, lag behind, looking backwards, instead of looking forward, and beyond the boundaries of Arabia.

In spite of its great and noble leader, no salvation can be expected from this movement, unless a great man arises who, together with his sovereign, has the prophetic inspiration to look ahead—a man like Abdul Wahhab, who will take action for the whole Islamic world.

Above we have briefly discussed two movements, which were both more or less of a military-political nature. Both these movements raised hopes and led one to expect that the feeling of inferiority, which is weighing heavily on

Islam, would be lifted. They had to deal with the visible and material part of a system which is mainly spiritual. Turkey's national regeneration, as well as the second Wahhabi storm, attracted the attention of the whole civilized world. Those movements were outwardly visible manifestations of internal forces at work in awakening Islam. The purely "spiritual" movements, which were not manifested by military deeds, but were silently at work in the press and in lecture halls, as well as through preaching and mission work, drew less attention from the world outside, but are of great importance when judging a world religion. As is to be expected in times of perplexity, the number of spiritual reactions is great.

It stands to reason that we look toward Cairo, the center of Science, where the classic Islamic University, El-Azhar, counts amongst its *ulama* and its students, men most important as spiritual reformers. Cairo, being the centre of the press as well, propagates its spiritual influence over the whole of the Islamic world. The activity of the Moslem thinkers in Cairo is not purely religious.

The outward things of the West which clashed against this spiritual center were the hardest, and at first made the deepest impression. The national struggle against the material and spiritual domination of the West stimulated teachers and students of El-Azhar to assume an attitude of national self-defense. Eventually this struggle deepened and became an effort to maintain their spiritual foundation of life. To this end it is necessary first and foremost to know of what the real background of things Western consists. It is remarkable that the intellectual center of Islam does not count on a defined school of thought during the latter decades of its defense and its struggles. Outlined, the spiritual work consists of a defense of the Koran, of the figure of the Prophet, of Law, and of Tradition, as well as an attack on the Bible, Western morals and public institutions. In two different ways the defenders of Islam try to reach one and the same goal. In the first place come those old-fashioned, orthodox theologians, whom the chang-

ing tide has spurred to new life and to new ways; secondly, there are the rationalistic intellectuals, who, having been educated in Europe, try to fashion their spiritual legacy according to Western ways of thinking and try to maintain it as a basis for their life under different circumstances, as a starting point for an Eastern revival.

A few of the great men have followers who are proceeding along the road which has been mapped out for them. These followers will now have to enter into the conflict, until (according to my personal conviction) they have to go through the purgatory of the real and inevitable crisis of Islam. I will now try to make it clear, however, that this state of affairs has not yet been reached.

The most important figures in this movement, whose influence has spread over the whole world of orthodox Islam, are: Djamal ud Din al Afghani, the spiritual father and originator of the modernist movement, and his pupil Mohammed Abduh. Today the Prophet's mantle seems to be around the shoulders of Rashid Rida, the editor of the modernist's leading monthly *El Manar*.

The rationalistic-intellectual movement is not precisely similar, and does not obtain so many followers or address itself to the masses. It consists of a group of spiritual workers who repeatedly clash violently with the conservative figureheads of the orthodox party. Outwardly they are the losers in those collisions, but with each new attack the gaps they make in the conservative orthodox strongholds become larger. The modernists also have felt their influence deeply and now consider it their life-task to make orthodox Islam fit for the new era and to defend it against attacks from Christians, as well as to build a dam against the dangerous rationalistic-intellectual flood.

As a result of their great knowledge, men like Djamal ud Din al Afghani and Mohammed Abduh were enabled, without forsaking their orthodox standpoints, to criticize and explain classic comments on the Koran and traditions in such an unusually free manner, that they prove to all believers that Islam is not a system which has lost its power

but that it is able still to fulfill all needs of the soul and to give answer to all questions of modern times.

Great love for the cause of Islam and belief in its eternal truth are expressed in all lectures, and radiate from the books and articles written by these men. The nationalism of young Egypt has been remarkably stimulated by them and even now Western rulers of Moslem countries anxiously watch the continued importing of books by Mohammed Abduh, Sheikh at Tantawi al Djauhari, and others.

The conflicts aroused in the Islamic world were caused originally by non-religious contacts with the West. The spiritual struggle between East and West was impeded owing to nationalistic elements. The fact of having to defend themselves against a possible tyranny stimulated dislike and aversion. This conflict between East and West still exists and makes a closer spiritual contact most difficult. For all that, mutual *rapprochement* is noticeable; a great deal of misunderstanding and prejudice has been cleared away, as far as the West is concerned, by the great work of scientific exploration of Islam, which was and is still being carried on by a growing circle of Orientalists. It is impossible for the East to ignore this work much longer, a work which is above race or party. The intellectual center of Islam must go deeper into the facts of the matter when coming in contact with the West. Finally, it will not be a question of shielding the social, judicial, or political system of Islam only and upholding it against Western institutions. The basis itself will be made the kernel of the discussion. Should they put up a defense by using weapons adopted from the West, such as scientific research and dialectic, and propose to attack the spiritual basis of the West in this way, they will have to admit, some time or other, that those foundations have been thoroughly examined and are continually being investigated further. Moreover, all contributions of a serious and honest nature are gladly accepted. It is bound to come about that thinkers in the Islamic world acquaint themselves with what has been

done in the past by Western scientists in the way of historical investigation, as well as historical criticism and research of the Bible and the life of Jesus. Likewise the results of Western research in connection with the "Cradle of Islam", the life of the Prophet, the Koran and tradition can not be overlooked any longer. And so it is that the East will have to contribute its own indispensable part towards this research. Methinks it is in this direction that the history of the contact of East and West points. Great thinkers such as Ali Abd-ar-Raziq, Hussain Taha, Mansur Fahmi, and others have proved by their attempts and the reactions which followed, that the time is not yet ripe, but "*les idées sont en marche.*"

The last of these movements, to which I would briefly draw your attention as being one of the symptoms of crisis in the Islamic world, originated at a great distance from the classic Islamic center, namely in British India. It is the Ahmadiya movement, which was started about 1889 by Mirza Ghulam Ahmad, at Qadian. It is a typical Indian attempt to find a way out for the system of Islam, which had become involved in difficulties. It tries to solve the question of adapting Islam to new conditions, leaving space for further development.

Mohammed was the last Prophet, the seal, the keystone of the Islamic religion, and no new development seemed possible without breaking this seal.

The *Bab*, founder of the Baha'i sect in Persia, as well as Mirza Ghulam Ahmad in British India, proceed on identical lines. These two sects have similar traits, and both originated in an allied religious soil. In their system the Baha'is include the idea of incarnation. According to them, Jesus was not the final incarnation of God, but was manifested again in the founder and in each successive leader of this sect.

Mirza Ghulam Ahmad preaches that he himself is the Messiah. According to his doctrine, Jesus, having fainted on the cross, recovered later and emigrated to Kashmir, where Mirza Ghulam Ahmad found His grave. Here he

was called to his divinely inspired Messiahship. Consequently this gave him the right to the name of Prophet as well as "*Mahdi*", the expected Messiah of the Moslems. He was a *Mujaddid* or "Renewer" of Islam. No human person had received this title since the system of Islam was completed at the end of the third century of its existence. Revelations of God supposedly confirmed this pretension. To Hindu leaders, Mirza declared himself to be Krishna. Thus it seemed at the beginning of his appearance as if Mirza Ghulam Ahmad wanted to preach the fundamental unity of the three religions, Christianity, Islam, and Hinduism, and himself as the fulfiller of all expectations. During further progress of his preaching it became evident that the substance of his teaching was the doctrine of Islam. On the whole, it was all based on the Koran, the infallibility and divine origin of which he professed. Although Christian and perhaps theosophical tendencies can be easily recognized, the type and nature of his teaching remained Islamic. Western Christian and humanistic thoughts have had great influence on the modernizing of the Koran, of which Mirza Ghulam Ahmad created the possibility by his pretense to be the first divinely appointed "Renewer" after the third century of Islam. Both he and his followers showed great interest—in such a way that Ahmadiya opinions and dogmas became comprised in it. Everything incompatible with present-day opinions is explained away. Such a Koran, edited by an Ahmadiya, was translated into English by Maulvi Mohammed Ali. This "Holy Koran", with its lengthy preface, many notes and explanations, became the arsenal for a most active propaganda, carried out in the Western manner.

From the beginnings of the spread of Islam over the Persian-Indian part of the Moslem world, syncretism and mystic sentiment had an important place. The Arabic language, as well as Arabian ways of thinking, always remained strange elements to these Moslems. It is only in this manner that one can explain how it came about that

Moslems looked for a way out of the critical difficulties of such an un-Arabic, un-Islamic character. The catholic Islamic system has been capable (albeit with difficulty) of admitting even this ultra-dissenting sect under its roomy and protective roof. This proves once again how large its assimilating power is. But as for the solving of a crisis, neither such movements as the Ahmadiya (later on to be divided into two branches) nor the Baha'i, have been of any great assistance. They escape from the difficulties, do not really interfere with them, and divert the attention from them. What they preach is, in fact, a new religion with a new revelation. Religiously speaking, however, they bring but little that is new. From the treasure store of existing religions they borrow and then proceed to work with those borrowed treasures, which can never be defended from a scientific point of view. Their way of doing it shows knowledge of human nature and undoubted ability.

In the beginning, orthodox Islam did not consider the Baha'is and Ahmadi's as belonging any longer to the "Believers". The Wahhabis openly call them *Kafirs* and will only allow them to enter into the holy cities and to take part in pilgrim ceremonies under the explicit condition that they will not start any propaganda, nor import sectarian literature into the country. Also in other parts of the Islamic world the Ahmadiya movement originally met with great opposition. But gradually it changed in the Moslem direction and gained a growing sympathy even in the camp of orthodoxy, owing to its large propaganda in the Christian West, as well as to its effort to defend Islamic ideas and institutions and rescue them from contempt. Ahmadiyas presently took the lead in the Moslem attacks on the Bible and on Christian doctrine, with weapons mostly borrowed from the arsenal of Western rationalism and scepticism.

For our review of the crisis in Islam, these movements have but little direct value. Ahmadiya is not accepted by orthodox Islam as a way out of the difficulty. Its propagandists do not go deeply into the subject, but rather

digress from it. They abandon a most important part of the foundation pillars of Islam and create the impression that they are driven by a passion for propaganda and intuitive striving for self-maintenance, rather than being persons in quest of the truth, persons earnestly ready to make the sacrifice which involves getting nearer to truth by historical research, study of the language, and so on.

The Ahmadiya and Baha'i movements are assuredly instances of crisis in the world of Islam. They are endeavors to get out of present difficulties themselves, but they do not contribute to the salvation of the main branch. Orthodox Islam will never accept their denial of the decisive and final importance of Allah's last messenger, "Mohammed, *khatam ul anbiya*, the seal of the prophets."

I would like to make it quite clear that I have no reason to belittle these small but active groups, nor their leaders, who very often are outstanding persons. I have tried to view the different trends in their connection with, as well as their importance for, the main body of Islam. We must admit that, having thrown some cardinal points of Islam overboard, and having replaced these by elements which fundamentally contradict the real Islam, we must now perceive these movements as new and separate religious systems. As such, very little is to be expected from them for the future of Islam and for the solution of its difficulties.

Only a few of the critical points in the Islamic world have been treated above.

Except for those connected with Turkey's national renaissance, the movements treated are still progressing, and we shall have to see in which direction they will lead. Many questions arise when we consider the difficulties which are still to be overcome. The future alone will be able to answer most of them.

Are we standing at the eve of a revival, a renaissance of Islam? The phenomenon did not point this way, originally. Except for Abdul Wahhab's purification movement, it has all been a question of self-defense and resistance. The

intellectual centre of the Islamic world was shaken from without and prompted to active defense. This defense necessitated of its own accord a revision and revaluation of its own spiritual store.

But why should this roundabout way not lead to a renaissance or a reformation movement in Islam? There seems to be a realization growing, that something must happen, that a change must come about.

The struggle to maintain the outward position brought disappointment after disappointment. Then nobler powers and spiritual forces met on a higher plane. Islam concentrated on safeguarding its religious and philosophical legacy. Only this struggle will be decisive for its future as a world religion.

Christianity was not able to escape from Bible criticism and historical research of all her spiritual property and foundations. So the thinkers of Islam will have to accept an honest historical scientific treatment of the Koran, of the person of Mohammed, and of the thirteen centuries of growth of this world religion.

This will no longer be a Western attack; it is the Moslems' burden in the everlasting struggle of humanity to approach the Truth. Only the real gold will be able to stand the heat of this inevitable process.

In Western countries the symptoms of a crisis in the world of Islam are anxiously and, I may say, sympathetically watched.

I do not presume to have told the readers of this article anything really new. It was my intention to point out several important spiritual symptoms in these turbulent times and to show their significance for the world system of orthodox Islam.

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TEMPORARY MARRIAGE IN IRAN

A few months ago there appeared in a popular magazine an article entitled "Wives, Ssighes, and Odalisques",¹ which was an apology for Mohammedan marriage customs in general and a defence of temporary marriage in Iran in particular. It was written by a Turk who is apparently unfamiliar with the rapidly changing ideas in modern Iran towards this whole subject. Among the numerous statements in his article that may well be questioned I venture to mention two. First, we read that:

"Since the first man the Mohammedan woman sees unhindered by a veil is her husband, she falls in love with him with the sacrificial passion innate to the oriental woman. Consequently, Mohammedan marriages, as a rule, are happy."

And second, in regard to temporary marriages, "Marriages, especially in Persia (Iran), often provide a time limit which may vary from one day to ninety-nine years. If the marriage is not renewed at the end of a stated time, it is automatically dissolved. This has a decidedly stabilizing influence on public morals. If, for example, a man from Shiraz has business in Tabriz which keeps him there a few weeks or months, the first thing he does upon arriving is to take a *ssighe*—a wife on time—for the duration of his sojourn. Such a temporary union does not injure the reputation of the woman at all. In better situated families, a year is generally considered a minimum for a time marriage but in poorer families a shorter time will be agreeable to the father, who is paid a certain sum by the husband *pro tem*."

If we examine the custom of temporary marriage in Islam we find that it was practiced in Arabia before the time of Mohammed. Its origin is traced to a form of matriarchy that depended on the desire that a woman should remain with her own tribe. On marrying a man from another tribe, a man perhaps who sought protection

¹ *Vanity Fair*, September, 1935, and reproduced in abstract in the *Reader's Digest*, December, 1935.

or who brought presents to ingratiate himself, she would provide the tent in which they were to live and give him a spear with which to assist her people in battle. By thus retaining its women, a tribe would manage to recruit men to strengthen its fighting force. There was no permanency to such marriage contracts, however, for a man's own tribal loyalty would at times call him back to the life and vicissitudes of his own particular tribe, and it frequently occurred that his popularity with his wife of another tribe would wane, and on the day that he found that she had pitched her tent in the opposite direction he understood that he was no longer to enter it,—that the affair was ended. If there were children they belonged to her and to her tribe.

According to al-Bukhari, Mohammed sometimes allowed such marriages, on the ground that he said:

“If a man and a woman agree together, their friendship shall be for three nights; then if they choose to go on they may do so, or if they prefer it they may give up their relation.”²

There are other traditions, however, that declare that Mohammed pronounced definitely against temporary marriage, on the day of the Battle of Khaibar, at the same time that he made unlawful the eating of the flesh of domestic donkeys. ‘Omar, the second Caliph, also condemned this form of marriage as unlawful. Accordingly the larger division of Islam, who claim to follow strictly the Koran and the *Sunnat*, or “custom”, of the Prophet, and who acknowledge the right of the first three Caliphs, (Abu Bakr, Umar, and Uthman), repudiate this form of marriage that is stipulated as temporary.

The other great division of Islam, the Shi‘ites, or “schismatics”, who claim that Ali, the fourth Caliph, should have been the first Caliph on the ground of traditions that Mohammed had clearly designated him as his successor, have maintained persistently that temporary marriage was allowed by the Prophet and that there is nothing to show that this permission was ever abrogated. It may be said that the Shi‘ites have been more subject to the ancient

² W. R. Smith, “Kinship and Marriage”, p. 83.

matriarchal influence, for back of their fundamental contention that Mohammed's lineal successors were entitled to succeed him in spiritual and civil authority lies the fact that the lineal succession is through Mohammed's daughter Fatima. The great internecine conflict in Islam was waged on this issue, the right of the sons of Fatima, (Hasan and Husain), to succeed to the leadership of Islam, or the right of the Moslem community to elect its own leader. It was a conflict in which the Shi'ites were the losers, in so far as they failed to gain political authority. Nevertheless, they have regarded the descendants of Fatima, designated from generation to generation as the *Imams* or "guides" of the community of the faithful, as the infallible and impeccable representatives of God on earth. The declarations of these *Imams*, therefore, are of primary importance with the Shi'ites on questions involving interpretations of the Koran or in regard to traditions ascribed to the Prophet.

They point out, on the authority of one of their most astute *Imams*, Mohammed Bāqīr, that Ibn Abbas and others of the "readers" said that the verse in the Koran, (iv:28), should be read, "And in so far as you' have derived pleasure from these women *for a stipulated time (ila ajlin)* give them their rewards as agreed upon (*fariditan*)." Even without the addition of the words in italics, the Shi'ite commentators insist that this verse is a sufficiently explicit recognition of the institution of temporary marriage, and that it would require more than a possible tradition or the opinion of Omar to annul it.

The sixth *Imam*, Ja'far Ṣādīq, to whom the Shi'ites ascribe most of their traditions, has declared: ³

"Temporary marriage, which the Most High God made allowable in His book, and for which the Apostle gave Mohammedans permission from God, is thus provided for, Sura iv:28: 'Forbidden to you also are married women, except those who are in your hands as slaves: This is the law of God for you. And it is allowed you, besides this, to seek out wives by means of your wealth, with modest conduct, and without fornication. And give those with whom ye have cohabited their dowry. This is the law. But it

³ Majlisi, "Baharu'l-Anwar", vol. 13, pp. 316, ff., Persian translation.

shall be no crime in you to make agreements over and above the law. Verily God is Knowing, Wise', (Rodwell's translation).

"Women who are not prohibited on account of relationship or because they have husbands", the *Imam* continued, "are permitted to you, and you have the right to acquire with your own money women who have chastity and who are not adulteresses. So if you make a temporary arrangement with women for compensation, let them have the hire that is necessary for you to give them. But after the amount has been stipulated, it is no crime on your part, in regard to matters that the husband and the woman had not agreed upon, such as arranging to increase or decrease the amount, or to waive or delay the payment, for God the Most High is the Possessor of Knowledge and Wisdom."

After that the Imam Ṣādiq explained, "The difference is that there is the marriage settlement or dowry in the regular contract marriage and the hire (*ad̄jr*) for the temporary marriage. Musalmans practiced the temporary marriage during the time of the Apostle, not only at the pilgrimage to Mecca but also at other times. This was true also in the Caliphate of Abu Bakr and for four years during the reign of Omar, until one day when Omar entered the house of his sister 'Afzā, behold, he saw a baby in her arms, and she was giving it milk. Drops of milk on the baby's mouth were sufficient evidence. Under these circumstances he became so angry that he trembled with the violence of his wrath and broke into a sweat. He seized the child from his sister's bosom and rushed out from the house. He kept straight on his course until he reached the *masjid*, where he went to the top step of the pulpit (*minbar*), and cried out: 'Call the people that they assemble for prayers'. Since it was not the time for prayers the people knew that the summons was for some command that Omar chose to give. Accordingly they all came to the *masjid*. Then Omar said: 'O multitude of *Muhājirin* and *Ansār*, and children of *Ḳaḥṭān*, who is there of you who would be pleased to have his household see that one who has no husband has given birth to the likes of this, (holding forth the child),—to see the mother in the very act of giving him milk?' Under these circumstances they readily answered, 'We would not like it'. Then Omar asked, 'Do you not know that my sister 'Afzā, who is the daughter of my mother the thick-nosed woman, *Khathama*, and of my father *al-Khiṭṭāb*, has had no husband?' They said, 'Yes, we know that she has had no husband'. Then he went on to say, 'This very hour I went to her house and saw this baby in her arms, and I put her to the oath as to how this child came to her. She said that she had been temporarily married. Therefore, O multitude of people, I pray you to make

known also to those who are not here that this temporary marriage (*nikāh-i-muta'*), which was allowed to Moslems in the time of the Apostle of God, this have I now declared to be forbidden. And from now on, whoever is guilty of it I will most certainly scourge.'

"As there was no one in the crowd to deny him", the Imam went on to explain, "or to object to what he said, or to point out that no prophet has come after the Apostle of God and that no book has superseded the Koran, there was no one to say that we do not accept this difference that he held with God and His Apostle and His Book. But accepting what he said they all agreed."

There was a certain Mufaḍḍal who inquired of Imām Ṣādīk:

"O my Leader, what are the conditions of temporary marriage?"

He replied, "O Mufaḍḍal, there are seventy conditions and whoever fails in one of them does violence to his own soul."

Al-Mufaḍḍal remarked: "You commanded us that we should not take temporarily an adulteress or a woman of bad reputation or a woman who is crazy. And you said also that we must not induce a woman to adultery, for even if she should consent, a temporary marriage with her would not be permitted. You said we must first inquire whether she has a husband, and whether she is pregnant, or whether she is observing the precautionary period (*iddat*)."

Then the Imam explained further, "Yes, in each of these cases temporary marriage is forbidden. But if she should be free from each of these restrictions, the man wishing her should say to her, 'According to the command of the book of God and the custom of the Prophet, give your person to me in marriage for a stipulated time.' Her hire and her time, whether one hour or one day or two days, or one month or one year, more or less, must be definitely determined. And the hire may be whatever the man and the woman have agreed upon, such as a ring or a pair of sandals, or a half a date, or it may be something more valuable, such as a number of *darhams* or *dinars*, or some merchandise that the woman has agreed to accept. Moreover if the woman is willing to waive the right to this hire, this is allowable to her, for the hire (*adjr*) is like the marriage portion (*ṣidāk*) which regularly married women sometimes give up to their husbands,—as God the Most High has declared in regard to them, 'but if they voluntarily remit to you a part of it, enjoy it and may it prosper you', (iv:3).

After that the man says to the woman, 'I take you in temporary marriage on the condition that you will not inherit from me, and on the condition that I dispose of my seed, for generation or otherwise, as I please; and it is further required on your part that after

the expiration of the time stipulated you should observe a period of forty-five days in which you are to go to no other husband.'

And when the woman accepts this obligation, repeat it to her twice, and then you can take her as your temporary wife. Moreover, if you and she want to extend the period you can prolong the time a little."

Majlisi adds the further comment that it is related in this tradition that if a woman accepts temporary marriage, her exact situation must be determined,—as to whether she has a husband, or is pregnant, or is in the period required after divorce. Otherwise, he says, there is no fault in you, and in corroboration of this he calls attention to a saying of 'Ali, the Amiru'l-Muminin, when he cursed Omar the son of al-Khiṭṭāb, saying, "If it had not been for him there would have been no wretched man or woman who had committed adultery, for by means of the temporary marriage the Moslems were free from adultery." (*sic.*)

Iran was one of the first foreign countries that was overrun by the Arabs, and many Iranian women were taken as concubine slaves. Even some of their princesses had this fate. These concubine slaves, whether Iranians, Jewesses, or Christians, were regularly bought and sold, or given as presents. But the temporary marriage that has been described differs from concubine slavery in that it involves no serious or permanent obligation for the master. It has been the lot of widows, or of women who have been divorced, or of girls from the poorer families. The same Imam, Ja'far Ṣādiq, explained on another occasion⁴ that it is "abominable" to marry a virgin temporarily on account of injury to her family, and that therefore this must not be done, except by the permission of her father. He remarked that a woman so married is like one of your slaves. When he was asked, "What is the smallest amount that a man can give for temporary marriage?" he replied,

"Two handfuls of wheat, saying to her, 'I take your person as my mate temporarily, according to the book of God and the custom of the Prophet, in marriage rather than fornication, on the condition that I shall not give you any inheritance or claim inheritance from you, nor seek children from you for a stipulated time, and if

⁴ Tusi, "Istibser", ii, p. 328.

I should change my mind, I will give you more and you will remain with me longer.' ”

Happily such rapid changes for the better are taking place in modern Iran (Persia) that it would not be surprising if in the near future, now that the marriageable age for girls has been raised to sixteen, and now that the women have abolished the veil and are appearing in their homes and on the streets and in society in general as recognizable individuals,—it would not be surprising if the present courageous and progressive sovereign, Reza Shah Pahlavi, would declare (and that with the full support of enlightened sentiment throughout the country) that temporary marriage is no longer good enough for the women of Iran. Assuredly there will be readers of *THE MOSLEM WORLD* who will include this petition in their prayers on behalf of His Majesty, for they are those who know and love the people of this great country, who believe in their splendid racial capacity, and who rejoice with them as they succeed in shaking off the shackles of oppression that came with Arab domination.

Meshed, Iran

DWIGHT M. DONALDSON.

BLESSINGS ON THE PROPHET

One cannot read far in Arabic literature without coming across the phrase *ṣallā 'llāhu 'alaihi wa-sallama* (often translated "Allah bless him and grant him peace!"), which is used when the name of the prophet Mohammed occurs. Those who have lived among an Arabic-speaking people must often have heard the phrase *ṣalli 'alā 'n-nabī* (bless the Prophet) used to express disapproval of something. The writer has heard it used, for example, when he was selling Scripture portions.

To some who are learning Arabic the use of the verb *ṣallā* in connection with Allah raises a difficulty. They have learned that it means "to pray", and therefore they wonder whether the conventional phrase used after Mohammed's name expresses a wish that Allah may pray for the Prophet. The writer has even heard a missionary telling Arabs that that was what it meant, and that therefore it was nonsensical. But surely Arabs know their own language, and therefore it is better to find out what this difficult phrase really means.

Palmer translates *sūra xxxiii:56* thus, "Verily, God and His angels pray for the prophet". Hirschfeld¹ has argued that this verse does mean that Allah prays, being based on a Talmudic homily. But, as we shall see, Moslem writers do not understand it thus, and it is extremely difficult to believe that Mohammed himself could have understood it in this way.

One difficulty is that *ṣallā*, when followed by the preposition *'alā*, does sometimes mean "to pray over". It is used thus in connection with funerals where prayers are said

¹"New researches into the composition and exegesis of the Qoran", p. 121. In connection with *vi:54 (ibid., p. 79)* he quotes the following from the Talmud: God prays. What prays He? R. Zutra b. Tōbiyyāh says on behalf of Rāb: (He prays:) Be it my will that my mercy overcome my anger, let my mercy prevail over my (other) attributes, that my conduct with my children be merciful and that I deal with them leniently.

over the bier. But this is only one meaning of the phrase, and does not preclude others. In Syriac we find an interesting parallel, for the verb *ṣalī* followed by *ʿal* means either "to pray for", or "to bless". It is therefore not surprising that the corresponding verb in Arabic should have more than one meaning.

The authorities make various attempts to explain *ṣallā ʿalā*. In the dictionaries, *Lisān al-ʿarab* and *Taj al-ʿarūs*, one meets such explanations as the following: When used of Allah, it means that He shows mercy, or praises; when used of angels, it means that they pray and ask Allah to forgive. In ii:152, where both *ṣalarwāt*² and *rahma* (mercy) are used, *ṣalarwāt* is said to be praise from Allah. Other meanings given are "to exalt", "magnify", "bless"; but the *Tāj* says that, when used with reference to Mohammed, it has only the meaning of magnifying. Ibn al-ʿArabī³ says that *ṣalāt* for Mohammed is prayer for him. Al-Zamakhsharī⁴ says it is mercy from Allah to him. Al-Ṭabarī⁵ holds that when Allah is the subject of *ṣallā*, it means either "to bless", or "to show mercy". Al-Baiḍāwī⁶ says *ṣalāt* from Allah is declaration of purity and forgiveness.

Ibn Qaiyim (d. 751/1350), a follower of Ibn Taimiyya, goes into the matter fairly thoroughly, giving a reasoned account of his opinion.⁷ He objects to the view that *ṣallā* can mean "to show mercy", arguing that if *ṣallā* and *rahima* (to show mercy) are the same, one ought to be able to say *irḥam Muḥammadan* (show mercy to Mohammed), but no one would ever say this. On the other hand, one can say *irḥamnī* (show mercy to me), but never *ṣalli ʿalaiya*. He concludes that, in general, where *rahma* can be used *ṣalāt* would be unsuitable. For example, *rahma* could be used of treatment of an enemy, but never *ṣalāt*, for it involves speech. On xxxiii:56 he says that, since one verb is used for what Allah and the angels do, it cannot

² This is the plural of the nominal form *salāt*.

³ *Al-Futūḥāt al-makkiyya*, I:431.

⁴ Commentary on xxxiii:56.

⁵ Commentary on xxxiii:56.

⁶ Commentary on ii:152.

⁷ *Jilāʾ al-afḥām fī ʾl-ṣalāt wa ʾl-salām ʿalā khair al-anām* (Amritsar, n.d.), pp. 95 ff.

be argued that they do different things. It must mean that both Allah and the angels praise Mohammed. Further, as the same verb is used immediately afterwards regarding what men are to do, it must mean that they also are to praise him. He feels that this is fitting, for people have been commanded not to address Mohammed as they address one another,⁸ so it is only natural that their prayer for Mohammed should be different from their prayer for others. He also refers to the tradition which says that if one *ṣallā* on Mohammed, Allah will *ṣallā* on him (i.e., the one who uses the invocation) ten times, saying that the verb must mean praise in both instances. Another interesting point which he brings up is that in the tradition in which people are told to pray that Allah may *ṣallā 'alā* Mohammed as He did with Abraham, the invocation ends by addressing Allah as *Al-ḥamīd al-majīd* (Praiseworthy and Glorious); and he argues that, as one usually uses in prayer a name of Allah which has some relation to the object for which one is praying, this suggests that people are told to pray that Allah may praise Mohammed. Finally he mentions the common explanation that *ṣallā 'alā* means "to bless", and says that this is in keeping with the meaning "to praise."

A difficulty which presents itself to translators is connected with the tradition just referred to; for after praying that Allah may *ṣallā 'alā* Mohammed, the next petition is that He may *bāraka 'alā* (bless) Mohammed. Clearly, while the two verbs are related in meaning, there must be some difference; but it is not easy to decide how to express it. For practical purposes it would seem to be sufficient to translate *ṣallā 'alā* as "to bless" when it occurs alone; but when it comes in conjunction with *bāraka 'alā* some other translation must be found. To translate it as "praise" sounds very unnatural in English;⁹ so one might try to get round the difficulty by using some such phrase as "express approval of", "acknowledge", or "show favor to."

The verb *sallama* also has different meanings. When

⁸ Sura xlix:2.

⁹ An interesting point mentioned by the "Shorter Oxford English Dictionary" is that at the English conversion "bless" was used to translate the Latin *benedicere* (to praise).

followed by 'alā it means "to salute"; when used by itself it means "to keep safe." There are also other meanings which need not be considered here. In his Arabic Lexicon, Lane remarks that when *sallama* 'alā is used with Allah as subject, it virtually means the same as *sallama*; so he would translate the formula used after Mohammed's name as "May God bless and save him". Perhaps it would be better to say "keep him safe", or "protect him", to avoid any misunderstanding in English from the Christian use of "to save."

In course of time it became the custom to consider it necessary to recite the whole formula after mention of Mohammed's name, and to look with disfavor on the omission of the last words, *wa-sallama*. But this was not always so. Goldziher¹⁰ mentions how Al-Nawawī expresses his disapproval on finding that Muslim, at the beginning of his *Ṣaḥīḥ*, has used only the earlier part of the formula; and remarks that Muslim's usage simply means that in the third century of Islam, people had no idea of the rule which was formulated later. But Marçais¹¹ has drawn attention to the fact that even Al-Nawawī himself omits the latter part of the formula on one occasion, which would suggest that even in his time (seventh century) the rule was not too firmly established.

A matter which deserves consideration is the common claim made by Moslem writers that the formula is based on sūra xxxiii:56. This claim cannot be upheld, for two reasons:

(1) Moslems themselves have found a difficulty in this, as they have noticed that the verse gives men a command about what they are to do, whereas the formula is a prayer that Allah may do it. The verse is variously translated. I give Sale's translation as bringing out what Moslems usually understand. "Verily God and His angels bless the Prophet. O true believers, do ye *also* bless him, and salute *him* with a *respectful* salutation". *Lisān al-*

¹⁰ "Ueber die Eulogien der Muhammedaner" (*Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 1896,) p. 106.

¹¹ "Le Taqrīb de El-Nawawī" (*Journal Asiatique*, 1900), pp. 478 f.

'Arab says, "Since Allah (Praise be to Him!) commanded us to invoke blessing on him and we cannot attain to as much of that as is necessary, we transfer it to Allah and say, 'O Allah, do Thou bless Mohammed, because Thou knowest best what is fitting for him'." Goldziher quotes this passage, and follows it with another explanation which states that we are impure and so are unable to invoke worthy blessing on Mohammed; therefore we ask Allah to bless him that the blessing may come from a pure Lord to a pure prophet.¹²

One may ask the question whether the familiar tradition referred to already has not been invented to get over the difficulty. One common introduction to it is that some people tell Mohammed that they know how to salute him, but wish instruction on how to invoke blessing on him. He replies by telling them to say, "O Allah, bless Mohammed and Mohammed's family as Thou didst bless Abraham's family" Here authority is given by the prophet himself for doing something different from what the Koran tells people to do, assuming that xxxiii:56 is the basis of the practice.

(2) In xxxiii:56 the verb *sallama* is clearly used in the sense of saluting, but in the usual formula it has a different meaning. As we have seen, it means "to keep safe", or "to protect". One may therefore reasonably conclude that if the formula were really based on the Koranic verse, it is unlikely that one of the words would be used in a different sense from the original.

Another interesting point connected with the formula is the discussion among Moslems as to whether it may be used after the name of anyone other than Mohammed. The common view is that it should not, unless one has first used Mohammed's name, and then includes others in the invocation. But we find that for a long time neither the whole formula nor the first part of it was used particularly for Mohammed. A tradition which causes much discussion tells how Mohammed himself said, "O Allah, *ṣalli 'alā* the

¹² *Op. cit.*, pp. 99 f.

family of Abū Aufā". The explanation which seems to give most satisfaction is that, since this word is to be applied particularly to Mohammed, he has a right to transfer it to others if he wishes. But this is rather a weak attempt to adapt a large usage to earlier times.

A few examples will serve to show how these words were not always used exclusively of Mohammed. In a poem attributed to Kuthaiyir (d. 105/723) *ṣalla 'alā* is used in an elegy of a grave.¹³ In a narration from Ibn Harma (2nd century) there occurs a prayer that Allah's *ṣalawāt* may rest on 'Alī and his descendants.¹⁴ In the *dīrwān* of Ḥassān b. Thabit, Mohammed's court poet, the following line occurs in a dirge on the death of Hamza, "Allah bless you (*ṣallā 'alaika*) in a high garden whose entrant is honourable."¹⁵

The following examples are taken from *Qūt al-qulūb*, an important book in the history of the religion of Islam, written by Abū Ṭālib al-Makkī (d. 386/996). He says that the angels bless him (*tuṣallī 'alaihi*) who recites the whole Koran in a week;¹⁶ and that they do so to a man as long as his table is spread with food to entertain guests.¹⁷ Birds, beasts and fish bless the learned man who shares his learning.¹⁸ The whole formula, which one is accustomed to see *only* after Mohammed's name, appears after the name of Adam,¹⁹ Abraham,²⁰ Moses,²¹ David,²² and Jesus.²³ Other forms of this invocation also occur after their names.²⁴ He also states that a beggar should pray for his patron, "May Allah bless (*ṣallā 'alā*) your spirit among the spirits of the martyrs."²⁵ These usages, as late as the second half of the fourth century of Islam, indicate that

¹³ *Kitāb al-aghānī*, VI, p. 25 (Cairo, 1935).

¹⁴ *Ibid.*, p. 105.

¹⁵ Ed. Hirschfeld (Gibb Memorial Series), p. 72. Goldziher quotes this verse and gives a number of similar quotations, *op. cit.*, 110 f., 127 f.

¹⁶ Cairo, 1932 (four parts in two vols.), I, 68.

¹⁷ IV, 68.

¹⁸ II, 14.

¹⁹ I, 83.

²⁰ II, 23.

²¹ IV, 95.

²² II, 4.

²³ IV, 86.

²⁴ II, 32, 129, 138, 163; III, 106.

²⁵ III, 161.

the later practice of reserving the invocation for Mohammed alone had not yet fully developed.

In conclusion, it may be said that if xxxiii:56 is to be looked on as the basis of any later practice, this is not to be found in the common invocation which has already been shown to do something different from what that verse commands; but it can be said that the command is obeyed, to a certain extent, in the regular prayers. In the *tahīya* (salutation), which comes before the *tashahhud* (profession of faith), one of the phrases used is "Peace be on thee, O prophet, with the mercy of Allah and His blessing." This is a definite salutation (to a dead prophet) and so comes in line with the command to salute the prophet. After the *Tashahhud* there is a prayer for blessing on Mohammed. This may, by a certain stretching of the meaning of the Koranic verse, be taken to fulfil the first part of the command. While *sallā 'alā* can be translated as "to bless", it can also mean "to invoke blessing". So if xxxiii:56 may be translated, "Verily Allah and His angels bless the Prophet; O believers, invoke blessing on him and salute him with a salutation", the command can be said to be fulfilled in these parts of the regular prayers.²⁶

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²⁶ Ibn al-'Arabī (*loc. cit.*) makes a suggestion very similar to this.

WHY COPTS BECOME MOSLEMS

A REPORT BY THE REV. QUMMUS SERGIUS OF THE COPTIC CHURCH
(Translated from *Al Manara al Misriah*, Cairo.)

To their Excellencies, His Holiness the Patriarch, the President, the *Wakeel* and Members of the General *Maglis il Milli*.

I felt much honored when I received your invitation to write a report on the reasons which lead Copts to abandon their Christian religion and also to suggest possible remedies for this grievous situation.

The present state of affairs is most critical, since if it should continue for long, there is a terrible fate in store for Coptic Christianity, which has survived to this day in spite of the persecutions of past centuries. I felt bound to consult all the doctors who had knowledge of the disease and were able to prescribe the remedy, but in writing my report I do not suggest that I have embraced the whole subject. My object is rather to encourage the pens of others and to rouse their minds so that the subject can be treated more fully. The pages of my magazine will serve as a forum for diagnosis and investigation, so that when numerous other opinions have been collected and new causes have been discovered, we may offer them to your Excellencies. So I offer my report to your Excellencies and to those Copts who are zealous for the welfare of the Coptic Church, that it may serve as a basis for discussion and consideration by writers and preachers.

The reasons which lead to the abandonment of the Christian faith.

1. The fundamental reason which leads Copts to abandon their Christian faith, and upon which all the others depend, is their widespread ignorance of this

Christian faith; their failure to refresh their souls upon the fertile pastures of the Gospel, and the lack of good teachers, preachers and pastors. Thus, left to themselves as a field for Satan, they grow up without help from a gardener. The child grows up in an atmosphere devoid of religious influences. He finds nothing to satisfy his religious instincts: Christianity and its virtues are not imprinted upon his soul: no example is set in the home, and the child is deprived of Christian influences because his parents are more ignorant than the ignorant! The child is doubly removed from the knowledge and influence of religion because the parents have not themselves received anything which they can hand on to their children.

The schools are deprived of Christian instruction: there is no difference between the Government and Coptic schools. For a long time I have heard pupils of the Government schools say that Coptic teachers who are paid to give religious instruction find in this lesson period the most favorable opportunity for marking exercise-books. They leave their pupils to read a religious book, an unprofitable exercise. In addition, these teachers have no religious knowledge and do not possess any certificate authorizing them to teach religion, in contrast to the Catholic Fathers who forbid anyone to teach the Christian religion unless he has taken a detailed examination and obtained a certificate from the Church. The Coptic schools are not interested in this religious lesson, although money is provided from *Waqf* funds for this purpose. In order, however, to obtain the assistance of the Ministry of Education they are much more concerned with the teaching of the Koran in accordance with the program of the Ministry of Education, which takes every care to see that its syllabus is followed. Inspect any school, even the most important, and you will find this glaring deficiency.

None of the churches in the country, except a few which can be counted on the fingers of one hand, have sermons, teaching or Sunday Schools. In church, worshippers hear nothing except the Mass, which the priest reads

inaudibly and in an unknown language. The Mass is not of itself sufficient to inspire men with knowledge and piety. If it were, there would have been no reason for the early fathers of the Church to order exposition of Holy Scripture and sermons to be read at the time of worship, both at the reading of the Gospel and after the Mass at the Distribution. These written sermons, however, have become dead and unsuitable to the modern outlook. Our brother Moslems have felt the barrenness of the *Khutba* and written sermon and have abandoned them in favor of the extempore sermon which is more compatible with the spirit of the age. They have increased the number of preachers, both local and itinerant, and in this matter have advanced far beyond us. Yes, they have advanced, we have stayed behind.

In spite of diminishing numbers, you may see Coptic clergy crowding together in the towns and big cities of the country. They do not turn their faces towards the villages and small country towns which have no places of worship, as apparently they do not find there a suitable setting for their great thoughts and high-flown language! While hundreds of villages are deprived of their ministrations, you may see them crowding in a street of Cairo, quarrelling.

Although we blame them, perhaps they have their excuse. Perhaps their excuse springs from their necessity; for they suppose that their livelihood can only be obtained in the chief towns, the *Mudariyas* and the *Muhafizas*, where there are many notables and Government employees.

There is a large number of Coptic clergy, but even if there are to be found among them a few who are capable and active in pastoral work, the majority of them are as much in need of teaching and education as the people themselves. Moreover, they are left free without episcopal oversight to choose a sphere of work where they find the greatest material advantage. They leave the homes and families unvisited, even the sick, and only enter these homes when requested for a funeral or a wedding.

It is obvious that the Copts do not live isolated from their Moslem fellow-countrymen, but mingle with them considerably. Especially is this the case in the country towns and villages where the Copt grows up without finding a priest to guide him or instruct him in the Christian religion; where there is no church to which he can go; his mother cannot teach him the principles of his religion, nor his father remind him of his faith. On the other hand, he sees his brother Moslem fasting, praying, sounding the call to prayer, performing the *Zikr* and filling the atmosphere around with the signs of the Moslem faith. Man is born religious and by nature inclines to religion. And so the Copt in whose mind the seeds of Christianity have not been sown and upon whom the virtues, worship and ethics of Christianity have had no effect, is impressed easily by the Moslem religion. His environment works upon him with a subtle influence, so that for all practical purposes he becomes a Moslem, until outward circumstances arise which force him to become one in name also. How strong these circumstances are which lead the Copt to embrace Islam we are attempting to show in this article.

2. The small number of Copts in the majority of villages and country towns, and their open persecution as a weak minority, make the Copt feel that his property, dignity and life are threatened. Denied of his rights, he has no stability, his ignorance debars him from Christian influences and, thus, he loses the courage to hold fast to his ancient heritage. He finds no way of escape from this state of affairs except by joining the majority and so preserving his property, self-respect and life; obtaining rest for his mind and freedom from distress and persecution, about which I have often written at length in this magazine, and to which I have frequently drawn the attention of the Government authorities.

3. The small number of Copts in the majority of country towns and villages, where often only two or three Christian families are to be found, is an important reason why many Coptic women forsake Christianity. The Chris-

tian girl or widow cannot find in the village any Christian to marry. Since her natural instincts require satisfaction, when she needs a husband, she can only find a Moslem, whose very nature and beliefs cause him to lead her on. It is not long before she throws herself into his arms, submitting to his will, and he hastens with her to the *Markaz* or to the Government *Mudariyas* or to the *Muhafiza* to make the official declaration of change of faith. She knows nothing about Islam except that it is a religion by which she gains a husband and through which she satisfies her natural instincts.

4. Some of those men and women who do not find satisfaction for their desires in marriage, seek an escape from the marriage tie in order to obtain what they consider to be liberty to enjoy all the desires of the flesh. They have recourse to the local *Maglis*, threatening to embrace Islam, and if a divorce is not granted them by this *Maglis* they become Moslems. All this can be traced to their ignorance of religion and its origins, to lack of teaching and guidance, even as the prophet said, "My people are destroyed for lack of knowledge."

5. The difficulty of obtaining a livelihood is another reason why many Copts become Moslems. Some hope that the Church will give them the financial assistance they need. Others think that by embracing Islam they will obtain a Government post and be relieved of financial distress in order to prevent this. Especially is this the case for the Copt who has endeavored to get a Government appointment but has been refused in spite of having all the necessary qualifications, through having been so unlucky as to fall into the hands of an official who does not know the meaning of citizenship. This official asks him his name and the name of his father and grandfather. The three names indicate the Copt's religion to the official, who unfeelingly replies to him, "Go, no work for you". The Copt, realizing that his religion is a stumbling-block in the way of obtaining employment, abandons what hinders his interests and causes him to lose his national rights, and deliberately

embraces Islam, by which he regains his lost rights. People do not forget what the Moslem newspapers have openly published about those Copts who, by embracing Islam, have obtained posts in the Government. Recently there have arisen Moslem societies which openly publish accounts showing numerous sums spent to help Copts who have embraced Islam. Because of their crass ignorance and poverty, many Copts eagerly swallow this bait, the price of their embracing Islam, and continue Moslems outwardly to secure this assistance. This is proved by the fact that if the financial help is cut off, they return to the Church weeping and penitent.

6. Another cause which forces Copts to embrace Islam is the attempt to escape from the payment of alimony or from the burden of family responsibility; and in the case of a woman who loves a life of freedom, from "obedience" (the technical term used in cases where a wife has been ordered by the courts to live with her husband). Here allow me to draw the attention of your Excellencies to the fact that the *Maglises* are in a special way responsible for this state of affairs. Some of the *Maglises* are too hasty in passing judgment in cases of alimony or obedience. At such a time the married couple are in a very emotional state as a result of their quarrelling. The one against whom judgment is delivered goes away angry and determined to get free from a religion which has given authority to a *Maglis* to pass a judgment which he considers unjust.

7. I hope you will pardon me if I speak openly. My only excuse is loyalty to my work and compassion for the people whom the *Maglis* represents. Another cause which leads Copts to embrace Islam is the injustice of some of the verdicts issued. The judgments of the *Maglis* are criticized on various grounds, e.g., that the *Maglis* has been influenced by considerations of the reputation of the family of one of the parties concerned and has neglected to pay due attention to the evidence offered by the other party. Or again, the examiner in the *Maglis* has neglected to put on record the words of one of the parties, which,

had they been entered in the minutes, would have proved sufficiently the truth of his position. In suppressing these words the member of the *Maglis* has no doubt acted with the best intentions. He probably thinks that the matter will end in a reconciliation and therefore there is no need for him to record all the evidence, but when a reconciliation does not follow, the person whose statements have not been recorded feels injured. Again, sometimes the man will offer to the *Maglis* as evidence against his wife, letters and pictures of which he disapproves, but which the *Maglis* with a more "modern" tolerant attitude passes over. The husband goes away with feelings of hostility towards a religion whose judicial officers condone such behavior Again, often when a man comes seeking for a divorce from his wife, but has not collected sufficient evidence, the judge will order him to pay alimony. The *Maglis* has the best intentions and hopes that this judgment will force a reconciliation and make the husband willing to drop divorce proceedings. Its members fail to understand that by ordering payment of alimony they are encouraging the wife to continue in her bad behavior and giving her greater freedom. She has more money to spend upon her fancies; or, maybe, her people appreciate having the money and encourage her to continue defying her husband. They quote the proverb, "The one who supports us may God keep him unhappy!" The *Maglis* is again acting with the best intentions, but it does not foresee what suffering this judgment may cause to the husband. The *Maglis* is satisfied as long as the wife gets her money. But the husband sees his wife in the arms of another; he cannot produce the evidence for divorce; he is paying for the support of her lover. He is reduced to a state of abject misery and seeks a way of escape by becoming a Moslem, thus avoiding the payment of alimony, procuring his divorce and obtaining freedom to marry again.

8. The judgment of the *Maglis* is made final when it sits as an Appeal Court, so that whenever those against whom judgment is given have recourse once more to the

Maglis and request that the judgment be reconsidered, the *Maglis* says that it is not possible for the case to be reconsidered nor a request to be entertained, nor . . . nor . . . so long as the case has been considered by the Court of Appeal. This puts despair into the hearts of those who have lost their case, especially those who are unable to make clear the injustice they have suffered or to establish their rights. They leave the *Maglis* in a state of desperation, and rush headlong to Islam, which offers them an escape from an intolerable position.

Translated by E. S. PARRY.

Rev. James L. Barton, D.D.

One of the greatest of modern ambassadors to the Moslem world passed to his reward in the death of the Rev. James L. Barton, D.D., on July 21st, in his eighty-first year. Dr. Barton went out to Turkey as a missionary of the American Board of Commissioners for Foreign Missions in 1885. He served in Turkey for nine years and then returned to Boston to be Secretary of the Board until his retirement at the age of seventy in 1927.

At the close of the War, as President of the Near East Relief, Dr. Barton took a leading part in the work of caring for the shattered remnants of the Oriental Christian Churches. His Christian interest, however, covered the whole world, and he visited Missions in all parts of Asia. His deepest concern was for the peoples of the Near East, the followers of Islam and the adherents of the ancient Christian Churches, especially the Armenians.

He was a man of the noblest character and purest devotion, sincere, courageous, outspoken, kindly, sympathetic and true. His last work in Turkey was as President of the Euphrates College, and he was always interested in higher missionary educational institutions, while he was faithful also to the essential evangelistic task of Missions, and longed for the day when there might be an unhindered propagation of Christianity to the Moslem world. He was a warm friend of this Quarterly and of every effort to make the Christian Church intelligent and zealous in its relations to Islam. In all missionary councils the warmth and ability of this good and upright man will be sorely missed.

ROBERT E. SPEER.

CONTRASTS IN IRAN

As Iran has been awakening during the past ten years under the guiding hand of Reza Shah Pahlevi, extraordinary changes have been taking place in every field of life in that ancient land. The sluggish lethargy of centuries has given way to precipitous action, particularly in social, economic and religious matters.

To be sure, Iran of today, like Persia of yesterday, is a land of curious contrasts. Geographically, one still finds teeming tropical jungles below sea level along the Caspian Sea; snow-covered mountain peaks; and the glaring shimmer of desert sands. One still finds many who are keenly interested in literature, philosophy, and the fine arts, even though the majority of the people still depend on auditory comprehension rather than visual learning.

When Reza Shah Pahlevi climbed to the heights of the Peacock Throne and placed the crown on his brow a decade ago, he found the Land of the Medes and the Persians greatly shrunken since the days of Cyrus and Darius. He set about reviving the spirit and the life of his people with ruthless energy which has produced astounding results. The army, by means of which His Imperial Majesty reached the throne, has been modernized and compulsory military service instituted. As the young men of the land reach the age of twenty they must serve for two years in the ranks unless they have arrived at the period of secondary education by that time. If so, they may obtain exemption and upon graduation enter an officers' training school.

Compulsory military service has had two great educational values, even though the war spirit thus engendered is regrettable. In the first place, the conscripts, during their two years of service, are moved around the country and thus are shaken from traditional provincialism, so that

by the end of their period of service they have all seen innovations about which their fathers never even dreamed as they followed their flocks of sheep and camels in search of pasturage. In the second place, there has been an incentive offered for the young men to continue their education, both to gain exemption for the time being, and to enter officers' training school for a year or a year and a half (depending on the degree of educational accomplishment) in place of two years in the ranks.

The social changes, such as the requiring of European clothes and hats for the men and the unveiling of the women, have been of tremendous importance. As the Iranian has been led to change his traditional garb, he also has changed many of his traditional ideas. Whereas there has been absolute segregation of the sexes for centuries, this fall Alborz College of Teheran will open its doors to qualified young women, thus making coeducation, little-dreamed-of only five years ago, a reality in the Land of the Lion and the Sun. The coeducation idea was instituted by the government this past year in primary schools and at the university level. No doubt it will soon follow at the secondary stage as well.

Ali Askar Hekmat, Minister of Education for several years, has ably interpreted the Shah's ideas for progress in the field of education. A graduate of Alborz College of Teheran himself, he has been interested in securing the co-operation of faculty members of that institution in many different ways.

During recent years the mission has been following a policy of concentration rather than expansion in its institutions. This has been due partly to the fact that government educational and medical institutions have improved greatly, so that standards of mission institutions had to be raised correspondingly to maintain leadership.

The order of the Ministry of Education, of 1932, forbidding all foreign schools to enroll students of Persian nationality in the elementary grades (the first six) resulted in the elimination of more than seventy-five percent of the

enrollment of the mission schools, and the closing of the Meshed School, which had only primary classes. However, the past months have seen the suggestion from officials that the mission open four-grade, coeducational primary schools again.

The closing of Urumia Station in 1933, in response to the desire of the government that there be no foreign propaganda in that area, resulted in the permanent discontinuing of the two schools there at the beginning of their ninety-ninth year. In order to strengthen the stronger schools in force and funds, the school at Daulatabad and the Resht Boys' School have been closed in recent years. The result has been that with increased force and equipment at the remaining schools, enrollment increased appreciably this past year.

Students of the mission schools sit for the government secondary examinations and have won the approbation of the Ministry of Education by the high percentage of students successful in these examinations. All of the existing middle schools of the mission and Alborz College of Teheran are recognized officially by the Ministry of Education. However, wisdom, tact, and patience are required to carry out the requirements and regulations of the Ministry of Education and at the same time maintain the missionary character of the schools.

In a recent issue of *THE MOSLEM WORLD*, Dean Walter Groves ably described the reorganization of theological education in Iran. This is typical of the changes that are taking place in traditional Islam. The establishment of a civil Ministry of Justice, and the adoption of the Swiss Code of Laws deprived the *mullah* of his legal authority, nor does he longer play the important political rôle that he did a few years ago. The government today is not as much interested in whether a person is a Mohammedan or a non-Mohammedan as in classifying one as an Iranian or a non-Iranian. Armenian and Assyrian Christians, Zoroastrians, and Jews now are asked to share in the responsibilities of citizenship, regardless of religion.

At the same time that there has seemed to be a realization of religious freedom, there have been, by way of contrast, certain handicaps for the foreign missionary. There is a suspicion of foreign propaganda—said to be aimed at Russian influence. This has proved an embarrassment, particularly in provincial evangelistic work.

Because of opposition to foreigners itinerating in the provinces, Iranian Christians have been prominent in this field of activity of late. During the past century the missionary doctor has done much itinerating, often in company with an evangelist. However, in recent years government regulations with permits to practice medicine issued for a special locality, increasing rise in the standard of hospitalization throughout Iran, and the fact that greatly improved roads enable the people in the outlying districts to reach more easily the cities where regular hospitals are located, have tended to make the peripatetic hospital less prevalent than formerly.

In the early days of the mission in Iran the doctors and hospitals made a very real contribution through the training of doctors. This has been taken over by the government in recent years with the establishment of a modern medical school in Teheran. To be sure, doctors of the mission have been asked to assist as examiners in the medical school and Dr. Edward Blair is now conducting the newly introduced course in Anatomy in the Imperial University.

In the field of the training of nurses, the hospitals of the mission are leading in this contribution to the alleviation of human suffering. Nurses who have graduated from the different hospitals are to be found today in all parts of the country, not only bringing relief to those in pain but carrying with them the message of Christ. Plans are under way for a Higher School of Nursing in connection with the Teheran Hospital and Sage College for Women. This fall sees two American nurses in the Teheran Hospital in this connection, with a plan to train nurses who will be capable of taking charge of a hospital, and training other nurses.

The series of unfortunate incidents this past year in connection with diplomatic relations with the United States, which resulted in the withdrawal of the Iranian legation and consulates, caused rather serious repercussions in the field of missionary effort.

Nationalism is playing an important rôle in the development of Iran, as it is every where else in the world. It has had an interesting effect on the development of the church in Iran—inspiring it to become independent and self-supporting. National leaders are more and more assuming the responsibility of the management of church affairs. The 1933 meeting of representatives of the evangelical churches in northern Iran drew up a plan of church organization. The following year the organization was effected, with the first meeting of the *Ittehadayah* in Sultanabad. At that time there were more than two thousand members included in the churches founded by the Presbyterian Mission. Since that time each of the churches has been growing in a remarkable way, with special evangelistic services and the wide use of Christian literature contributing factors towards this growth. The immediate future will be of extreme importance in the development of the indigenous church, through the help that the various mission institutions can give by way of leadership training and personal evangelism.

May we hope that another contrast in Iran's history will be between the darkness of the past and the enlightenment of the future, which can come through the shining forth there of the Light of the World.

Teheran, Iran

HERRICK BLACK YOUNG.

A STUDY IN MOSLEM RELIGIOUS EDUCATION¹

Some years ago in India the need was felt of making an intimate study of the subject of Moslem religious education. In order to meet this, I prepared the following questionnaire with the hope that it might result in a fairly large number of "case studies" in India and other Moslem lands. It is, of course, not intended to be used as an examination paper to be given to Moslems, but rather as a guide for the use of Christians who by intimate conversation may wish to add to their experience and learn from their Moslem friends something of their inner religious life, and the methods by which religious education is furthered in Islamic communities.

However, if it were possible for those who have made use of such an instrument to pool their experience, the information thus gained would assuredly be most useful and interesting. In fact, since the original set of questions was put out, such an interest has been shown in this study that it has been published independently in at least three countries: in Egypt, first by the Central Literature Bureau of Cairo; in India, by the M. M. League; and last of all in China, with notations in the Chinese character. It is hoped, therefore, that a further presentation of this subject may lead to a wider and more serious study of this important subject than has yet been undertaken. Surely, such an investigation would be unusually rewarding in a better understanding of the Moslem's heart and inner life, and should result in a deeper appreciation of the "things of the spirit". Naturally it would also reveal the practical limitations and handicaps under which he struggles to achieve his spiritual manhood.

¹ Those who are sufficiently interested to carry out this inquiry might kindly send the results of their investigation to Dr. M. T. Titus, c/o The Methodist Mission, Budaun, India.—*Ed.*

Introductory. Name and age of person from whom the replies have been received.

Sect: *Sunni*—Ahl-i-Sunnat wa'l Jama'at; Ahl-i-Hadith, Nechari, etc.

Shiah—Ithna Ashariyyah; Bohrah; Khojah; other.

Others—Ahmadiyyah; Ahl-i-Quran, etc.

1. Religious worship in the home.
 - (a) Is this worship in which all the family members join, or do individual members practise it only?
 - (b) Please describe briefly the *form* and nature of this family worship.
 - (c) Is it *farz*, *sunnat*, or *nafl*?
 - (d) Is it held daily (or if oftener how many times), weekly, irregularly, not at all, or at what time or times?
 - (e) Is it led by father, mother, or *Mulla*?
 - (f) What other religious services (*Ibadat*), if any, are held in your home, i.e., during Ramazan, Muharram, Mawlid-i-Nabi, 'Id-ul-duha, 'Id-ul-Fitr, 'Aqiqah, etc.?
2.
 - (a) I was.....years old when I began to study the Quran.
 - (b) I was.....years old when I finished reading the Quran for the first time. There was or was not a ceremony or tea-party to celebrate the occasion.
 - (c) I have memorized the whole of it; half of it; certain parts of it such as Surat-ul-Fatiha; Ayat-ul-kursi; Ayat-ul-nur; Surat-ul-Ikhlās; Al-Nās; Ya-sin; Yusuf; and others?
 - (d) How regularly do you read the Quran: daily? weekly? Irregularly? What are your favorite Surahs or passages?
 - (e) Do you read and *understand* the Quran in Arabic?
 - (f) Do you use an Urdu translation or other translation? If so, what?
3.
 - (a) My first religious teacher was, my father, mother, *mulla*.
 - (b) I began to learn the *Namaz* (*Salat*) when I was..... years old.
 - (c) My father, mother, *mulla* taught me.
 - (d) I was.....years old when I first said *Namaz* in the *Masjid*.
 - (e) I was.....years old when I first joined in the *Juma' ka Namaz*.
 - (f) I do or do not say the five daily prayers regularly. If not, why not?

- (g) I regularly engage in *du'a* and *munajat*.....times daily or.....times weekly.
- (h) The first religious ceremony I can remember was..... when I was.....years old.
4. (a) The doctrines of *Iman* and the religious duties of Islam (*din*) were first explained to me by my father, mother, *Mulla*; at home? or in the *Maktab*?
- (b) The books used for this early religious education in the *Maktab* are?
- (c) The books used for religious education in the different classes in the ordinary *Islamiya* High School are?
5. (a) Have you been initiated by a *Pir* into any of the following *Khandans* or *Silsilas*: Chishti, Qadiri, Naqshbandi, Suhrawardi, Shattari, Qalandari, etc.?
- (b) At what age did you become a *Murid*? How often do you visit your *Pir*?
- (c) Do you attend the *Zikr*? How often; weekly? monthly? What nights of the week?
- (d) Do you visit the graves of *Pirs*? If so, for what purpose? How often? With what results?
- (e) What is your belief regarding the *Karamat* of *Walis*? Do you believe in charms (*ta'wiz*)? The evil eye (*Nazar*)? '*Ilm ur-raml*? What '*Urses* have you attended?
6. (a) What devotional (i.e., *Mazhabi* books beside the *Quran*) or books of *Tasawwuf* do you read for spiritual help?
- (b) How do books of *Tasawwuf* help your religious life?
7. How much use do you make of the books on Traditions (*Hadith*)? What book on *Hadith* do you prefer: *Mishkat-ul-masabih*? *Sahih Bukhari*? *Sahih Muslim*? etc.
8. I do or do not make use of the *tasbih* (rosary). It is used by me for the following purposes:
9. (a) I have been on the following pilgrimages alone, or with my father, or mother, or *Mulla*; to Mecca and Madinah; to Karbala, Meshed, etc.
- (b) I went when I was.....years old.
10. I observe the following festivals in the order of their importance.....I began to keep the fast of *Ramazan* when I was.....years old.
11. (a) I give, *Zakat*; *Khairat*. How much of each annually?

- (b) I give my *Mulla, Pir, Imam*, Mosque fund, Rs. annually.
12. (a) I sing religious songs on the following occasions; *Mawlid, Muharram, 'Urs* of a *Pir*, etc., and in honor of the following persons: the Prophet, Imam Husain, Hazrat, 'Ali, a *Pir* or *Wali* (if of the two latter, give the name and *Khandan*).
- (b) These songs were taught me by They are contained in the following books
13. (a) I was given adult status in religious matters when I was years old.
- (b) The following special religious or social observances were held.
14. (a) Before eating, we do or do not observe a religious ceremony in our home.
- (b) If so, what is the nature of the prayer that is offered or other formula used, such as "Bismillah", etc.?
15. (a) The religious training of girls differs or does not differ from that of boys.
- (b) If it does differ, in what respect does it do so?
- (c) Do women take part in all religious exercises and festivals the same as men?
- (d) Are there any festivals or other religious exercise which they observe which men do not?
16. Have you or have you not had a special awakening of your religious life similar to that which Imam al Ghazali experienced? If so, briefly describe it.
17. I do or do not expect or desire to become a *Mulla*, or religious teacher?

Boston, Mass.

MURRAY T. TITUS.

PRE-ISLAMIC USE OF THE NAME MUḤAMMAD

When the Prophet first saw the light we are told that the men of Quraysh came to ‘abd-al-Muṭṭalib, his grandfather, and asked him what name he would give the child. To this he replied, “I have named him Muḥammad”. But by the remark, “this is not a name of our forebears,”¹ they drew from the old gentleman the retort: *Aradtu an yuḥammada fi-al-samarwāti w-al-ard* (I mean that “he shall be praised” in the heavens and on the earth). Our authority proceeds to state that “Muḥammad” is the intensive form *muf‘al* because the Prophet *ḥummida marratan ba‘da marrah* (was praised one time after another).²

In another passage we are explicitly informed that this name was borne by other men during and before the time of Muḥammad. The names of a number of these are carefully preserved for us.³

To the solution of the problem of how far back we are able to trace this name, none other than the evidence of the South Arabic inscriptions may be invoked.⁴ When the form “Muḥammad” first appeared here, it was read as an adjective.⁵ But the studies of Halévy soon justified the rejection of this view and satisfactorily established that the word could be none other than the proper name.⁶ Significant at this point is the fact that the form, as it sometimes occurs in the inscriptions, has two *mīms* in the middle. With our knowledge that the duplication of a letter internally is frequent only in Minean⁷ it is reasonable to group the particular inscriptions which include these *double-*

¹ Cf. Luke 1:61; Koran 19:8.

² Ibn-Durayd, *Kitāb al-Ishtiqāq*, ed. Ferdinand Wüstenfeld, Göttingen, 1854, p. 6, *seq.*

³ *Ibid.*; see also ibn-Sa‘d, *Kitāb al-Ṭabaqāt al-Kabir*, ed. Eduard Sachau, Leyden, 1905, Vol. I, pt. I, p. 1 and Vol. III, pt. I, p. 1 *seq.*

⁴ *Corpus Inscriptionum Semiticarum*, Vol. II, tome I, No. 353 and tome II, No. 420.

⁵ See Joseph and Hartwig Derenbourg in *Journal Asiatique*, tome II, 1883, pp. 271-2.

⁶ *Journal Asiatique*, 8 série, tome III, January 1884, p. 103.

⁷ Fritz Hommel, *Süd-Arabische Chrestomathie*, München, 1893, p. 8.

mimed "Muḥammads" with the monuments of the Kingdom of Ma'in which probably was contemporaneous with Saba and lasted from the eighth to the second century before our era.⁸

There is, however, an entirely different angle to the problem. As a proper noun the form Muḥammad is traced by Arab grammarians to the root *ḥamida*. Even the infinitive, *al-maṣḍar*, according to Arabic linguistic conceptions, will have to be grounded in the trilateral root. Our lexicographers, therefore, will point unequivocally to their trilateral root, *al-thulāthi*, in this case as in all other similar cases, making it the font of all derivations. This raises the question of the origin of nouns in Arabic as well as in all Semitic languages. Ultimately the issue will be whether the verbal forms of the Semites are the groundforms or whether there are some more original bases for which we must look.

In his Hebrew Grammar, Berkhard Stade (1848-1906),⁹ presents the view that the verbal forms of the Semites are really nounal forms mostly in combination with pronouns. To this and similar injunctions reference is made by William Wright,¹⁰ who regards Philippi¹¹ and Sayce¹² as the leading protagonists of this idea. About a century earlier Ernest Renan¹³ had attacked the theories of those who claimed that Semitic roots are formed by adding suffixes and prefixes to a non-verbal entity. His most scathing remarks were directed against Delitzsch¹⁴ and Fürst,¹⁵ the then reckless champions of that cause. In the meantime a new school was springing into being which argued that Semitic nouns, adjectives and participles are derived from the perfect and imperfect.¹⁶

When Brockelmann wrote his comparative Semitic grammar he cast suspicious glances at these hard and fast

⁸ See J. Tkatsch, "Saba", in *Encyclopedia of Islam*.

⁹ *Lehrbuch der Hebräischen Grammatik*, Leipzig, 1879.

¹⁰ *Grammar of the Semitic Languages*, Cambridge, 1890, p. 164.

¹¹ See Friedrich Wilhelm Martin Philippi, *Der Grundstamm des Starken Verbums in Semitischen—Ein Beitrag zur Vergleichenden Grammatik der Semitischen Sprachen in Morgenländische Forschungen*, Leipzig, 1875, pp. 69-106.

¹² See Archibald Henry Sayce, in *JRAS*, 1877; also his *Lectures upon the Assyrian Language*, London, 1877.

¹³ See his *Langues Sémitiques*, Paris, 1858, p. 440 seq.

¹⁴ Franz Julius Delitzsch (1813-1890).

¹⁵ Julius Fürst (1805-1873).

¹⁶ Consult Jakob Barth, *Die Nominalbildung in den Semitischen Sprachen*, Leipzig, 1894, p. VIII.

rules which had led men like Barth and Lagarde¹⁷ to draw their nounal stem from the verbal stem. His idea was that both verbal and nounal systems went side by side as far back as we can think and that instead of trying to bring the verb out of the noun or the noun out of the verb there should be readiness to reckon with the concept of an original form, the verb-noun, in the Semitic language.¹⁸

To sum up, the name Muḥammad, according to Islamic sources, has been borne by other than the Prophet at and prior to his time, for all that the *Jāhilīyah* records can tell us. Furthermore, it was used in South Arabia during the first millennium B. C. As for the philological value of our inquiry we went so far as to suggest that instead of considering either the verbs or the nouns as the groundform there is reason to believe that the fundamental concept in Semitic could be described as a noun-verb. Consequently, while the form Muḥammad is derived from *hamida*, according to Arabic lexicography, from the point of view of comparative Semitic grammar, it must be traced back to *ḥamd*, not a noun, but a noun-verb concept.

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¹⁷ Paul Anton Lagarde (1827-1891).

¹⁸ Carl Brockelmann, *Grundriss der Vergleichenden Grammatik den Semitischen Sprachen*, Berlin, 1908, Vol. I, p. 320 *seq.*

SUNDAY SCHOOL WORK IN THE NEAR EAST

Missionary education in Egypt is thought to have had its beginnings about 1830 when Mr. Leider of the Church Missionary Society opened a school for boys in Cairo, and his wife, a school for girls. Twenty-five years later Dr. McCague of the American Mission also opened a school in the same city. However, it is not until 1858 in Alexandria that we read of the establishment of a Sabbath School, as such, by Dr. John Hogg. From these early beginnings until the present, religious education for the young has held an important place in the work of the various missions.

In 1915 when the World's Sunday School convention met in Zurich, the representatives of the various Moslem lands in the Near East came to the conclusion that the Sunday School work in this area would make better progress if organized under the leadership of a central representative committee which could advise and coordinate.

Hence, under the North American Administration, the Moslem Lands Committee of the World's Sunday School Association was set up, Bishop Hartzell of Algiers being named as Chairman. The first meeting was held January 2, 1915 in Cairo, when in the absence of Bishop Hartzell, Dr. Samuel Zwemer was elected Chairman of the Cairo Committee, Dr. John Giffen, Treasurer, and Mr. Stephen Trowbridge Executive Secretary.

We owe much during the early years of this Committee's operation to the work and enthusiasm of Dr. Zwemer. When in Egypt he acted as Chairman, and when he traveled in whatsoever capacity, he carried the work and welfare of the Sunday Schools with him. And when he returned to America he sat in the Executive Council to

report on work in the Near East. He believed thoroughly in Arabic literature and ever stressed this phase of the work.

It early became apparent that time, distance and the expense of travel would always be a barrier to the convening of the entire Committee. Hence the name of this group actually meeting became the World's Sunday School Association Cairo Advisory Committee on Work in Moslem Lands. Their minutes were circularized to the whole Moslem Lands Committee proper and their votes returned on all matters that had been considered. The transaction of business was necessarily made slow by this procedure, but it seemed the only means of cooperative action.

The minutes of the early meetings are full of deliberations of the Committee on the matter of translating and producing new literature in Arabic for Sunday School teachers and children. The work of this Committee was far-reaching through these publications, many of which were sent to Algeria, the Sudan and the Persian Gulf. In this connection it is also interesting to read that a Cairo daily paper, Coptic-owned and called *The Watan*, agreed to publish once a week, free of charge, a column on the uniform Sunday School lessons.

Early minutes also record the intention of the Committee to appoint capable, trained nationals to serve as field secretaries under a joint Committee of the local American and English missionaries. Although several were approached on this matter, such a worker for the Sudan was never found.

In Egypt, however, Mitry Dewairy undertook to give part time service, beginning in May, 1918 and in September, 1918 temporarily took over the General Secretaryship of Sunday Schools, while Mr. Trowbridge was granted a leave of absence for Red Cross work. Sheikh Mitry Dewairy's contribution to the work of religious education in Egypt and nearby countries is noteworthy. In 1921 and later also, he attended and assisted in Sunday

School conferences in Syria, and again in 1922 he attended the Sunday School conference in Jerusalem. One trip was made to the Sudan. He was also a delegate to the World's Sunday School Convention at Los Angeles. Since 1928 Sheikh Mitry has been the Secretary of the Egypt and Sudan Sunday School Union, which he helped to organize. In Egypt itself he has organized and led Sunday School conferences for teacher training, held rallies and done much translating of suitable material. He has interested individual Coptic laymen in teaching the young, and supplied them with picture rolls, record cards and leaflets. It is not too much to say that no more faithful worker is to be found in any field.

In Syria, ever since 1920, Dr. George H. Scherer of the American Mission has given either part or full time to the general work of religious education in Bible lands. Under his capable leadership there has come into being the Bible Lands Sunday School Union. This very efficient organization reaches out into a wide sphere of religious activity. It is a successful "cooperative attempt of representatives of Eastern Orthodox, Anglican and Evangelical Churches to reach the youth of Bible Lands with the Gospel message—to organize and develop Sunday Schools, Young People's Societies, Vacation Bible Schools and to aid in all possible ways in the field of Christian education in Palestine, Transjordan, Syria and Iran". In addition to the General Secretary there are two Associate Secretaries, Mr. Levon Zenian for work especially among Armenians, and Mr. Hanna Ghalib for the Arabic-speaking section.

As first organized, the Committee included in its budget funds to be used throughout all the Near East. When the Bible Lands Union and the Egypt and Sudan Union were formed, they were allotted a working appropriation. The traveling expenses for delegates to Syria, Jerusalem, the Sudan, Los Angeles and Rio de Janeiro were met out of the funds sent by the North American Administrative Committee of the World's Sunday School Association, together with special gifts which were sent for the work directly to Mr. Trowbridge and to the Unions.

Now, however, both the Egypt and Sudan Union and the Bible Lands Union handle their accounts directly with the New York Office, and they are striving to meet more of the expenses of the general work from the fields themselves. This is the definite policy of the Administration—to establish fully organized and, in time, fully self-supporting Unions in every country under its supervision. When that purpose has been accomplished in the Near East, the Near East Committee will drop out of existence.

In 1930 Mr. Stephen Trowbridge, who had been General Secretary from the first, was forced by ill health to resign and return to America. He had conducted the work in a large way and drawn much interest to it from his wide acquaintance. It was a pleasure to read his yearly reports, so full were they of life incidents and testimonials from all parts of the field. In 1933 we received word of the death of Mr. Trowbridge, and to many it seems that the Sunday School work in these lands stands as a memorial to his tireless efforts.

The work was carried on without a General Secretary from 1930 to 1933, and too much cannot be said of the devotion of busy missionaries who gave so much time to the work of this Committee and of Sheikh Mitry Dewairy who again stepped into the breach, doing as much of the General Secretary's work as his time would allow.

In 1933 the writer was asked to assume the General Secretaryship, and with the consent of his home board and the American Mission in Egypt was loaned for a period of years. Our first task was to reorganize the Committee, since not all of the countries of this area now had a representative. So, in the spring of 1933, Dr. Hopkins, Secretary of the North American Administrative Committee of the World's Sunday School Association, visited the Near East and met with the Committee in Cairo. Together a thorough study was made of the reorganization of the Committee and a statement was drawn up defining the work and relationships of the new Committee, stressing the chief aim of organizing new national Sunday School

units in the different countries of the Near East where there were none. To this new Committee, representatives were appointed from Algeria, Egypt, Palestine, Syria, Turkey and Iran, but because of wide separation it was decided that five of the ten members should be residents of Cairo to form the nucleus of meetings which could not always be attended by distant members. It now also seemed advisable for the sake of accuracy to change the name of the Committee to the World's Sunday School Association Committee for the Near East.

At present the World's Sunday School Association has the two well organized national Sunday School units in the Near East, already referred to: The Egypt and Sudan Sunday School Union under the leadership of Sheikh Mitry Dewairy and serving Egypt and the Sudan; and the Bible Lands Sunday School Union under the leadership of Dr. George H. Scherer serving Palestine, Transjordan, Syria and Iraq.

Then as the result of two visits of the Secretary of the Near East Committee to Algeria, one alone in 1934 and one in 1935 in company with Pasteur Laroche, Secretary of the French Sunday School Union, a third National Sunday School Union has been organized in North Africa.

Excellent Sunday School work is also conducted by different churches and missionary bodies in other countries of the Near East including Morocco, Tunisia, Turkey, Iran, Cyprus, Arabia and Ethiopia, but in none of these countries so far is there any definite cooperation in religious education affiliated with the World's Sunday School Association.

There is considerable variety in the types of religious education conducted today in the Near East, particularly as sponsored by the national Sunday School Unions. For example, in Egypt and the Sudan each year, sixteen regional Sunday School conferences for teachers and rallies for children are held, with programs composed of discussion groups, lectures, demonstrations, inspirational addresses, etc., dealing with vital subjects and modern needs.

In the Bible Lands there is held every summer at the

Conference Center in Choueir, a Summer School of Theology and Religious Education, offering a very wide range of attractive courses for workers in many types of Christian activity.

In the various countries served by all of these Sunday School Unions, the ministry of the Daily Vacation Bible Schools has been steadily and increasingly popular and effective through recent years. To great numbers of children, many of whom would be otherwise unreached, the Gospel of Jesus Christ and His love are presented through Scriptures, songs, dramatization of stories, supervised play, lessons in hygiene, handwork and other ways. But the children are not the only ones who profit. The young men and women who volunteer their services come to learn something of the satisfaction of rendering unselfish service to their communities. One wide-awake young student said, "we find this little institution showed us the danger to society of ignorance, and that we could turn the eyes of the ignorant toward God". Three sisters of a wealthy family, after conducting a Daily Vacation Bible School in their home village, reported, "It is really one of our best and happiest experiences this summer. We did enjoy it immensely."

The World's Sunday School Association headquarters at New York has set up around the world about a dozen libraries of "best books" on religious education. One of these has been established in Cairo and one in Beirut. The one in Beirut has been made available to the Near East School of Theology as a reference library.

Already some excellent contacts with the ancient Armenian, Coptic and Greek Orthodox Churches have been fostered under these Sunday School Unions in the Near East with hopes of still closer relationships.

The publication of appropriate literature in the language of the countries has been one of the items of chief concern to the leaders of these Unions and considerable work has been done both in translation and in the production of new material on the field. There continues to be, however, a

growing need for more appropriate religious education material emanating from the fields themselves, in the way of general literature, literature for specialized phases of the work, current lessons, music, plays, etc.

Beirut has a Sunday School Shop, while some of the mission societies in the various countries of the Near East have book shops and supply depots where publications and materials are distributed. For many years in Egypt, Daily Bible Readings based on current Sunday School lessons have been published and distributed to boys and girls in mission day schools. Students in the Evangelical Theological Seminary at Cairo receive training on various phases of Sunday School work. During the summer preaching months, experiments have been made in the conducting of new projects in religious education, some of which have been quite encouraging, both from the point of view of the interest of the future ministers and of the value to the communities.

A particularly interesting and effective type of service, in which Egypt perhaps leads the world, is the holding of so called Street Sunday Schools. This does not mean that classes are held in the streets, but they minister to the street children who have so few privileges. In their purpose and conduct they resemble closely the ragged Sunday Schools originally conducted by Robert Raikes. Later, this magazine may have an article by Sheikh Mitry Dewairy describing the work.

Among the encouragements might be mentioned a few of the by-products. For years it has been evident that materials and methods of organized Sunday School work utilized in the Near East have had a real influence on some of the ancient Eastern Churches. Some of them have adopted similar or modified methods of procedure, and in a few instances some of our own supplies are used. For the most part, however, they produce their own lessons and lesson materials.

The Daily Vacation Bible School volunteer work for the past six years in Egypt has been conducted largely by

the older students from mission schools when they returned to their own communities during vacation. This type of useful ministry has gripped the imagination of many people and for a few years there has been inaugurated in the Government schools of the country a similar movement, on a much larger scale but without religious instruction. The Government urged the official heads of villages to encourage these volunteer youth by providing premises and other facilities whereby they started classes to teach the illiterate to read and write, and gave useful lessons on hygiene and cleanliness to the people of the villages.

While we are conscious of encouragement and of greater possibilities ahead, we are also very conscious of great needs here in the Near East, especially for adequate literature for teachers and pupils. We feel that in many places teachers need to be taught how to teach in more up-to-date and useful ways, utilizing knowledge that is being made available throughout the educational world. But we do appreciate the faithfulness and the evangelistic zeal and the interest that are so evident.

In many ways we were well on the road to securing more adequate literature and material, when the hard times struck us here in the Near East, as in other parts of the world, and through the resulting necessity of economies much of the desired advance has been hindered. But we look forward with hope, knowing that God who has begun a good work through the Sunday Schools of the Near East will guide in the perfecting of His work, so that the knowledge of His Son may come to mean light and life to multitudes of boys and girls in this part of the world, where Jesus advanced in wisdom and stature and in favor with God and men.

Heliopolis, Egypt

RALPH McLAUGHLIN.

THE ADVANCE OF ISLAM IN NIGERIA

Islam crossed the Sahara about the year 1200. From that time onwards there seems to have been a steady infiltration of Islam into what is now the British Protectorate of Nigeria. Towards the end of the eighteenth century, when the Evangelical Revival was putting new life into the churches of Great Britain, Othman, a *Fulah* of Gober, was strengthening the power of Islam in West Africa by building up at Sokoto, in the northwest of Nigeria, a strong Moslem empire, the influence of which was to be felt in all the Hausa States of Northern Nigeria. It was not till 1905, when Dr. Miller was allowed to settle in Zaria, that Christian work was started in any of these Hausa States. By that time the Hausa States had become solidly Moslem.

Meantime in Southern Nigeria, where missionary work had been started soon after Queen Victoria's accession, a rich harvest was being reaped. Missionaries working in the hard and barren fields of Northern Nigeria could comfort themselves by reflecting that if the Hausa States had become Moslem to the core Southern Nigeria was becoming more and more Christian; sooner or later the Christianity of the South was bound to cause repercussions in the life and thought of the Moslem North. Over against a seemingly unshakeable Moslem North we could set an increasingly Christian South. So that it came as a real shock to hear that after eighty years of missionary effort Islam is making headway in the South.

The facts as to this advance and some of the reasons for it are set out very concisely in the following extract from Burns' "History of Nigeria":

"Although the change is slow, it is unquestionable that paganism is gradually yielding in Nigeria to the influence of Islam and Christianity, partly, no doubt, on account of the social and political

advantages of these religions. It is estimated that in Negro Africa, where Christian and Muslim missionaries are in competition, ten heathen embrace the doctrines of Islam for every one who becomes a Christian. For this there are many reasons. To begin with, although there is little love lost between the different Muslim sects, to the heathen, Islam presents a united front, while sectarian differences tend to weaken the Christian forces and puzzle the pagan mind. Again, the doctrines of Muhammad are spread by Africans who can penetrate freely into any part of the country and get in touch with the people, while Christianity is generally preached by European missionaries who have not this advantage. Moreover, every Muslim proselytises as a matter of course; the Christian leaves this duty to his priests." ¹

Then again there is, as always in Africa, the whole question of polygamy to be taken into account. The Moslem missionary has an obvious advantage over the Christian missionary where polygamy is concerned. But it has to be remembered that this factor will diminish in importance as monogamy becomes more and more of an economic necessity. Welfare work amongst infants tends to equalize the sexes and even already in some parts of Nigeria the young men are finding it hard to get a wife, since there are fewer girls available and those that are available are being married off to the old men who have the money.

We might add that this continued expansion of Islam is to a certain extent accounted for by the activities of the Ahmadiyya Movement. This organization has been carrying on its activities along the Gold Coast and in Nigeria for some years. Its headquarters for Nigeria are at Lagos and there are branches in most of the important towns in Northern and Southern Nigeria. It is interesting to notice the extent to which the members of this movement have copied our institutions and adopted our terminology. Lagos has fifty mosques and its central mosque is known as the "Cathedral" mosque (an indication of the way in which the building of the Anglican Cathedral has struck the African imagination); it has a choir, and "Choir Practices" take place on certain nights of the week just as at Christ Church Cathedral. A good example of this imitation of our

¹ "History of Nigeria", by A. C. Burns, (George Allen & Unwin; London, 1929).

methods is furnished by the following notice taken from the *Nigerian Daily Times* of November the 3rd, 1934:—

“In commemoration of the Lailatul Israi wal Miraj, the Zumratul Islamiyyah will hold a watchnight service at the Wasinmi Mosque tomorrow, Sunday, when Brother Abdul Ganiyi Lawal will deliver a lecture on the occasion, under the chairmanship of Mr. Alimi Baruwa, supported by notable Muslim savants and gentlemen. In continuation of the celebration, the Society will hold Revival Meetings and ‘The Clarion-Call of Islam’ will be the subject of the lecture at each centre.”

Here are some extracts from a lecture on “The Moham-
medan Contributions to Western Civilization”, given by a
Professor Nnamdi Azikiwe to members of the Young
Ansar-ud-deen Society. It shows the kind of apologetic
that is being used:

“The history of Mohammedanism”, said the lecturer, “was in essentials like that of Christianity. The political and economic condition of Arabia in Mohammed’s time moved Mohammed to make a revolt against the then ideal of Christianity, which was regarded as the religion of the aristocratic class alone and not of the general mass of the people. Mohammedanism is therefore an essence of democracy”. The lecturer then made “a brief review of the history of the Church, whereby he was able to point out the unpracticality of the then Christian theories which Mohammed set out to adjust. Mohammed felt that preaching without practice was a bad thing. It would be seen, therefore, that not only did Mohammed evolve an ideal of democracy in religion, but also taught the world that religion, to be good, should be practical.”

A survey of the history of the Renaissance and the Reformation is then made to show how much these movements owed to Islam!

We may consider such a lecture too full of obvious inaccuracies to do much harm; but it has to be remembered that the average African has as yet no historical background. The tribe from which he comes has no written records of the past, and his fathers never had any desire to know what was happening in the world in the days before they were born. So they are quite ready to accept any version of history that is put before them. Those who have read the Rev. W. J. Platt’s “An African Prophet”, will remember how he uses this lack of a historical background as a new argument for the necessity of giving the

African the Old Testament as well as the New in his mother tongue. The study of the Old Testament histories will give him the foundation upon which can be built up a sound historical background, and so enable him to form accurate judgments and get a balanced view of the course of events.

Until they have that background, Africans will continue to be imposed on by any and every exotic cult or sect that happens to descend upon them. Hence the surprising spread of some of our modern heresies, such as Russellism.

Meantime we need to remember in prayer the Church in the South upon which lies the serious responsibility of combating this Moslem propaganda and at the same time pressing on with the unfinished work of evangelization and so ensuring that those tribes that are still pagan shall be preserved from the influence of Islam. A recent book on the missionary situation in West Africa has reminded us very forcibly of the challenge that is being brought by the forces of secularism to the Church in Nigeria—and on the Gold Coast. This challenge is certainly making itself felt in the big towns on and near the Coast: but in the interior, Islam is still the chief competitor of Christianity.

“But surely Islam is much more suited to the African.” How often one hears statements to this effect from other Europeans! A well-known missionary leader, when lecturing to Europeans in Khartum, referred to the menace of Islam in Central Africa. Someone in his audience said to him: “Why worry about Islam? Is not Islam good enough for Africans?” This is how the missionary replied: “You and I are both working for the African. We want him to have the very best that our civilization can offer him. Now, when it comes to a question of religion, why put him off with what is an extremely poor second best, when all the time we have the very best to offer him?” The audience saw the force of his contention. Why worry about the spread of Islam in Nigeria? Because we are convinced that *only the best is good enough for Africa.*

C. M. S., Zaria, Nigeria

L. HICKIN.

CURRENT TOPICS

Dr. Christiaan Snouck-Hurgronje

Dr. Christiaan Snouck-Hurgronje, Emeritus Professor at Leyden University and known internationally as an Orientalist and Islamic scholar, died on June 29th at the age of seventy-nine. For more than half a century he was an acknowledged authority in his special field of Islamics. At the age of twenty-three he wrote his doctor's thesis for Leyden University, "Het Mekkaansche Feest". It dealt with the pilgrimage to Mecca and the pre-islamic origin of its ritual and ceremonies, in such scholarly fashion that his conclusions have never been overthrown and scarcely even modified. He was appointed instructor at Leyden in 1886, after a visit to Mecca, 1884-85. From 1889 to 1906 he became Advisor to the Dutch Colonial Government for Arabian affairs and in 1891-92 was sent to Koeta Radja, Sumatra, to study the Atjeh uprising. In 1906 he returned to the Netherlands and the following year became Professor of Arabic at the University where he himself received his education. He continued his work there and held the office of Advisor to the Colonial Government although called to be Professor of Arabic at Cambridge University in 1896 and to the Egyptian University, Cairo in 1911. In 1914 he gave a course of lectures at Columbia University and elsewhere in America.

His chief literary works were: *De Atjehers* in two volumes (translated into English, *The Achenese*, 1906); *Mekka*, two volumes in German with a large photographic atlas, (the second volume translated into English); *Het Gajo land*; *Lectures on Mohammedanism*, N. Y. 1914; *De Heilige Oorlog "made in Germany"*, 1915, (translated into English); and six large volumes of *Verspreide Geschriften*, 1923+, containing a series of invaluable contributions on many phases of Islam in its social and political life.

Many of the leading Orientalists of the Netherlands and a few outstanding missionaries in the Dutch East Indies owe their initiative and enthusiasm for Islamic study to Dr. Hurgronje, whose lecture-room became the Mecca of such devotees. He was a constant reader of our Quarterly and in 1915 contributed an article on *Islam and the Phonograph*. His portrait, with that of five other living leaders in the world of thought on Islam, appeared as frontispiece in Volume III of *THE MOSLEM WORLD*. Of the six, Nöldeke, Hartmann, Goldziher, Becker and now Hurgronje, have finished their earthly task. The tragedy of our loss is that there are too few hands stretched out to take up these torches and hold them aloft worthily.

S. M. Z.

The Situation in Palestine

Dr. W. M. Christie of Haifa, writing in the *British Weekly* (May 28, 1936) on the racial problem and its solution, presents both sides of the conflict between Arab and Jew and points out some of the difficult issues at stake:

There is an external as well as an internal cause for the unrest. Facts are sometimes difficult "to prove", but when one moves about among the people, knowing their speech, and understanding their mentality, much may be "known". And since the close of the war, on every occasion when disturbances have taken place, we have actually known that there was alien intervention, sometimes directed toward the Jew and sometimes to the Arab. During the past year not Arabs only have been dealt with, but likewise, though more secretly, the Revisionist Jews. Were Jews and Arabs left to themselves and required to deal directly with the Government there would be comparative peace.

The Jew has no cause for complaint regarding the infringement of the Declaration. If anything, the British Government has been too much his servant in carrying it through. His illegal immigrants, too, have been perhaps too often treated with over-gentle consideration. But the Christian world has reason to raise its voice. We know of no effort that has been made to preserve certain and intact our Gospel sites. Unbelieving Jews would fain blot them out. Bethany beyond Jordan has been removed so as to confuse geography; Magdala has had its name altered in form and is removed to a distance, leaving only on the original ground two houses concealed behind trees. And the Sea of Galilee, in its desecration, appeals to every Christian soul. Sites recovered by Protestants through reading the gospels on the shore at its normal height have been accepted by Roman Catholics without question, and against their own traditions. We do not know what the Sacred Sea may yet have to reveal to us of light on our Holy Book. And in connection with that sea the Arabs, especially the poor, are being badly treated. When the water is at its low level the peasants have to lead their cattle over 200 yards of burning stones, and women, jar on head, have to tread the same painful path to draw water for household purposes. And Jewish business men think that all can be paid for by a money payment or a virtual bribe.

English papers in Palestine, the only ones equally accessible to Jew and Arab, and those which have the chief influence on European thought in the country, ought to express themselves more moderately. Every Jew is not a saint, nor every Arab a rowdy and a hooligan. Yet this English Jewish Press would lead one to these, and to no other, conclusions. We have been actually consulted as to the necessity and advisability of an independent "anti-Semitic" newspaper in Palestine, but have till the present deprecated this idea.

The Arabs must be conciliated. Mediterranean ports will put them more and more under the power of the Jew, and they fear this. They are jealous, too, over Transjordan, which has been Arab since before the Christian era. Aretas (2 Cor. xv. 32) ruled there over the Beni-Ghassân. Now we learn from Old Testament Scripture the value of Elath and Eziongeber as ports to both Israel

and Syria. They are represented today by Akaba and Taba, both on the well-known eastern branch of the Red Sea, and there is deep water close in shore. If Transjordanian could have got one of these as a port, leaving the other to Palestine and Egypt, the whole southern hemisphere could be tapped without the expenditure entailed in the heavy dues levied for passage through the Suez Canal. Transjordanian, too, would get a great deal of the "carrying trade" by rail and by camel, and the delayed development of Transjordanian would be rendered certain. We have discussed this scheme with the Amir Abdulla, with his brother the late ex-King Ali, and with the Sultan of Kuwait, and all were impressed with its necessity and fairness.

The Christian world must be conciliated. This must begin with the restoration of the Sea of Galilee, and with guarantees that it will remain intact and inviolable in future. Being so far away and so unknown to most Christians, they do not know what they are losing by the desecration and practical destruction of their most precious asset in the Holy Land. All that we want is that it be left to the Christian world as intact and as inviolate as the Wailing Wall has been left to the Jew. Equality of treatment is the spirit of the Balfour Declaration, and here its practical working has come sadly short. If it be abandoned as it is, in the interests of dividends on the one hand, or in the hope of a bribe or a title on the other, every future writer and commentator on the Gospels will feel compelled to denounce the guilty parties, and their name shall rot.

We have not heard of a single Jew who has made appeal for Christian rights and consideration in the Sacred Sea, and, so long as it remains desecrated, the Jew has no occasion to complain of his being persecuted. We have here a worse violation of the Treaty documents than in Hitler's occupation of Rhineland, a more provocative act than all the incidents that led to the Crusades.

The Meetings at al-'Akaba

Gertrude Mélamède contributes a most interesting article to *Le Monde Oriental*, a review published by Upsala University, on an episode in the life of Mohammed which has often perplexed students of Islam. The article appears in Volume 28: pp. 17-58. We share with our readers the summary of her conclusions:

"This is an attempt to explain an episode in the life of Muhammed which has been surrounded by the mystic light of legend. It deals with the assemblies at al-'Akaba.

"It was at al-'Akaba that Muhammed took the decisive step to break with his fellow-men in Mecca, and instead, to join a number of Medina's inhabitants, who received him with welcome. The reports concerning how this event happened are numerous and the different authors' relations do not agree.

"We find in the collections of traditions and in the biographers' works very rich and varied material for these secret meetings. In the Koran, on the contrary, we look in vain for any report of these significant events, which form the beginning of the history of Islam. How is it then possible that a convocation of such great importance for the doctrines of Islam is not even mentioned in the Koran? . . .

"As a matter of fact, we have come to the conclusion, after having analysed the first meetings at al-'Akaba, that the two first meetings probably never existed. The various descriptions—with different writers—of 'Akaba II incline us to the opinion that it is only 'Urwa's story which has a historical background. I would like to change the supposition of Sprenger, who said that the prelude to the 'Akaba meetings and 'Akaba I are two variants of the same story. I would instead suggest that the prelude to the 'Akaba meetings, 'Akaba I, and even 'Akaba II are all three different variants of one story. We should consequently admit the existence of only one meeting

"The legend about 'Akaba I was most likely told in order to show that Muhammed as well as Moses and Jesus prescribed these old and traditional laws. In the meeting that 'Urwa describes, and which we technically call 'Akaba II, the number of the faithful has grown to 70 or more. One ought to be sceptical regarding numbers in the early Arabic works, in the same way as concerning chronological matters. 70 and 72 are often used by the Arabs simply meaning a round number.

"I will try to explain the reason why the other historians who have taken 'Urwa's description as a kernel, have added hereto stories completely different from his. The authors had probably in this case also a tendentious purpose in their narratives. They wanted, namely, to represent Muhammed irradiated by prophetic inspiration. They consequently compared Muhammed with Jesus, and they gathered their stories from the accounts of the life of Jesus and transferred them to Muhammed. If we study the story about Jesus as it is related in the Bible by Luke, Chapter 10, we find several features reminding us of the legends about Muhammed.

"If now the Bible or an apocryphal work has been imitated in the tales about the second 'Akaba meeting, then suitable episodes and new legends, which are appropriate to Muhammed and his times, were inserted in these narratives. The result which we have reached in examining 'Akaba II, is that one meeting took place at al-'Akaba. The adherents of Muhammed assured Muhammed on this occasion that they would protect and defend him as if he were one of their own relatives."

All the rest of the story is evidently without any historical basis. The whole article is carefully documented, especially as we have the Papyrus Schott Reinhardt (Heidelberg, 1906) fully translated and with a facsimile page.

The Sword of Mohammed

The new edition of Sir T. W. Arnold's "Preaching of Islam" should call attention once more to the one-sided character of the evidence there given of the spread of Islam. Leonce de Grandmaison, S.J., in his monumental study, "Jesus Christ" (three volumes, London, 1934) contrasts the methods of our Lord with those of the Arabian Prophet:

"Whatever Mohammed's views were in the first period of his career, it is certain (according to Goldziher, the work of Caetani has established the fact once and for all) that in the final and

decisive period of his life the Prophet thought of the establishment of the Kingdom of God in political and military terms. 'He reached the conception of a kingdom *of this world*; its character had fatal consequences, rendered inevitable by the political changes in Arabia following the success of his preaching, and by his own dominating activity. He carried his sword through the world it was not merely by the breath of his lips that he slew the wicked: sounding the trumpet of war, brandishing his bloody sword—thus did he establish his kingdom. A Mohammedan tradition which accords well with his career makes him bear in the Thora the title "prophet of bloodshed and war" and it was this material and terrestrial warfare that he bequeathed to his successors. He had no special love for peace. "Ye believers, obey Allah and obey his Envoy do not slacken, do not invite (the infidel) to peace, so long as you have the upper hand". *Koran*, sura. xlvii:35, 37; cf. ii:245; iv:97, 98; ix:5, etc., Goldziher, *Le Dogme et la Loi d'Islam*, pp. 20,21."

In the Desert a Highway

Mr. S. Arthur of the North Africa Mission tells of the imposing milestones in Algeria and the progress of road-building. The picture of one of these signs of the new day is interpreted as follows:

"For the sake of those who are not used to thinking in kilometres let us put the figures into plain English:—

Tamanrasset	1,440 miles
Zinder	2,410 miles
Lake Chad	2,720 miles

"Pursuing its policy of building roads, providing water and opening schools for the natives of the Barbary States, the French Government is really excelling in the first part of its programme. In some places these wonderful new desert highways cross mountains, skirt patches of ever-shifting sand, and traverse long distances through regions destitute of water. But in spite of all these hardships and even the risk of meeting marauders, there is a constant stream of tourist traffic along these desert routes, some sections of which are only indicated by a line of empty petrol drums.

"'In the desert a highway for our God' is happily true for Gospel messengers also, especially such as are concerned in the distribution of the Scriptures, who are already moving along these desert marches; and will probably do so in an ever-increasing measure as the roads are improved and extended."

Progress in Morocco

Those who are interested in the spread of the Gospel in North Africa will be thankful to hear that a very remarkable Conference has recently been held at Meknes, in Morocco, at which there were larger numbers of Christian Arabs and Berbers attending than on any previous occasion. Many of these (including a woman) bore witness at the testimony meeting to the saving and keeping power of the Lord Jesus; and at a later gathering, representing nine

nationalities, at which thirty-two out of the seventy-five persons present were natives (mostly believers), a baptismal service was held, followed by the Lord's Supper. One of the missionaries writes, "I cannot tell you the thrill and the joy it was to receive the bread and the wine at the hands of native brethren, who, only a few years ago, were followers of Mohammed, but now are one with us in Christ Jesus."—We rejoice with all who (whether working in connection with missionary societies or independently) have been instrumental in leading these brethren and sisters into the knowledge of Christ.

Arabic Journalism

The American University of Beirut has published a Bibliography of the Near Eastern Mandates. In this volume, Viscomte Philippe Tarazi has listed all Arabic newspapers and magazines which have been published from December 6, 1800, when *Al-Tanbih* (The Awakening) appeared in Alexandria under the auspices of the French Army of Occupation, to 1929, not only in Arabic-speaking countries, but also in Europe, the Americas, and Australasia. The names of the founders and the dates of first publication have been included with great accuracy, the only addition which it seems possible to contribute being that *Lisan al 'Arab* made its first appearance in Baghdad, following its transference from Damascus, on June 23, 1921. Viscomte Tarazi has also included a number of tables which, as he rightly observes, should "reveal many things pertaining to Arabic journalism, unknown to journalists, historians, writers, and Orientalists."

It is shown, for instance, that from the standpoint of numbers, Egypt, with a total of 1,398 Arabic periodicals, heads the list, but that from the standpoint of population the Lebanon has had one journal to every 2,000 of its inhabitants, whereas the average in Egypt is about one to every 10,000, and in certain other Arab countries about one to 600,000. It is also revealed that many centres far from Arabia, as New York with 52 periodicals, San Paulo with 49, and Buenos Aires with 39, have had more Arabic publications than many important cities in Arabic-speaking countries, as Jerusalem, Tripoli, Tanta, Jaffa, Algiers, and Basra. Explanation of this phenomenon, it may be suggested, is to be found not only in the extensive migrations of Syrians to the New World, but also in the growth of Arab Nationalism, which, repressed by the Turks, found expression in the Arabic Press abroad and was imported into the Ottoman Empire through the foreign post offices.

The growth of Arab Nationalism also seems to be the primary factor behind the 850 per cent. increase in Arabic journals in Syria and Palestine from 1904 to 1914 over the previous ten years (1894-1904), although the frequent suppression of newspapers by the Government authorities and the subsequent resumption of publication under another name undoubtedly swelled the list of publications.

The Bible Depot at Tunis

Here is an interesting account of the work of the North African Mission by R. S. Miles from their monthly magazine:

"The sign over the doorway reads: 'Dépôt Biblique; North Africa Mission', and personally, I possess a real love for this shop, as from its threshold I first made my missionary bow to Islam. I spent seventeen months in all under the guidance of the late Mr. A. V. Liley, and it was that big little man—quite as well-known as the shop itself—who opened it in 1911. He chose the position well, for it is splendidly situated in 'The Street of the New Door'. Since then it has called me back for certain periods of supply work, and now we are settled in Tunis, where much time is given to Gospel witness in this very same dépôt.

"A Bible shop does not justify its existence on every station. When opened in a place that is comparatively small, boycott may soon be experienced.

"But having seen most N.A.M. stations I consider Tunis dépôt to be unique in its everyday utility. Fresh faces are seen each week, which means, at least, tracts will be taken away to inland villages. During one quarter, representatives of no fewer than eleven different nationalities gave us a call. Its primary object is missionary witness, yet the amount taken for sales of books last year was very satisfactory. The window, freshly dressed each week, has for twenty-four years indeed been a light shining brightly in a dark place.

"For the student of psychology the place is ideal. The unkempt, plaintive beggar is often pushed aside by the entrance of the well-to-do merchant or landowner. A passing Jewish hawker, seeing an Arab inside, will be glad to add his quota to the conversation. Frequently a group listening to the Gospel message will show a merry negro sitting next to a green-turbaned *khalifa*, whose face is stamped with set fanaticism. The bearded countryman, dressed in pure native fashion, will visit us in company with his up-to-date son, versed in modern thought. The silent type, with features destitute of all expression, will be seen near to the man whose delight it is to multiply words without knowledge, and who calls aloud for all to witness to Mohammed. These, and many others, all become acquainted with our Bible shop."

Islam and the Harijans of India

We find the following appeal in *The Light*, of Lahore, to win the depressed millions to the fold of Islam:

"Maulana Mohammad Ali's touching appeal for systematic work among the depressed classes will speak to every true Muslim's heart. The declaration of Dr. Ambedkar and the most interesting view of the Thiaya leader, Mr. K. Sukumara, B.A., will free the Muslims from the accusation of interfering in the internal affairs of the sister communities, since these leaders have openly declared that it is necessary for depressed classes to go in search for some new religion.

"I therefore think that every Muslim, man or woman, who can in some way or other contribute to the upliftment of the depressed classes should do his or her very best to further this end. Having been concerned with the problems of Muslim mission for

years and having accumulated some experience whilst observing the Roman Catholic schools for missionaries, I think I can help in giving my opinion on this subject.

"1. The aim and object of the Muslim mission is to help others. The Muslim mission is not out to win such and such a number of souls, but simply to serve the spiritual, educational, hygienic and economic conditions of those to whom she wants to bring the light of Islam and the light of science.

"2. Every hostile attitude of mind, intellect, word or action against the sister-community of our Hindu brethren and their holy prophets or teachers must therefore be absolutely prohibited for every Muslim, whether he has been brought up in Islam, or converted to the same. Religious education should be given only to individuals or communities, who clearly have declared that they intend to adopt some new religion. If Muslim missionaries merely preach Islam to those who are at any rate determined to leave Hinduism and otherwise would embrace some non-Indian religion, chiefly residing in Europe, America or Japan they could scarcely be looked upon with reproach.

"3. As it is our first principle to help the newly converted individuals, Muslims must not only refrain from action which might lead to ill-feelings between Hindus and the converted or non-converted depressed class people, they must also prove that the converts from depressed classes, contrary to the custom in the Christian communities, are free to intermingle and intermarry with all the other classes and groups of Mussalmans. If this is honestly done the effect will prove healthy not only to the Mussalmans themselves but to all humanity, because the good example of Islam will be imitated by Hindu reformers and native Christians, thus raising the whole of the depressed class community, thanks to the healthy example of Islam.

"A further consequence of the Islamic principle must be, that Muslim missionaries do not confine their helpful activities to mere influence by spoken and written word, but rather help their depressed brothers and sisters with actions. It will therefore be necessary to train specialists for medical, educational and economic uplift. Every newly built Mosque should have attached to it a modern dispensary, if not a small hospital, a modern primary school for boys and girls and a small office which has the duty to impart to the converts better methods of agriculture and practicable suggestions for saving money and escaping money-lenders.

"4. The forcing of converted peoples into foreign and outward customs, usages or superstitions must be honestly avoided. Such customs as special dress, special social organization or national language might be regarded as '*packa Mussalmani*' by the Muslim missionaries. But they should be very careful not to allow the propagation of Islam to become a pretence for provincial or national egotism. Thus they would badly serve the holy cause of Islam. It is only the *pure unchanged idea of Islam* which they rightly may bring to the converts. And they must always remember that the soul of Islam lies *not* in this or that form of dress, in this or that type of social organization and not in this or that language. This principle was very wisely applied by Muslim missionaries in the West."

Thirteen Attempts at a Complete Translation of the Koran into English

I. *Nine Completed*

- 1648, Alexander Ross. A translation, not from the original Arabic, but from the translation into French by Sieur du Ryer.
- 1734, George Sale. Reprinted many times subsequently.
- 1861, J. M. Rodwell. Reprinted several times subsequently.
- 1880, E. H. Palmer. in "Sacred Books of the East Series", volumes 6 and 9. The two volumes bound together in American Edition volume 6, also by Oxford University Press. Entirely re-set, to be volume 328 in "The World's Classics" Series.

The four foregoing translations all by non-Moslems.

The following five translations all by Moslems.

- 1905, Muhammad Abdul-Hakim Khan. (Patiala, India.)
- 1911, Mirza Abul-Fadl, 2 vols. (Allahabad, India.)
- 1917, Muhammad Ali, 2nd edition, 1920; entirely re-set without the Arabic text, (1928).
- 1930, Marmaduke Pickthall. (A Britisher, converted to Islam.)
- 1931, Al-Haj Hafiz Ghulam Sarwar. (Singapore, and Woking.)

II. *Four Partial Translations into English* (incompleted)

- 1915, under the auspices of the Qadian Movement. First fascicule only, extends only to include a few portions of the Koran. Contains Arabic text, transliteration, translation commentary and sub-commentary.
- 1931, A. F. Badshah Husain. Lucknow. "According to Shia Traditions and Principles". Contains only the first two Surahs.
- 1935, S. N. A. Jafri, "with Arabic text and Explanatory Notes". Simla, Friends' Quran Society. First fascicule only. Item from the Library of Congress. No indication of the number of pages, or the extent of the Koran covered.
- 1935, Albania Abdullah Yusub Ali, Lahore. First of 30 fascicules to be published.

Three Attempts at Translating Selections Directly from Arabic

- 1843, E. W. Lane. A revised edition, with introduction by Stanley Lanepoole.
- 1882, Sir William Muir. Item from the Library of Congress.
- 1922, Abdulla Allahdin. Ahmadia Press, Secunderabad, India.

New York City

ROBERT E. HUME.

Conflict of Cultures in India

Our contemporary *The Modern Review* puts a question "why are there no Hindu-Christian riots?" and observes that Christians are to orthodox Hindus as much *Melechchus* as Moslems.

There are Christian churches in the vicinity of Hindu temples and dwelling houses as there are mosques, and the former also can claim to be disturbed in their prayer by Hindu processions as the Moslems do. The Christians and Moslems both look down upon Hindus as idolaters. If the Moslems look upon themselves as the co-religionist of the conquerors, the Christians also can hold their hands high as professing the religion of ruling powers.

The missionary zeal between the Moslems and Christians is also equal. Our contemporary drawing these parallels and applying the word Christian to the Indian Christians alone has concluded that the Indian Christians are more educated and their education has rendered them tolerant.

The Pilgrimage to Mecca in 1936

The *Sinaia*, a fine boat of 17,500 tons, the most comfortable that has ever been chartered for the pilgrimage of the Moslems to the sacred places of Islam, came into port today. She has had many improvements since last year. There is a vast prayer-hall on the first class deck, and this is connected with the other prayer rooms by powerful loud-speakers, conveying the words of prayer to every corner of the ship. The loud-speakers will also be used to transmit sermons and lectures during the long days at sea.

We are far from the pre-war conditions when the Faithful, packed like sheep in old tubs, incommoded with bags of provisions, prepared their miserable meals at the risk of setting the boat on fire. Today, all classes have their meals served in spacious dining rooms, and prepared by a competent native staff. The cabins are most comfortable and the women have been specially arranged for. There are numerous shower baths, also a well equipped infirmary with twenty beds, staffed by three doctors and a nurse. The journey from Algiers to Mecca and back is expected to take from forty to forty-five days.

In preparation for the voyage, four hundred young sheep were slaughtered according to Moslem rites, under the supervision of the Mufti of Algiers (the supreme authority on Moslem ritual). The carcasses were put into cold storage on the boat, along with poultry, rabbits, fruit, and vegetables. Two hundred more carcasses are to be taken on at Bone.

(Translated from the Algerian Press).

Rare Arabic Works in Princeton Library

Rare works written by Arabic scholars centuries ago and revealing Islamic medical lore, theology and jurisprudence have been discovered during the cataloguing of the collection of Oriental manuscripts in the library of Princeton University.

Among the most important of the finds, according to Dr. Philip

K. Hitti, Professor of Semitic Literature on the Paton Foundation and director of the cataloguing, are two 14th-century copies of the "Ihya" by al-Ghazzali, who died in 1111. This work, dealing with the revivification of the sciences of religion, is the greatest production of al-Ghazzali, who laid the basis of orthodox theology in Islam.

Dr. Nabih A. Faris, who has been assisting in the cataloguing of the collection, is now engaged in translating the book into English and in critically editing the Arabic original. The volume has never been thoroughly edited before nor translated into a European language.

One of the oldest works among the recent discoveries is a copy, made in 1282 and believed to be the only one in existence, of a medical treatise by al-Razi, who died in 823. This scholar was the first to distinguish scientifically between measles and smallpox.

Another medical compendium, copied in 1393 from an original produced by Ibn-Nafis, who died in 1288, gives a definite description of pulmonary circulation. Discovery of this circulatory system has usually been ascribed to Michael Servetus, Spanish scholar, who lived nearly three centuries after Ibn-Nafis.

A manuscript on astronomy which was repeatedly translated into Latin and Hebrew and had a wider circulation in the West than any other work on this subject has been located in the Garrett Collection. It is a treatise by al-Farghani, who died in 861. Professor Hitti pointed out that "next to medicine, astronomy was probably the discipline in which Arabic-writing scholars of the Middle Ages made their largest contributions."

Professor Hitti termed of "unusual interest" a manuscript dealing with missiles, pyrotechnics and the planting of mines, written in 1553 by Uthman al-Muhtadi who was apparently a Turk stationed at the Castle of Bulghar on the Volga. The copy is of 168 folios, profusely illustrated with figures and diagrams. Although the Moslems were among the first people to use gunpowder, Arabic literature on the subject is rare.

Russian Penetration into Sinkiang

The province of Sinkiang, known to the world, outside China, as Chinese Turkestan, seems to be losing its claim to the word "Chinese", according to a correspondent in *Great Britain and the East*. Recent travellers through this territory have stated clearly that the province, though nominally under the Government of Nanking, is, in point of fact, controlled by Russia. Soviet penetration has been long resisted by the Tungans, a Moslem tribe of Sinkiang, but even these people seem to have abandoned the unequal struggle. A Tungan deputation visited Moscow at the end of last year and presumably came back converted to Soviet doctrines.

Harbin is not usually reliable as a news source, and so such reports from there must be treated with reserve.

It is stated unequivocally that an agreement was entered into between the province of Sinkiang and the U.S.S.R., dated January 1 of this year. It is not clear who could have signed this agreement on behalf of Sinkiang, but the following are stated to be its conditions:—

1. The province of Sinkiang invites five Soviet experts as advisers to the Government of the province.
2. The Government of the U.S.S.R. and of Sinkiang undertake to maintain order and security of the province, taking care that no foreign influence should penetrate into it.
3. The U.S.S.R. defrays all expenses of Sinkiang for constructions without, however, infringing the sovereignty of the province.
4. Only Soviet materials and Soviet personnel are to be used in the above constructions.
5. In case of some external attack upon the province the U.S.S.R. is bound to assist it politically, economically and by armed force.
6. The U.S.S.R. receives the right of constructing a railway line from Dyhao to the Suang province under the condition that after a fifteen years' exploitation it should be handed over to Sinkiang.
7. In case the province decides upon the declaration of independence or the formation of a separate state, the U.S.S.R. is bound to assist it.
8. A separate military convention is concluded.

The above clauses are somewhat similar to those of the agreement existing between Outer Mongolia and the U.S.S.R. Up to the present there has been little Japanese penetration into Sinkiang, and the last words of clause 2: "that no foreign influence should penetrate into it", seemed designed to prevent any such occurrence in the future.

BOOK REVIEWS

An Early Mystic of Baghdad. A Study of the Life and Teaching of Hārith b. Asad al-Muḥāsibī. By Margaret Smith, M.A., Ph.D. The Sheldon Press, London, 1935. pp. 311. 15s.

Al Muhasibi was born in Basra about 781 A.D. He has been long recognized as the greatest mystic theologian of Islam.

At that time there were living in Baghdad many Nestorian Christians, Jacobites, Jews and Magians with some Zoroastrians from Persia. Among these were some noted scholars who had translated many works from the Greek into Arabic. Many of the Christians were employed in important positions by the government, and the Christians enjoyed great religious freedom and liberty. So much so that Moslems attended two of their great feasts, Palm Sunday and Christmas. It was at this period during the Abbasid reign, called the Golden Age of Islam, that a great advance was made in Islamic civilization and culture and they reached their highest development. There were many brilliant and distinguished scholars, writers, poets, grammarians and theologians who were busy teaching and writing, and literature, history, medicine, astronomy and mathematics had made good advance, enriching the primitive knowledge of Islam. Schools were opened and books published, so there was little illiteracy.

At this time was born the great Mystic, Harith b. Asad al Muhasibi. He was given this title because of his frequent practice of self-examination and contemplation in a state of the recollection of God. His asceticism and the attainment of the mystic state were well known, and he was credited with the performance of miracles. He became chief of the Sufi Shaykhs and was a popular teacher and preacher. As an ascetic he practiced great self-denial and self-mortification, living a great deal in solitude, and reminds us in some ways of Mahatma Gandhi.

His ideas of God were far in advance of those held by most Moslems today. He had a very deep sense of humility whenever he contemplated God, and it is said that for four years he stood with his back to the wall and only changed his position when resting on his knees. When asked the reason for this he said, "I am ashamed to act in the presence of God except as a slave."

He considered character as the most important thing in life, as it would count for the most in the Judgment day. The chief qualities of character were, contentment, patience in trouble, and the endurance of injury from others with a smile.

The poor but contented man was rich, while the rich, if covetous, was poor even though he owned the whole world.

As the heart of man was evil, all of his efforts were to be concentrated on self. Asceticism, the mortification of the flesh,

solitude, which he practiced a great deal for fear close touch with others might contaminate him, and constant contemplation of God were the way to holiness. There is no reference to a power outside and above man by which alone the heart of flesh can be changed, and the carnal made spiritual.

But while emphasizing works, he also said that faith must be united with works. He is perfectly orthodox when he says that man fell through his pride and disobedience.

Pride is to be overcome by practicing humility; jealousy by a regard for the rights of others; avarice by cutting off the desires; sins of the tongue by silence; and purity by mortifying one's members.

His ten commandments contain much that is found in the decalogue and are applicable today. Some are as follows: one must never take the name of God, even in an oath; he must refrain from falsehood, undertake no obligation that he cannot perform and perform well, curse no man or covet his possessions, depend entirely on God, nor must he consider himself better than others. There is no suggestion of any responsibility for others.

He was a prolific writer and his books and writings treat of many subjects. He wrote of heaven and hell and believed in purgatory where, after sinners had been cleansed, they would be admitted to paradise. At the last day all of a man's good deeds would be placed in one hand and his evil in the other and they would be weighed against each other; the side that was heaviest would enter heaven.

He has much to say on prayer, that again could be accepted by Christians. He gives minute directions as to the preparation for prayer as well as its meaning. Prayer is standing in the presence of God where in intimate converse with God the humblest as well as the highest are heard. It represents the closest connection between the seeker and the sought. It is the link between the servant and his Lord. The word for prayer is *munajat*, which is whispering in the ear, and shows God's approach to his children.

He gives us a beautiful picture of the soul when in the presence of God. At first overwhelmed with a sense of his utter unworthiness and sense of sin, when it learns that it has been forgiven it is filled with unspeakable joy. From all of the above and much more that could be added, one is deeply impressed with the amount of truth in his belief and writings, and surprised to see in many ways his exalted sense of God. As has been said, many of his sayings and teachings could be well accepted and practiced by Christians. One also feels that he must have been in touch with the Scriptures and early Christians, for in many places his words could have been taken from the Sermon on the Mount or other sayings in the Gospels. Seldom does he refer to Christ or enjoin the reading of the Scriptures, while he does ask for the reading of the Koran, and the spending of whole nights in reading its verses.

His influence was far-reaching and is seen in the writings of Thomas Aquinas, as well as Raymund Lull. One can but wish that with so much that is good, he could have gone further and met the matchless Christ.

Princeton, N. J.

F. G. COAN.

The Religion of Islam. A Comprehensive Discussion of its Sources, Principles and Practices. By Maulana Muhammad 'Ali, M.A., LL.B. Published by The Ahmadiyya Anjuman Isha'at Islam, Lahore, India, 1936. pp. 784.

True to its title, this is a comprehensive discussion of Islam by the leading spirit of the Ahmadiyya Movement at Lahore. In his Preface, Mr. Muhammad 'Ali reveals the reason for so elaborate a production. "There could be no better comment on the prevalent Muslim lethargy towards Islam than the fact that non-Muslim contributions to Islamic religious literature in English are by far in excess of the Muslim. It is true that much of this literature draws a distorted picture of Islam, but even here the Muslim is more to blame than the non-Muslim, for it is his duty to place the right kind of material before a world whose thirst for knowledge is insatiable. But whatever may be said as to the superficiality of one part of this literature and the prejudicial tenor of another, it cannot be denied that Europe has made a most valuable contribution to research work in connection with the religion of Islam and the history of the Muslims. The Muslims are also turning their attention to the producing of religious literature in English, but the attempt is, as yet, a very weak one, directed more to appealing to the market than to serious efforts requiring hard work and critical acumen."

We also learn from the Preface that the immediate cause for writing this book was the dissatisfaction of one of Mr. 'Ali's friends with a book published by the Rev. F. A. Klein in 1906, bearing the same title as this work. We are astonished to learn that this standard work, which has been acknowledged as one of the best epitomes on the religion of the Prophet, is characterized as a "distorted picture". In the present work the author follows the divisions and sub-divisions of the very book which he criticizes. It consists of three parts, the first of which deals with the Sources; the second with the Creed; and the third with the Laws and Regulations of Islam. The writer leans heavily on European authors and quotes freely from them when it suits his purpose. The entire work, however, is an apology for Islam and contains numerous unreliable statements and uncritical judgments. For example, we are told that the collecting of the various chapters of the Koran and their arrangement was made under the personal guidance of the Prophet (p. 28); that the theory of abrogation of certain verses by others is now exploded (p. 35); that "with all the mistakes Abu Huraira may have made in reporting so many *hadith*, no critic has ever yet questioned his integrity; in fact, critics are unanimous in maintaining that no Companion of the Holy Prophet ever told a lie". Such obvious contradictions of fact need no comment. In other cases the reader may be led astray by the display of learning, as for example, in the statement that the word Allah has no derivation (p. 157), and that Mohammed never used intoxicating liquors at any period of his life (p. 78). One has only to read the article on *Khamr* in the Encyclopedia of Islam to learn the contrary; or the story in Ibn Hisham on how he married Khadijah.

Most astonishing of all is the chapter on Revealed Books, in which we are told that "a Muslim is required to believe, not only

in the particular books named, but in all the books of all the prophets of God; in other words, in the sacred scriptures of *every nation*, because every nation had a prophet and every prophet had a book."

It would be a thankless task to point out all the misstatements in the chapters on Jihad, Marriage and the penal Laws of Islam. To one who has lived in Arabia it is ridiculous to learn that the cutting off of the hands of a thief (sura 5:33) is a command to be taken metaphorically! (p. 750). The book is written in excellent English, well printed and has complete indices.

S. M. ZWEMER.

Pelgrims naar Mekka. By Dr. P. H. Vander Hoog. 'S-Gravenhage, H. P. Leopold. pp. 251. fl. 3.50.

Another account of the pilgrimage and its rites, by a Dutch physician who was for some years quarantine doctor at Jidda and embraced the Moslem faith. The thirty brief chapters (illustrated with good photographs and four maps) are arranged in rather disorderly fashion but contain many interesting observations on the present situation in Arabia and its religious capital. There is a strange absence of dates but we gather incidentally that the author left Jiddah in 1928 and made his pilgrim journey in 1935 under his new name, Muhammed Abdul Ali. His three-fold object in writing was to present a picture of the pan-Islamic significance of the Hajj, its urgent call for hygienic supervision and reform, and to relate his personal experiences.

The first and second aim reveal the touch of the European scholar; the latter, of the devout convert. On page 60 we are told that Dr. Vander Hoog made a bacteriological test of the water of Zem Zem and found 1880 microbes in each cubic centimeter, with many coli-germs; on page 110 we find him in ecstasy pressing his lips to the Black Stone and drinking from the sacred well! There is an occasional new fact that has escaped previous observers; for example, that since 1935 the color of the *Kiswa* is no longer black but has red stripes, and the extent to which Wahhabi fanaticism destroyed the sacred graves in Medina. For the rest the reader will find the author's observations on present-day Islam of more interest (pp. 182-251). There is a well-nigh untranslatable characterization of Mecca, which Moslems might rather have seen omitted but which is, to say the least, clever:

"Als een vuil, bont beest sedert eeuwen parasiteerend op de levenskracht en levenswil van anderen, behept met alle kleinmenselijke begeerten en de liederlijkste perversiteiten ligt de stad Mekka opgesloten in een door de brandende zon gloeiendheid gestoofd bergdal. Zij bewaakt daar, met nacht en dag wantrouwend rondglurende Argusoogen het eenige kleinoord dat zij bezit, den el Haram tempel, het centrum van de geheele Moslimwereld."

Great ignorance or carelessness is evident in the use of Arabic. *Nahir* for *Nakir* (p. 12); the call to prayer contains four mistakes (p. 30); *tafat* for *tuhfat* (p. 84); and the impossible "*Iuna la Hamdo Ouannimata la ka*" of page 106, to mention only a few.

Z.

Traité religieux, philosophiques, et moraux, Extraits des Oeuvres d'Isaac de Ninive (VIIe Siècle) par ibn as-Salt (IXe Siècle).
By the Rev. Fr. Paul Spath. Al-Sharq Press, Cairo, 1934. pp. 128+x.

This is a critical edition, together with a translation into French, of three epistles on asceticism and monasticism from the pen of the celebrated Isaac of Nineveh. Because of the position which the author occupies in the history and development of early mysticism in the Middle East, the work requires special attention.

Isaac of Nineveh flourished in the VIIIth Christian century. He was ordained Bishop of Nineveh by the Catholicos Mar George, but held his office only five months, after which he resigned and went away into the mountains to live with the solitaries. There he made a study of mysticism and concerned himself more with the Way and the first two stages, Purification and Illumination, than with speculation concerning the nature of the Godhead and its relation to the soul, and the final union of both.

These three epistles are representative of the teachings of the author, who made himself representative of the mysticism of the Middle East at that time. Furthermore, he is of special importance to us because of his influence on the mysticism of Islam. The editor would have greatly enhanced the value of his work if he had pointed out, either in the introduction or in the notes, such influences.

Princeton, N. J.

NABIH AMIN FARIS.

The Voice of Atlas. In search of Music in Morocco. By Philip Thornton. The Macmillan Company, New York. pp. 225. \$3.00.

The readers of our Quarterly will recall the reviews of works on Arabian Music and Musical Instruments by Julian Ribera and H. S. Farmer (Vols. 20:91; 18:421). Here is a book on Morocco which deals largely with the same subject. The author as a child was fascinated by Oriental music, has given broadcast lectures in London on the subject and in these lively chapters of adventure tells much of the technique and the spell of music and the dance. As a book of travel it covers familiar ground all the way from Tangier to Rabat and Agadir and the remarks on Islam do not indicate thorough knowledge or careful observation. It is the thirty beautiful photographic illustrations and the passages that deal with music and reproduce it, that hold the reader's attention.

"How are these innumerable keys built up—when *we* are limited to our piano keyboards? Instead of the twelve intervals between the Western octave, they recognize twenty-four—sometimes twenty-six! Consequently when we hear microtones that do *not* appear on the keyboard, the alarm is raised that 'the Arabs always sing and play out of tune'. This statement I read in some examination papers from a Birmingham Secondary School. Poor benighted heathen! Their system is so mathematically correct that they can recognize a flattening or sharpening of a note by a one-fifth part of a tone."

Z.

Taking Hold of God. Studies on the Nature, Need and Power of Prayer. By Samuel M. Zwemer. Zondervan Publishing House, Grand Rapids, Mich. 8vo. 188 pp. \$1.50.

These twelve chapters deal with various aspects of private

prayer, with little reference to such matters as the family altar and public worship. The first six chapters discuss the practical philosophy of prayer, from the point of view of one who believes the Bible as it stands, but who makes frequent references to the history of religion. The seventh and eighth chapters discuss prayer as it concerns missions. The last four chapters, which include some of the best portions of the book, present "Some Old Testament Prayers", "The Prayers of Paul", "The Lord's Prayer", and "The Prayers of Our Lord."

This book is devotional in aim and in spirit, but the various chapters show that the author is thoroughly at home in three related fields of learning—the history of religion, missions and the Holy Scriptures. He has also read widely in other fields, for quotations and allusions of various kinds appear on almost every page. The literary style is exceptionally clear and simple. As a whole, this manual of devotion is not such a contribution to scholarship as Professor Zwemer's recent volume, "The Origin of Religion", but this more "popular" book should likewise help to meet a real need in the Church today.

The thoughtful layman should find here in readable form the essence of what evangelical scholarship has to say about prayer. The young pastor should also find the sort of subjects about which he ought to preach at times. He may even dare to project an entire series of sermons, such as "The Prayers of the Old Testament". The difficulty is that many a minister feels unworthy to speak about this subject; he has yet to learn to pray, as this writer must long since have learned in the school of Christ, especially on the foreign field. Hence he dedicates this book—"To my colleagues in the mission field, who have been an inspiration in the goodly fellowship of prayer."

To help the reader who wishes still more light upon this difficult subject, the book closes with "A Devotional Service of Meditation"; a list of eighty-six books on prayer, including twenty-eight which the compiler recommends, four of these from Roman Catholic writers; and then there are three blank pages each of which bears the heart-searching heading, "Answered Prayers". As one lays down this little book he breathes the petition, "Lord, teach me to pray!"

A. W. BLACKWOOD.

The Faith of Christendom. By John M. Vander Meulen, D.D. Presbyterian Committee of Publication, Richmond, Virginia. pp. 285. \$1.75.

Dr. John Vander Meulen's exposition of the ancient symbol of our faith is not a book of sermons, although every chapter has its appropriate text and the pages gleam with exegesis of many a Scripture passage. It is not a series of critical studies on sources and origins for the scholar. Rather we have here an up-to-date popular apologetic for the faith in its entirety by one who does not hesitate to meet modern Liberalism in its various forms and defend historic Christianity. Here is a book that defies Eutychus in his window perch. It kept me wide awake, until I had finished the last page, at one sitting. The author knows his theme and has positive convictions. He objects to "minimum creeds as vague and anaemic, inadequate and unheroic."

The most striking chapters in the book are those on the Virgin Birth, the Forgiveness of Sins, and on the Return of Christ. There are some thoughts on the possibility of communion now with the saints in glory which may not find general endorsement and we regret that the article on the descent into Hadès is omitted. Although it is not found in the old Roman symbol and is perhaps "not vital", yet it stands in the present form of the Creed and Dr. Vander Meulen might well have tried his exegetical skill on I Peter 3:19. The book is so full of suggestion and has so many apt quotations and references that an index should have been added. We hope it will be supplied in the next edition. Z.

The New Iraq: Its Problem of Bedouin Education. By Mohammed Fadhel Jamali, with Foreword by Paul Monroe, Bureau of Publications, Teachers' College, Columbia University, New York City. pp. 160.

The author is well fitted to discuss his subject authoritatively and helpfully. To his experience of life and educational work in Iraq he has added the advantage of study with the experts of Columbia. He writes as the Director General of Education in Baghdad, and his book is listed among the studies of the International Institute of Teachers' College.

The material for the book, drawn from a wide variety of sources, is handled with the attitude of the scholar. Facts are faced frankly, and difficult problems are not evaded. The author is to be commended for having written a description and not a defense of educational conditions in his country.

The pictures of Bedouin life are drawn sympathetically and with but little, if any, of the prejudice that tends to run to vindication and idealization. The history of Bedouin tribes, the descriptions of Bedouin life, and the evaluations of Bedouin character are exceedingly interesting and informing. They are well written and would make good reading even for those who are not interested in the more technical aspects of the educational problems involved.

From the book, missionaries can gain helpful suggestions as they attempt to meet similar conditions, attitudes and problems in other localities. One finds in this study no reference to the missionary educational work that has long been carried on effectively in Iraq.

The summary of objectives and the list of principles stated as those that should guide the educational program for the Bedouin tribes are particularly good. The "practical steps" proposed toward proper Bedouin education are comprehensive in character and sound in theory, and the reader will hope that they indeed prove "practical."

F. S. THOMPSON.

Ibrahim of Egypt. By Pierre Crabitès, Routledge and Sons, London, 1935. pp. 254. 12/6 net.

Judge Crabitès has had a long experience in Egypt as a member of the mixed courts in Cairo. From a careful study of materials collected by the late King Fuad, the author writes in appreciation and admiration of Ibrahim Pacha. The argument of the book is that this Egyptian leader has been too little known, greatly underestimated and unfairly criticized. Judge Crabitès writes in his usual clear and interesting style.

F. S. THOMPSON.

SURVEY OF PERIODICALS

BY SUE MOLLESON FOSTER
Union Theological Seminary Library

I. GENERAL

FOUAD PREMIER ET LES CATHOLIQUES. Henry Ayrout. (In *Études*, Paris. 20 Mai, 1936. pp. 500-504).

Understanding the value of Catholic education, the king constantly encouraged the establishment of new schools and maintained cordial relations with the representatives of the church.

THE LIBYAN DESERT. Major R. A. Bagnold. (In *The Journal of the Royal African Society*, London. July, 1936. pp. 294-305).

Archeological evidence shows that thousands of years ago the arid desert was a fertile prairie and, since 1923, various scientific and military expeditions have made the country and its history known to the world.

II. HISTORY OF ISLAM

EVIDENCES OF MODERNISM IN ISLAM. James E. Kinnear. (In *The Missionary Review of the World*, New York. July, 1936. pp. 356-358).

Imaginary conversation between a sheikh of the old school, returning from a pilgrimage to Mecca, and a Turkish *effendi*.

DIE NACHRICHTEN ÜBER DEN ISLAM BEI DEN BYZANTINERN. Wolfgang Eichner. (In *Der Islam*, Berlin. April, 1936. pp. 133-162).

Since the days of John of Damascus, works on Mohammanism have appeared in great numbers. The author lists those written before the sixteenth century and gives a bibliography of important modern contributions.

PRESENT-DAY TRENDS IN ISLAM. S. M. Zwemer. (In *The Missionary Review of the World*, New York. July, 1936. pp. 339-340).

Cairo, Mecca and Lahore are vigorous centers for the spread

of the Mohammedan religion, in spite of the radical reforms of Turkey and Egypt.

THE TENETS OF ISLAM. Dr. M. B. Rehman. (In *The Indian Social Reformer*, Bombay. May 23, 1936. pp. 599-600).

An address delivered at the Parliament of Religions, Bombay, in May, 1936, stressing the inclusion by Islam of the preaching of all the great religious teachers of the world.

III. KORAN. TRADITIONS. THEOLOGY

DER 'ASABĪJA-BEGRIF IN DER MUQADDIMA DES IBN KHALDŪN. T. Khemiri. (In *Der Islam*, Berlin. April, 1936. pp. 163-188).

An attempt to follow out the evolution of the notion of *esprit de corps*, the bond of fellowship and duty, in Arab literature.

THE HOLY PILGRIMAGE. Zakia Sultana Ahmad. (In *The Islamic Review*, Woking. May, 1936. pp. 183-186).

Tells the history of Mecca and the Haj and describes ceremonies and ritual.

UMMU'L-KITAB. W. Ivanow. (In *Der Islam*, Berlin. March, 1936. pp. 1-132).

Arabic text of an early Moslem work of the tenth or eleventh century, accompanied by an introduction with notes on the peculiarities of the language, and an index.

IV. RELIGIOUS AND SOCIAL LIFE

MARSH ARABS OF IRAQ. Henry Field. (In *Asia*, New York. August, 1936. pp. 521-522).

Describes the life of the Āl-abu Muhammad tribesmen, who dwell south of Baghdad and are thought to be direct descendants of the Sumerians, who inhabited Iraq about five thousand years ago.

PEOPLE AND CUSTOMS OF THE SAHARA. Michael Raineau. (In *The African Observer*, Bulawayo. May, 1936. pp. 44-48).

Tells of the Mozabites, "the Puritans of Islam", who for conscience' sake left the fertile Maghreb, eons ago, and buried themselves in the barren Mzab, where they have succeeded in establishing an unusual type of culture.

THE ṢAQR BEDOUIN OF BĪSĀN. T. Canaan. (In *The Journal of the Palestine Oriental Society*, Jerusalem. Vol. 16, No. 1, 1936. pp. 21-32).

Notes the organization and customs of a formerly powerful tribe to be found north of Jericho.

SPRINGTIME OF A REPUBLIC. Nermin Muwaffak. (In *Asia*, New York. August, 1936. pp. 503-506).

One of the progressive young women of Turkey, now studying political economy in the United States, depicts village and city developments seen on a trip from Istanbul to Ankara.

V. POLITICAL RELATIONSHIPS

ANOTHER MANDATE ENDS. Albert Viton. (In *Asia*, New York. August, 1936. pp. 491-493).

The years passed under the French mandate have joined the hitherto warring religious sects of Syria into a united nation, eager for freedom from foreign domination.

CONFLICT IN PALESTINE. Abraham Revusky. (In *Current History*, New York. July, 1936. pp. 65-70).

Jews contend the Zionist movement has benefited Arabs. Arabs disregard economic advantages and cling to their rights in Palestine of over thirteen centuries. British are suspected of being pro-Arab, because of their promises to them during the World War.

A LEGISLATURE FOR PALESTINE: A Problem in Imperial Government. (In *The Round Table*, London. June, 1936. pp. 503-517).

Great Britain is faced with unusual difficulties in Palestine, encountering Arab nationalism, communal problems, and the adjustment of the claims of an immigrant minority with the rights of the native population.

THE POSITION IN THE MEDITERRANEAN. Sir Charles Petrie. (In *The Nineteenth Century and After*, London. July, 1936. pp. 11-22).

To retrieve the Mediterranean situation, the author believes that British policy must be based on friendship with Islam, to combat Russian intrigues in Palestine and Iraq, and on close cooperation with Italy and Greece.

SYRIA AND THE FRENCH. Count Carlo Sforza. (In *Asia*, New York. July, 1936. pp. 471-473).

Revisiting Syria in 1936, after an absence of twenty-five years, Count Sforza finds evidences of remarkable improvement in the country and its inhabitants and he suggests the chief cause of disquiet under the French mandate has been Syria's age-old lack of a common national thought and sentiment.

THE SYRIAN STRUGGLE. Hans Kohn. (In *Asia*, New York. June, 1936. pp. 367-368).

A sketch of the disturbed Franco-Syrian relations since the World War indicating the need for mutual confidence and cooperation to place Syria on a par with Iraq, or even with Turkey and Iran.

WHY ARABS KILL JEWS. Albert Viton. (In *The Nation*, New York. June 3, 1936. pp. 708-709).

Nationalism is the root of anti-Jewish sentiment in Palestine and elsewhere; also fear of the loss of country through British (or French) imperialism.

VI. MISSIONS TO MOHAMMEDANS

THE REIGN OF CHRIST IN ARABIA. Paul W. Harrison. (In *The Missionary Review of the World*, New York. July, 1936. pp. 361-363).

Although the Government regulates more and more drastically against mission schools and hospitals, there is an increasing opportunity for evangelistic work, and the missionary must acquaint himself profoundly with the teachings and principles of Christianity.

DIFFICULT TASK IN MALAYA. Laurence K. Browne. (In *World Dominion*, London. July, 1936. pp. 253-260).

Discusses plans for spreading Christianity in the portions of the Malay States under direct British rule.

THE INDIGENOUS CHURCHES AND MUSLIM EVANGELISM. S. A. Morrison. (In *The International Review of Missions*, London. July, 1936. pp. 306-320).

Using the Coptic Church of Egypt as his chief example, the writer shows how indispensable the native Christian church is in the evangelization of any Mohammedan country.

DIE KIRCHE IN NIEDERLÄNDISCH-INDIEN. Julius Richter. (In *Neue Allgemeine Missionszeitschrift*, Gütersloh. Juni, 1936. pp. 206-208).

Describes missionary conditions in the islands, giving statistics and emphasizing the need for self-government in the churches.

A MOSLEM SEEKER WHO FOUND GOD. Rev. L. Bevan Jones. (In *The Missionary Review of the World*, New York. July, 1936. pp. 358-359).

The story of Alim-ud-din who was led to Christianity by the references to Christ in the Koran and in other devotional Moslem books.

A VISIT TO THE ATLAS BERBERS. James Haldane. (In *The Missionary Review of the World*, New York. May, 1936. pp. 230-233).

Tells of the author's effort to preach the Gospel in a remote section of the Atlas Mountains and of the natives' receiving their first Berber scriptures.