

THE MOSLEM WORLD

VOL. XXXI

JULY, 1941

No. 3

KARL GOTTLIEB PFANDER

1841 - 1941

The outstanding example of a missionary to Moslems who used "controversy" in winning them for Christ was undoubtedly Karl Gottlieb Pfander who arrived in India a century ago. Raymund Lull and Henry Martyn, St. Clair Tisdall and Temple Gairdner also used the apologetic method in evangelism (witness their books and tracts) but Pfander was, in the words of his successor, Bishop Thomas Valpy French: "A master of practical, straightforward Christian controversy, and far out-topped all the missionaries of his day as the Christian champion against Islam. He has passed away, but the stir and movement he excited has not passed. He has left an imperishable monument of his life's labours, and bequeaths a rich legacy to other ages of the Church, in his clear, strong, unembellished statements of Christian truth and refutation of Mohammedan error. It was no small privilege I had in being the disciple of Pfander, a worthy successor of the heroic Henry Martyn."¹

He states that one important result of Pfander's influence was Sir William Muir writing his great *Life of Mohammed*. And so great an admirer was the Bishop of his hero that he desired to link his name with Gordon of Khartoum in a cathedral memorial tablet at Lahore:²

"The glorious company of the Apostles praise Thee (Pfander)
The noble army of martyrs praise Thee (Gordon)."

Who was this missionary linked to Germany, Britain,

¹ *Life of Bishop French*, Vol. I, p. 70.

² *Hist. of the Church Missionary Society*, Vol. III, p. 490.

Persia, India and Turkey, in his meteoric career? "Who that ever met him," said Sir Herbert Edwardes the famous Christian governor of the Punjab, "can forget that burly Saxon figure and genial, open face, beaming with intellect, simplicity, and benevolence? He had great natural gifts for a missionary, a large heart, a powerful mind, high courage, and indomitable good-humour. And to these, in a life of labour, he had added great learning, practical wisdom in the conduct of Missions, and knowledge of Asiatics, especially Mohammedans. Indeed, his mastery of the Mohammedan controversy was, in India at least, unequalled. He had thoroughly explored it, and acquired the happy power of treating it from Asiatic points of view, in Oriental forms of thought and expression. His refutations of Mohammedanism, and expositions of Christianity, were all cast in native moulds, and had nothing of the European about them. They might have been written by a mullah; and yet mullahs found that they set up the Cross, and threw the Crescent into eclipse . . . Pfander was the very man for a controversy. He not only was the essence of good-nature, but *looked* it, and it was difficult for any one to be angry with him for more than a passing moment."

Born in Württemberg in 1803, he dedicated himself to Christ in early youth, received his training at the Basle Missionary Seminary and was sent out by the Basle Mission to Georgia or Transcaucasia, then a part of Persia.

Regarding his youth, Ledderhose (*Allgemeine Deutsche Biographie*) speaks of his mother as of strong character and deep piety. He was one of nine children and his father kept a bakery. At sixteen years of age he already had formed his decision to be a missionary and went in training at Kornthal, a Moravian school; two years later to Basel.

His first wife died at Shusta a year after his marriage. In 1841 he married Emily Swinburne, an English lady, in Calcutta. She was the mother of three boys and three girls and survived Pfander for fifteen years.

Arriving on the field he quickly mastered Tatar-Turkish, Persian and Armenian, for he had an extraordinary gift for languages. For twelve years, 1825-37, he travelled and preached in Persia and adjoining countries, "often cursed, stoned and spat upon." It was at this time he wrote his famous book *Mizan-al-Haqq*, The Balance of Truth. The circumstances of its origin are given in detail by Dr. Eugene Stock.³ He did not *choose* to write the great apology but was selected by his colleagues for the task and, being written in German, it received their approval chapter by chapter. The Persian text was revised before publication by a liberal Persian Moslem and by an orthodox Mullah. But the latter did not wholly approve! Subsequently it was translated into English, Hindustani, Marathi, Turkish and Arabic. His later books did not have so large an influence as his first. This one consisted of three theses: I. The Scriptures of the Old and New Testament are neither abrogated nor corrupted; II. The principal doctrines of the Old and New Testaments; III. The claims of Mohammed to be the prophet of God and the Koran to be the word of God carefully considered. An English translation appeared in 1867. In his Introduction Pfander says: "Our object in writing this book is not controversy and strife; it is only to enable those Mussulmans who are earnest seekers of the truth to attain the object of their desires, by laying before them the state of the case. Therefore, O thou who readest this book, thy friend who has written these pages out of a desire for thy eternal happiness, and on account of the love which he owes to his fellow-men, begs thee to bring to their consideration a sincere heart and an undistracted mind; that, laying bigotry aside, thou mayest read them through again and again. And do thou pray for His grace who is the Dispenser of light, in order that thou mayest find the truth; for until a man is illuminated by His light, he cannot find the path of truth and happiness."

He distinguishes clearly between real and unreal Chris-

³ Hist. of C.M.S. Vol. II, p. 152.

tianity. At first it was genuine but in later centuries as men grew "gradually indifferent to the precepts of the Gospel, hypocrisy and contention soon sprang up among them. They busied themselves principally with controversies as to the interpretation of certain passages of Scripture or about certain ceremonies, and exchanged their former love and unity for division and enmity. Yet, with all this, all Christian communities are at one, on the fundamentals of religion: the Gospel which we now have is the book of every one, and all acknowledge with one voice the Deity of Christ, and His being the Mediator for sinners. And although the extravagances of bigoted persons have been the cause of division in some things, yet in every age true Christians have earnestly striven to obey the precepts of the Gospel fully. But in the time of Mohammed the Christians of Syria and Arabia were in the state we have just been describing."

Throughout the classic he addresses the reader as "friend" and "beloved," beseeching him to open "the door of thine heart to the glad tidings of salvation so that Jesus Christ may enter in."

The original German MS. of *Mizan-al-Haqq* is kept in the archives of the Basel Mission. It was translated into Armenian (1829), Persian (1835), Hindustani (1853), Marathi (1865), Arabic (1865) and English (1867).

In 1857 through the Archbishop of Canterbury, Pfander received the degree of Doctor of Divinity from the University of Cambridge in recognition of his scholarship.

In 1837 he and his companions were expelled from Persia because the Russians ruled Georgia. In 1840 he was appointed to India by the Church Missionary Society where he spent sixteen years, 1841-1857, first at Agra and later at Peshawar. After the Mutiny in 1858 Pfander was chosen to open a new mission at Constantinople and here he labored for nine years until he returned to England, where he died in 1865 after forty long years of missionary experience among Moslems. One must not

fail to note that Pfander's transfer to India and again to Constantinople later, was not due in either case to his controversial methods. In the former case there was a general Russian Ukase against all Protestant missionary effort and in the latter case Pfander was selected by the C.M.S. as best qualified to open a new mission in a strategic center.

What was the character and temperament of Pfander in his contact with Moslems a century ago? What were the results of his missionary approach and method? The fact that this man and his message were the same in three great and diverse Moslem areas and that in each land there were numerous and outstanding converts is remarkable. The first noteworthy trait in his character was heroism. In 1829 he wrote from Baghdad, "I have no care for my life, it will be preserved as long as it is needed for the service of the Almighty." At Kermanshah a plot was laid against his life due to a false rumor that his Persian books were bound in pig-skin! But he continued his work and the books found eager readers. He feared no man when he carried the message of the King. In Persia he met fanatic crowds with patience and good will. During the days of the Indian Mutiny he was at Peshawar. Native Christians and missionaries suffered torture and death in many places. There was unrest but no outbreak at Peshawar and "Pfander went on preaching in the streets right through the most anxious time, when plots to murder all the Europeans were revealed by intercepted letters."⁴

The British military and civil authorities were astonished at his moral courage. But Colonel Wheeler had also preached Christ on the streets of Peshawar before Pfander came!

"He was told he would be killed. Leading Moslems in the city warned the Commissioner; and the Local Committee discussed the question, prayed over it, and enjoined caution. Pfander said he would do as God guided him; and he went on preaching. Scowling faces and muttered

⁴ Hist. Church Missionary Society, Vol. II, p. 220.

threats met him, and the mullahs loftily held aloof, seeing no reason why they should stop to argue with an infidel. He then sent copies of the *Mizan-al-Haqq* round to them.”⁵

He was not reckless, however. Colonel Edwardes, at the time the mission was opened, was in command at Peshawar, and fully conscious of special difficulties in the establishment of a Christian Mission. But he said, “the civil government will protect the missionary who goes forth to preach the Gospel. Above all, we are much safer if we do our duty than if we neglect it.”⁶ As Commissioner of the frontier Edwardes called a meeting to discuss the question of missions and government. There was enthusiasm to help the new mission. An offering of 14,000 rupees was taken to defray the cost. Several private soldiers gave a guinea each. Pfander began his work and continued it by Bible distribution and preaching. He had the love and confidence of Edwardes himself whom Ruskin, in his book *A Knight's Faith*, classes with Gordon, Havelock and Stonewall Jackson.⁷

Of Pfander's early method and courage in Persia, Dr. Julius Richter writes: “He fearlessly travelled through the Northwest as far as Baghdad, winning souls for Christ by his clear dialectic and his warm heart.” And of his book Dr. Richter states: “In the first part he disposes of the foolish prejudices of Moslems against the Bible, above all, the utter unreasonableness of the talk about the corruption of the text of the Bible, a means of attack, which, devised by Mohammed himself, has been reiterated again and again.” And he calls this polemic “the best Protestant work directed against Islam; it is still published and much read in Arabic, Turkish, Persian, Hindustani and English and is almost indispensable to every missionary among Mohammedans.”⁸

In regard to the occasion and the results of Pfander's famous controversial debate with the mullahs at Agra a

⁵ Hist. C.M.S. Vol. II, p. 211.

⁶ Hist. C.M.S., Vol. II, p. 210.

⁷ *Idem*, p. 213.

⁸ Julius Richter, *A History of Protestant Missions in the Near East*, p. 100-101.

century ago, one may read a full account in Dr. Eugene Stock's History (Vol. II., pp. 160-171; pp. 562, 563). The discussion lasted two days. Not many years after, two of the Moslem mullahs came out and embraced the Gospel. One was the celebrated convert Safdar Ali, of the India Education Department; the other became the Rev. Imad-ud-Din, D.D., of Amritsar, a notable convert and missionary-author. Dr. Stock gives a list of other notable converts all led to Christ by Pfander's books. At Peshawar itself there were a number of baptisms.

In Constantinople the record is remarkable. The work of the trio, Pfander, Weakley and Koelle, was carried on quietly. Of course there was no street-preaching. But by distribution of literature and personal conversations the Gospel was proclaimed fearlessly. "Very soon the Spirit was manifestly at work. Many inquirers came forward. The first Turk was baptized on Easter Day, 1862 In 1864 the Bishop of Gibraltar confirmed many Turks. Our rooms are crowded with those willing to hear the Gospel" On July 18th of that year a storm of opposition broke. The Porte was alarmed and the Christians were insulted and arrested. Some were ultimately released; "but a much larger number of converts and inquirers disappeared . . . at least forty-seven of them being condemned to the galleys."⁹ This persecution followed the false-dawn of liberty when the *Hatti-humayun* was put forth in 1856. The Mission of the C.M.S. was closed, but opened later in Egypt.

When we recall that all this took place one hundred years ago, in the days when the law-of-apostasy was no dead letter in Turkey or Persia and at a time when India was seething with political unrest, we marvel at the grace of God in Pfander's life. Those were days of heroism. It would not be a fruitless spiritual exercise to read Pfander's book once more (or for the first time, mindful of Mark Twain's saying, "A classic is a book everybody talks about and nobody reads"). As we turn the pages of *Mizan-ul-*

⁹ Hist. C.M.S., Vol. II, p. 154.

Haqq today some lines of Myers' "St. Paul" seem a fit expression of Pfander's spirit:

"Not in soft speech is told the earthly story,
Love of all loves! that showed Thee for an hour;
Shame was Thy kingdom, and reproach Thy glory,
Death, Thine eternity, the Cross, Thy power.

"Great were his fate who on the earth should linger,
Sleep for an age and stir himself again,
Watching Thy terrible and fiery finger
Shrivel the falsehood from the souls of men."

Those who at present deplore all "controversy" so-called, and are opposed apparently to the polemic and apologetic method of an earlier generation would do well to consider that after all, this method was on occasion used by our Lord Himself and by His apostles. Moreover, even polemic is a good and useful method in presenting truth. Fiske, for example, stated that "in our polemic against metaphysics there should be no room left for ambiguity or misconception." This was exactly the aim of Pfander in his *Mizan-al-Haqq*.

Professor Huxley wrote a celebrated polemic against Herbert Spencer's biological views. Now if such terms and such approach are appropriate to establish the truth of physical and metaphysical theories why should they be excluded from the realm of religious thought where we also have the categories of true and false, and the issues are incomparably greater?

The great religious controversies resulted in Catholic creeds such as the Nicene and the Athanasian landmarks of thought. The Reformation was also, in a sense, a religious controversy, a vindication of the doctrine and practice of the early church as opposed to Rome. The history of apologetics contains noble chapters as well as unfortunate episodes.

What was Christ's method of teaching the Pharisees and Sadducees? Even as a boy in the temple He began by both hearing and asking them questions. Nearly all the discourses recorded in the fourth Gospel were

occasioned by controversy with those whose formal religion greatly resembled present-day Islam. Stephen's address is a masterpiece of apologetic, and ended in his martyrdom, but also in the conversion of Saul. Was such boldness of speech all a mistake?

Paul disputed in the synagogues (Acts 17: 17) in the school of one Tyrannus, daily (Acts 19:9) for three months; in Jerusalem he disputed against the Grecians until they sought to slay him (Acts 9: 29). What are Paul's great epistles but loving apologetic arguments addressed to the mind and heart to convince men of the truths of the Gospel? II Corinthians, Galatians and Colossians could be classified as controversial literature of the first century. In Philippians Paul speaks of "the defense and confirmation of the Gospel" as his apologetic task and states that he is divinely set for the defense of his message (Phil. 1: 7, 17). His military vocabulary is proof enough that he was no spiritual pacifist but fought a good fight against the enemies of the Cross of Christ and all those who preached "another gospel."

The early apologists fought for the truth because they held it worth fighting for, even unto death. The witnesses became martyrs. If the missionary to Moslems has a creed of less content and holds it less passionately than the loyal and orthodox Moslem holds his own—so much the worse for the missionary. The mere humanist or he of little faith will never win out against the Moslem theist, for the latter believes in a living God, in miracles, in a trustworthy revelation, in a day of judgment, in the resurrection of the body and everlasting reward or punishment. Islam is a vertebrate faith and so is Christianity.

In studying the life and message of Karl Gottlieb Pfander one is reminded of a character portrayed by John Bunyan: "Just at the place where Little-faith formerly was robbed, stood a man with his sword drawn and his face all bloody. Then said Mr. Greatheart, Who art thou? The man made answer saying, I am one whose name is Valiant-for-Truth." And, after recounting his battle with

three assailants, Greatheart says, "Thou hast worthily behaved thyself; let me see thy sword. So he showed it to him. When he had taken it in his hand and looked thereon a while he said, Ha! it is a right Jerusalem blade, its edges will never blunt."—At last, when he was summoned to cross the river, he exclaimed, "My sword I give to him that shall succeed me in my pilgrimage and my courage and skill to him that can get it. My marks and scars I carry with me to be a witness for me that I have fought His battles who now will be my rewarder.—So he passed over, and all the trumpets sounded for him on the other side."

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THE SPIRITUAL NEEDS OF THE TURKS

The Turks are now exposed to the anti-religious propaganda of the Totalitarian governments, which is based on the principle that might makes right. This aims at the sapping of the moral strength of the people. Its demoralizing influence is intensified by the display of the military power of the axis nations and of their conquests, made with utter disregard of moral right and of the human rights of weaker peoples. These are threatened with the loss of their independence, the destruction of their properties produced by long years of toil, the impoverishment of their people and the death of their youth, who are the hope of the future. The effect of this propaganda is to produce a weakening of purpose, and it exercises a brutalizing influence that leads toward atheism.

Concurrently with this savage influence coming from without, there is a weakening of the hold of religion upon the minds of the Turks. The religious rites and customs of their Mohammedan religion are condemned as obsolete superstitions that enslaved the minds of the Turks. Islam has not achieved a revitalizing of religion for the Turks, and religious leaders are not being prepared, who might, perhaps, restore the power of religion to restrain conduct and inspire their youth with religious zeal. The moral situation of the Turks is full of dangers to the character of their people.

The Christian population of Asiatic Turkey has been destroyed or removed, and with them have gone their churches and schools, which had a strong, if indirect, influence. Christian institutions did, at least, keep Christian principles before the minds of their Turkish neighbors.

In the present world situation thinking men of all nations cannot fail to contrast the effects on character pro-

duced by the totalitarian régimes with the influence exerted by the Christian religion. We cannot claim that the policies of the governments of so-called Christian nations have been wholly governed by the teachings of Christ. Viewed in this light no nation can claim to be Christian. Nevertheless, the character of a large part of the peoples of these nations has been formed by the example of Jesus Christ, who gave His life for men, and by His teachings, Christ stands before the world without a peer—the matchless Christ. The character of His followers reflects His in some degree.

Christians come far short in the application of Christ's teachings to their own lives; and yet there is a marked difference in their conduct towards other peoples, which finds exemplification in the present world crisis. "By their fruits ye shall know them." The totalitarian governments have subjected their own peoples to bitter poverty, to want of the necessities of life and to hard toil, that they may carry out their plans for the subjugation of other peoples and the conquest of their lands. They do not spare the women and children; they inspire their own youth with hatred towards other nations, and they teach them to be ruthless and brutal.

In Christian nations, on the other hand, men and women are giving generously to feed the hungry, clothe the naked, and save the children of the distressed peoples. Women and girls are working earnestly in making, collecting and forwarding clothing and medical supplies to the afflicted, and homes are opened to receive refugees and children. This is not propaganda, it is not a political movement; it draws its inspiration from the spirit of Christ, who said, "Inasmuch as ye did it unto one of these, my brethren, ye did it unto me." He bade his followers to shelter the stranger, to give food to the hungry and drink to the thirsty, to visit those who were sick or in prison and to minister unto them. He taught the brotherhood of all mankind and love instead of hatred. He bade them love God supremely and their neighbor as their own self. In

the parable of the Good Samaritan He showed that our neighbor is the man who needs our help, even if he be of another race or another nation. Wherever there is a cry of distress there is a call to us to help.

Thoughtful Turks cannot help drawing a comparison between the effects upon character of these two systems. Which do they want for their youth? Even the totalitarians see this contrast, and they seek to destroy Christianity because it is incompatible with their plans.

The Turks have won the admiration of all men by the remarkable progress which they have achieved in the last quarter of a century. This intensifies our desire that they may not be overwhelmed by the tidal wave of barbarism that is sweeping toward them, but that they may gain spiritual strength to hurl it back.

Is there nothing that we Christians can do to show the Turks our love for them, and our desire that they *may* and that they *can* find the supply of their spiritual needs in Christ?

There are ways in which Christians can seek to draw the attention of Turks to Christ. One is the way of the Good Samaritan—the good neighbor—by giving them all the help we can for their material needs. This is already being done now, and it has been done in past years. American Christians have responded generously to the needs of the peoples of Turkey in the past, and they are responding now. This is not proselyting, it is the result of that inward urge of the spirit, which Christ puts into the hearts of His followers.

But the spiritual needs of the Turks are even greater than their physical needs. The character of the Turkish people for long years to come may be determined in the present crisis. Wherever Christians come in contact with Turks, in their conversations with them, they can, out of their own experience, bear witness to what Christ has done for them, and what He is ready to do for all who will accept Him as their Saviour from sin and obey Him as the Lord of their lives.

This is not a procedure peculiar to the intercourse of Christians with Turks, it is the same that American Christians should follow in conversation with their own neighbors. If we realize the immensity of the sacrifice which Jesus Christ made for us, and if we feel the warmth of His love for all men in our own hearts, we must needs tell it to others. It will be found that Turks, like men of every nation, are often oppressed with their own spiritual needs and burdened with a sense of guilt. They desire forgiveness and acceptance with God. Often they welcome the opportunity to talk over these things with a friend whom they can trust, not in theological discussion, but in exchange of experiences regarding spiritual values for time and for eternity. Especially in times of danger such as those in which we now live, hearts are open, men are eager to find the help they need.

Another approach to Turks is through the Word of God. Turks, like Christians, believe that God reveals Himself to men in His word. The Bible has now been translated and written in the new characters which all may read. The same Spirit of God who inspired men to write the word is ready also to inspire them as they read. Jesus Christ said, "It is written in the prophets, ye shall all be taught of God." It is not in human power to change the life of any man, but it is in the power of God. When Jesus Christ said, "Ye must be born again," He said also, "That which is born of the Spirit is Spirit." The Spirit of God is ever near to any seeker after God, ready to give to him this new birth. The Hebrew psalmist wrote, "Power belongeth unto God," and it is written in the Koran, "There is no might nor power save in God Most High." Men of Islam and men of Christ alike must bow before God and open their hearts and minds to Him, praying that He may show us the true way that leadeth unto Life.

Surely this is a time for Christians to pray God to awaken a spirit of prayer in us that the Turks may be led to accept Christ.

THE APPEAL OF THE MUSLIM WORLD

The appeal of the Muslim to the Christian is one of the most compelling before the Church today. The problem of the relations between the Muslim and the Christian is hoary with age and its history is such as to make the Christian hang his head in shame. At the same time, it greatly increases the difficulties of helpful contacts. The Muslim cannot forget the story of the Crusades or the expulsion of the Moors from Spain. Neither should the Christian forget that the Muslim is prejudiced against Christianity by the very fact of the imperfect nature of the Christianity he has known. So often he has had reason to think his own religion superior, because of the character of its followers as compared with that of the Christians around him.

In the case of the other world religions, it has been possible to present Christianity as in a sense the fulfillment of their highest aspirations and ideals. Islam, however, was developed six centuries after Christ, and the Muslim can hold that it superseded Christianity. So, the Muslim may say, while it would be a sign of progress for a Christian to become a Muslim, for a Muslim to become a Christian would be to go back to an older and less perfect religion.

All these facts not only increase the difficulties of work for Muslims but, what is more important, tremendously enhance the responsibility of the Christians today to atone for the sins of the past and remove the stumbling blocks to the Muslims' appreciation of Jesus Christ, so that they may be brought where they can understand what He may do for them and may come within reach of His transforming power.

The time has certainly come when the Church should gird itself anew to meet the opportunity for work among Muslims. What does this require?

1. It means really facing the immensity of this field of work. The Muslims have been relatively neglected. In the Near East, the first missionaries to Turkey went out to work for Muslims, but found, not only that the approach to them was almost impossible, but that the Oriental Churches were a stumbling block to the conversion of the Muslims. Hence they tried to revive the old churches as a first step towards reaching Muslims. Until recent years the chief work in Turkey and Egypt has been with the Armenians and Copts. The number of missionaries sent to work among Muslims in India and China has been relatively small. In other regions there are large areas almost, if not wholly, untouched.

2. The work calls for special training. The very fact of the superficial similarities between many doctrines in Islam and Christianity, and the further fact that Islam has developed its own apologetic against Christianity, mean that special training is imperative. In the earlier attempts to reach Muslims, by men like Raymund Lull, there was a serious attempt made to understand Islam, but it was for the purpose of overthrowing its doctrines. In more recent times, there have been studies of Islam by those who had no Christian purpose. It is only within the last century that scholars who were profoundly Christian have tried to understand Islam sympathetically, and have become appreciative of its real religious values, especially in the mysticism of some of its sects. No one should attempt to reach Muslims without securing at one of the centres of such study in America or Europe, or in the Near East or India, a sympathetic and scholarly grasp of the tenets of Islam, its real values, and the similarities and differences between it and Christianity.

3. The work among Muslims calls for a new spirit. The earlier approach, as a rule, was controversial. The attempt was to convince Muslims of the truth of Christian doctrines,

refute their arguments against Christianity, and compel them by reason to accept Christ. This has failed. There is general agreement now that Muslims may best be approached on the level of personal friendship and service. It is by exhibiting the spirit of the Master that prejudices can be broken down and the way opened to reveal what Christ is ready to do for the individual. If the Christian approaches the Muslim in the spirit of friendship, of sharing each other's religious experiences, and of learning as well as teaching, the time will come when the truths of Christianity can be explained without arousing antagonism, and this will open a free channel for the power of God to enter the life of the Muslim. And the Muslim has things to teach the Christian. Unlike many Christians, the Muslim has little color or racial prejudice; he holds to the supremacy of God; and his religion enters into every act of his life. Can we not therefore, approach him humbly and as learners, while at the same time setting forth the transforming power of Christ?

4. There should be a spirit of unity in this work. There will be radical differences in theology. There will be differences in method. In recent years much thought has been devoted to the best ways of dealing with Muslims who wish to become followers of Christ. In the Near East there are some who have suggested that an attempt might be made to secure "groups of followers of Jesus who are active in making him known to others, while remaining loyally a part of the social and political groups to which they belong in Islam. The ideal is that there should thus come into being a Church whose only head is Christ, and which does not carry the stigma of being an alien institution, drawing men away from their natural and political connections." It should be noted that this does not mean that these converts should be secret believers, but that they should actively make Jesus known, and become the nucleus of a Church that should not be regarded as a foreign institution, membership in which would mean divorce from their own social and political group. On the other hand,

there are those who, apparently not fully understanding what was suggested, reject this proposal absolutely. While admitting that many real believers may never join the Church, they yet insist that missionaries should "encourage and teach them to realize the vital necessity of an open witness to Christ within the fellowship of the Christian Church." It cannot be expected that all will agree upon such disputed points. But certainly each should try to understand the position of others, and should be willing that new methods be tried experimentally. Certainly the time has come when no group should doubt the Christian motives of others. Let each seek to manifest the spirit of the Master, unite in common endeavors, and let each be free to use such methods as he believes the Spirit of God teaches.

If there is any one lesson that the experience of the past generation has shown to be imperative in these tragic days of the world's need, it is that in each department of Christian service there must be unity of spirit, mutual respect for differing views, and united action just so far as this is possible. In preparation, in methods, in administration there is a call for a united front; and in no field is this greater than in the relations of the Christians to the millions of Muslims who are to play an ever more important role in the years ahead. The world of Islam appeals to the Church for sympathy and help.

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THE FUTURE MISSIONARY TO MOSLEMS

After more than a century of Christian missionary effort in Moslem lands and in the light of the present uncertainties both at home and abroad, it would seem wise and logical to consider whether there is any justification for continuing missionary effort in Moslem lands and in the second place to consider, if there are to be missionaries to Moslems, what their function should be.

The Christian witness to Moslems has been astonishingly discouraging down the years. "We have toiled all night and caught nothing"¹ has often been used to describe the failures of the past decade. At Madras the statement was unequivocally made by the group of thirty-five workers among Moslems who met in a special conference that "the fact stands that Islam remains unresponsive, and that the signs of the times do not point in the direction of a change."² This group at Madras, however, went on beyond this to a positive conclusion, calling attention to the fact that the Divine Commission to preach the Gospel assumes a particular significance in reference to Islam since this religion is an offshoot from the realm of Biblical faith and since down through the centuries Christendom has in all too many cases been unChristlike in its contact with the world of Islam, leaving it in a special debt of love and patience toward the Moslem world.

An attempt was made by the International Missionary Council in 1938 to ascertain the expectancy in work abroad for foreign missionaries in different areas and in different types of work. A questionnaire was sent to thirty of the

¹ Luke 5:5.

² *World Mission of the Church*, p. 140. International Missionary Council, New York, 1939.

boards that are members of the Foreign Missions Conference of North America. Of these, twenty answered the questionnaire, which listed thirty-three types of service and asked, "along which of the following lines of activity are you convinced the service of foreign missionaries is most likely to be carried on in the years ahead?" Each field was listed separately and the correspondent was asked to record his judgment as to whether a given type of work had no future, a need for five years, for ten years, or for twenty-five years.

While there were some differences of opinion the majority felt that in the Near East and Africa as well as other centers of Islam there was an expectancy of twenty-five or more years of missionary effort. Interestingly enough, it was the opinion of those queried that evangelism, medical work (with public health in preference to hospital work), and rural reconstruction showed the most important future spheres of influence.

There would seem to be no question that if we are to carry out the Great Commission there must be missionary effort among Moslems in the future. However, there is a very real question as to whether such missionary work in the future shall be along the lines that have been established in the past or whether there shall be a new and different approach to Islam.

Some would say that since there have been so few men and women in Moslem lands who have successfully stepped out of Islam into Christianity it would be better to advocate and endorse a "secret disciple" policy. In these days when fifth column activities are being subjected to such scornful and scathing criticism, it would seem that the "secret disciple" policy has an unhappy resemblance.

Let us not forget that we "do no service to Islam, nor indeed to any non-Christian religion, if we fail to insist upon the supreme fact that in Christ, God took the initiative in the redemption of the human race. It is true that 'the light has always come from the East,' but it shone in full-orbed splendor in the person of Christ. Mohammed's rela-

tion to Christ is like that of the moon to the sun, for the moon enjoys only a reflected glory as it draws its light from the sun. The East today is increasingly coming to regard Christ as the norm to which all other religious standards and ideals must approximate. He captures the imagination of the Eastern mind because He is the suffering Servant and not the military leader, because He exemplifies love and sacrifice and service rather than power, worldly gain, and territorial expansion.”³

Certainly controversy is not to be the method of the future. The controversial literature of the past prepared by notable men like Pfander, Imad-ud-Din, Valpy French, Lefroy, Rouse, Tisdall, and others led to the exposure of the weaknesses of Islam and the defects in the character of Mohammed at the same time refuting Moslem error about the Bible and Christian doctrines. This approach has not been without its unhappy consequences. It would seem fairly obvious that much of the bitter anti-Christian literature of recent years which has been issued by Moslems has been directly provoked by the anti-Moslem pamphlets of an earlier generation of Christian writers.

How much better it will be if the missionaries to Moslem lands in the future think of themselves as ambassadors of Christ in the spirit of Paul, writing to the Corinthians: “We are ambassadors on behalf of Christ as though God were entreating by us: We beseech you on behalf of Christ, be ye reconciled to God.”⁴ If the missionaries of the future are to adopt this as their plan of action they will not degenerate into mere controversialists.

No missionary in the present or the future can be a worthy ambassador of Christ unless he has had a genuine religious experience in his own life. “To know God, to be conscious of His presence and power; to have talked with Him and to feel that He has spoken to us; to know Christ, and the sweetness of His friendship; to rejoice in personal salvation, and to experience the peace and joy of God in

³ *Christendom and Islam*, W. Wilson Cash, p. 166-7. Harper & Bros., 1937, New York.

⁴ II Corinthians 5:20.

our hearts—these things are absolutely necessary for any really effective service among Muslims.”⁵

But perhaps it will be just as well in thinking of the future missionary to Moslems to gain a historical perspective by considering the differences between the conditions of the past and the conditions of the present and the future. Whereas the missionary to Moslem lands in the past faced far more physical difficulties of travel and of health conditions when residing in Asia or Africa, the missionary of the future will face more of the intangible difficulties.

Western civilization has brought with it many fine things. At the same time there has come to many a Moslem who has been brought up to value courtesy, hospitality, and patience a great disrespect for these and a feeling that if he is to exist in the future he must fight the West with the weapons of the West. He has learned through many disillusioning experiences during the past fifty years that Europe's conscience has gone into a decline and that he must constantly be on the lookout to avoid exploitation by the “ferengi.”

Thus as the old fear of becoming ceremonially unclean through contact with a foreigner has passed, at least in the metropolitan centers of the Moslem world, there is an increased feeling that contact with Western civilization has a soiling effect in a different way. The missionary of the future must therefore establish his personal integrity, his professional qualifications, and his winning personality in the minds of the community where he works if he is to make any place for himself and the Master he serves.

The new missionary to a Moslem land must realize that the Crusades are a constantly remembered practical demonstration of the use of force by the followers of Christ. Islam is a religion of external authority based on the authority of Allah, his prophet, and his Holy Book. At the same time our presentation of Christianity has all too often been that of a religion of external authority, either of an omnipotent God or of an infallible Church, or

⁵ *The People of the Mosque*, L. Bevan Jones, p. 301-2. Student Christian Movement Press, London, 1932.

a literally interpreted Bible. This has not been a satisfactory approach, as has been demonstrated by the sparse number of those who have accepted Christ through this presentation.

The missionary to Moslems, to be effective, must not speak with the condescension of a benefactor but must live with the people and demonstrate his own willingness to suffer if need be. Thus when a Moslem faces possible suffering through leaving his own social group the missionary will be able to meet him on his own ground.

"The Moslem world needs men and women who will be ready to pay the high price which the Christian life will cost them. The new world cannot be built by magic, or a sudden miracle: 'Through much tribulation and agony ye shall enter the Kingdom,' said the Great Master, and this is true for the Kingdom of God in the Moslem world also."⁶

To be a missionary to Moslems is perhaps the most difficult assignment given to any ambassador of Christ in the days that lie ahead. It requires all the passion and persuasion, all the prayer and perseverance that can be mustered.

"The late Miss Lilius Trotter of Algiers, who spoke from long personal experience, once said that the lengths to which the real friend of a needy Muslim is sometimes called to go might be compared to the lashing of one's self, like a spar, to one wrestling with the waves of the sea. Indeed, a succession of missionaries to Muslims, following in the steps of Henry Martyn, have often felt that this arduous enterprise can only be carried on by those who are willing, if need be, to die in the pursuit of it."⁷

And it is the difficult task that appeals to our splendid consecrated Christian young people in North America today. They are not interested in the easy job but are challenged by the difficulties of sharing Christ with the followers of Islam.

"The solution will come as honest men apply a deep

⁶ *Moslem Mentality*, L. Levonian, p. 240. George Allen & Unwin, Ltd., London, 1928.

⁷ *The People of the Mosque*, L. Bevan Jones, p. 307.

spiritual experience of God, a practical mysticism, to the problems which face them. Such men will suffer persecution. They will be few in number, but their lives will as ever be the very salt of the earth. They will stand for liberty of conscience against the totalitarian state, for spiritual experience of God in the midst of an atheistic people, for sacrificial service among the conflicting and selfish elements of nationalism, and for an abiding peace based on love in the face of the clash of arms and the advocates of force. In all this they will realize as never before the meaning of the Cross of Christ and the significance of His Eternal Message for the life of the world.”⁸

In these troubled days throughout the world every sincere follower of Christ should feel a deep concern for the millions of men and women who are followers of Mohammed and know not Christ as their saviour. This will inevitably result in a quickening of interest which will be followed by tangible evidence of this concern in the form of a new approach to what has been a baffling problem. A genuine awareness of Christ as a saviour throughout the Moslem world will result in the formation of a great fellowship of reconciliation.

The future missionary to Moslems will only draw others to Christ if he expects that the power of Christ working through him will produce this result. The power of love expressed through open witness for Christ and not dialectic or controversy must be the function of the future missionary to Moslems.

“In Christ there is no East or West,
 In him no South or North;
 But one great fellowship of love
 Throughout the whole wide earth.”

New York City.

HERRICK BLACK YOUNG.

⁸ *Christendom and Islam*, W. Wilson Cash, p. 173.

A RACIAL MELTING POT: MALAYA ¹

Malaya ² is one of those areas of the world which, by its geographical situation, is destined always to be a meeting place of many races. Looking at the map of Asia it is at once seen that this narrow strip of land, thrust between the Bay of Bengal and the China Sea, is a partition between the races of India and the West and those of China and the East, and a corridor from Siam and Burma towards the archipelago of the Netherlands Indies.

The aboriginal inhabitants of the Malay Peninsula are still represented by a number of primitive races, Negrito, or Sub-Negrito, of which the earliest seem to be the Semang, living mainly in the wooded hills not far south of the Siamese border. South of them are the Sakai, and further south the Jakun, with whom the Sakai have mixed to a great extent, the general name of Sakai being applied to these mixtures. They numbered in all, in the 1931 census, 31,852. ³ Some tribes are dying out, others merging with the Mohammedan Malays, and all are tending, in contact with the more settled peoples, to lose their nomadic habits and form semi-permanent settlements. Many now wear scanty clothing when in contact with settled areas, but those who live in the jungle still wear clothing made of bark strips. The latter live mainly by hunting, using the bow, the blow-pipe and the spear. The Jakun are probably an original Malay type, though it is uncertain whether the modern Malays are directly descended from them. The Semang are negroid and the Sakai probably Dravido-Australian. Of the religion of these people enough data are available to show that it is quite primitive

¹ Reprinted, by permission, in condensed form, from the War-time Survey Series, No. 1, published by the World Dominion Press, London. Price, 25 cents, for the entire pamphlet.

² Area: 51,266 sq. miles. Population: 4,385,346. Density: 85.

³ 5,219 are reported as settled, 26,633 as nomads. Recently there has been a decided movement of assimilation to the Malays.

and animistic, and, in the case of the Jakun, antedates the Mohammedanism of the Malays.

The Malays were originally an immigrant people, probably from Sumatra. They are akin to the races in the Netherlands Indies and Philippines and numbered, in 1931, 1,644,173. They became Mohammedan in the fifteenth century under the influence of trade and conquest from Arabia via South India. Differences exist among the Malays of the various parts of the peninsula, both in dialect and customs, but for the purpose of such a survey as this there is sufficient homogeneity for them to be treated as a racial unit. Before the coming of Islam both Buddhism and Hinduism had great influence among Malay-speaking people, particularly in Sumatra and Java, but in the Malay Peninsula religion seems to have been mainly pagan, and this older paganism, with its spirits and its magic, still leavens, to a very large extent, the Mohammedanism of the Malays. There are mosques with regular worship and the Koran is taught throughout the country. The Malays also observe Ramadan as a month of fasting and their marriage customs and other civil rites are Islamic. They are zealous pilgrims to Mecca, although an orthodox Moslem of Cairo would hardly feel himself at home in the Mohammedanism of Malaya. A British District Officer, with a knowledge of Arabic, recently acquired great prestige, on coming to a new district in Selangor, owing to the fact that not only could he repeat, in Arabic, the Moslem creed, but he knew its meaning, which was more than the local Malays could claim.

There have been numerous principalities in Malaya, but these are now reduced to nine. Since 1874, four of them have entered into Treaty relationships with the British Empire, through the Government of the Straits Settlements,⁴ by which the Malay ruler of each State undertakes, in return for British protection (in the State of Perak, for example, it was for assistance in keeping order among the Chinese immigrants and suppressing piracy)

⁴ The Straits Settlements consist of Singapore Island, Penang with Province Wellesley, Malacca, Cocos and Christmas Islands and Labuan.

to receive at his Court a British Resident or Adviser, whose advice must be asked and acted upon on all matters respecting the collection of revenue and general administration, that is, on all except Malay religion and custom. These States entered into a Treaty of Federation in 1895, by which matters of common interest are administered under a Federal Government, each State retaining its autonomy under its own Ruler, and having a Resident for special purposes. These four States—Perak, Selangor, Negri Sembilan and Pahang form the Federated Malay States. The other five—Johore in the south, Kedah, Perlis, Kelantan and Trengganu in the north—are the Unfederated Malay States.

It has been the leading idea of British policy in relation to the Malay States to preserve the position of the Malays as the people of Malaya and, by such means as reservation of land, to prevent the alienation of ancestral holdings to Chinese and other immigrants. Moreover, more and more encouragement is given to educated Malays to enter Government service and so to participate actively in the administration of the country. Only subordinate positions are open to other Asiatics than Malays. This policy has been difficult to carry out, as the Malays, on the whole, are a conservative, country-loving people with little ambition beyond the cultivation of their own land. The Chinese are everywhere in command of business as shopkeepers as well as numbering among them some of the wealthiest and most enterprising men of commerce in the country. In recent times there have been several Chinese who began as coolies and small shopkeepers and ended as millionaires. Their energy and industry, and the steady flow of immigration from China, would, if not checked, soon cause the Chinese to become supreme in Malaya. Already they outnumber the Malays, forming thirty-nine per cent of the population compared with the thirty-seven per cent of the Malays. More and more they tend to settle permanently in the country and do not desire, as formerly, to return to China after temporary residence. The Indians, who are mostly Tamils from

South India, number 624,000 and form fourteen per cent of the population; the majority are laborers on the rubber estates and on road and railway public works. The greater number of clerks in Government service and business houses are recruited from the Indians, Chinese and Eurasians.

The general characteristics of the country are beginning to be better known in the West by reason of its importance as the principal single country in the world for the production of rubber and tin. The Peninsula is 1,200 miles long and 216 miles across at its broadest part. A reference to the map shows that a narrow neck of Thai country, between the southern extremity of Burma and the States of Perlis and Kelantan, joins Malaya with Thailand. Thai sovereignty over the four Northern Malay States, indeed, continued until 1909, and there is still a considerable admixture of Thai people in their populations. The main range of mountains runs through the country from north to south, but lies nearer to the sea on the west than on the east, and it has been with the Western States that the commerce of the outside world has mostly been conducted.

Kedah and Perlis contain much comparatively flat land and are great producers of rice. In southern Kedah and Province Wellesley, which is the mainland part of the settlement of Penang, rubber is now the principal product, having taken the place of sugar cane and coffee. In Perak, whilst there is much land under rubber and a great belt of coconut cultivation along the coast, tin mining has been for centuries the principal source of wealth. The Thai worked it before the Chinese and, in modern times, the introduction of floating dredges and other mining machinery has enabled European and Australian mining companies not only to open fresh areas, but profitably to work land previously mined by more primitive methods. Sixty per cent, however, of the tin production in Perak is still in Chinese hands, and the workers of the tin industry are almost entirely Chinese and number nearly 100,000.

In Selangor rubber is the principal industry, though tin mining is on the increase and there is a large coal mine

with a community of 6,000 Chinese situated like a small piece of Black Country in the midst of virgin jungle. Negri Sembilan is a rubber-producing State, as also is Malacca. In Johore again rubber is the principal produce, but large areas are undeveloped. On the east side, the three States of Kelantan, Trengganu and Pahang are in the early stages of development.

A railway line now gives these Eastern States a means of communication and contributes greatly to the development of the Western States. While the west has a network of good roads from Malacca northwards, in the Eastern States there is only one road from the mountains to the sea and another running southwards parallel to the mountains. For the rest, the rivers are the means of communication by country boats.

Not only the whole of the main range, but all except a very small proportion of the Eastern States are still covered with virgin jungle. Apart from the jungle folk, the population is scattered in small settlements along the course of the rivers, and yet, as a curious contrast, the largest tin mine in the world is situated in Pahang. In the Eastern States the population is predominantly Malay, largely untouched by European influence. The Chinese are found in the small towns, and also wherever there is mining, and in the woodcutting camps far up the rivers. Europeans, in the Eastern States, apart from a few rubber estates and mines, consist of Government officials at the State and District Headquarters; whereas, in the Western States, there are large communities of Europeans in many towns, notably at Kuala Lumpur, the capital of the State of Selangor, where about 1,500 Europeans normally live, and Ipoh in Perak, the business centre of the tin industry, with over 600.

The even climate⁵ and rainfall throughout the year and the beauty of the jungle-clad hills in a country that is always green, make Malaya a very desirable land to live in, although it is just this "marine-equatorial" climate which explains the predominant characteristics of the resident

⁵ The average temperature is 80° and is subject to only slight variations.

Malays. Immigrant peoples, therefore, have more energy and so have secured most of the business of the country.

From the point of view of Christian strategy, the evangelization of this country, where so many races meet together, is of great importance. The political situation of the country is very auspicious. The British Protectorate in the Federated Malay States and the Unfederated Malay States is consciously directed not only to the material prosperity of the country and its contribution to the commerce and industry of the world, but also, and continuously, to the building up of a Malayan patriotism, with a place in it for the Malays as the people of the land, and for the Chinese and Indians as principal contributors to and sharers in its prosperity. Here the difficulties of racial relationships conspicuous in India and the Far East are absent. There is practically no public question of importance in which European and Asiatic interests are divided as such. In commerce and industry, European and Chinese interests are at one. In purely political questions the Government stands for the rightful position of the Malays as much as for that of Europeans. The dignity and status of the Malay rulers is conscientiously preserved, and the Government, in their name, is conducted for the Federated States by a Council containing unofficial representatives of the Malays, Chinese, Indians and Europeans. In business and in sport the races live happily together. Already, after fifty years of the Protectorate, there is an almost national consciousness which could be described as Malayan.

Here then is a situation in which the Christian Church would seem to have the opportunity of binding together the races living side by side into a religious and moral unity. Already the Anglican and Methodist (Episcopal) Churches respectively bring together in one organization their European, Chinese and Indian members, and so also do the Churches of the Brethren; the Presbyterians do the same for Europeans and Chinese. Because of this it is almost impossible to state, in figures, the native Christian community; this is especially so of the Anglican Church, as the

figures include numbers of Europeans and Eurasians. The Malays, however, are still unrepresented in the Christian Church, and its life is incomplete until they also are within it. The outstanding task, therefore, hitherto undone and largely unattempted, is the evangelization of the Malays. It is not difficult to understand how this matter has been allowed to remain in the background. So far as the colony is concerned, Singapore and Penang have never been Malay States. Two-thirds or more of the population of Singapore are Chinese, and in Penang, also with a large Chinese population, there is a very high percentage of Indians, together with the general mixture of races characteristic of Penang and Singapore, as of all seaport cities. Malacca, having dwindled in importance as a commercial seaport has now been, for years, mainly the centre of an agricultural hinterland.

At the beginning of missionary work in the Federated Malay States the available contacts were Chinese and Indian, and with the continual stream of immigrants from China and India it has been essential that the work of education and evangelization should be directed to them. Throughout the Malay Peninsula in towns of any size the population consists principally of Chinese, and, to a less extent, Indians. The Malays, even in the more advanced Western States, do not live in the towns in large numbers, but prefer to remain in their scattered village communities, living a peaceable life on their own small holdings of land. Missionary educational work of the kind so splendidly developed by the Methodist Episcopal Church, and to a lesser extent by the Society for the Propagation of the Gospel and the Presbyterian Church, requires large centres of population for its efficient operation. Meanwhile, vernacular education for the Malays has been widely developed by the Government in small village schools with Malay teachers. While the average literacy of the population is 24.1 per cent, that among adult Malays (over fifteen years) is 48 per cent, and that among boys 80 per cent. Among girls and women literacy is still in its infancy. Any intelligent

missionary approach to the Malays must take into account this widespread literacy.

The missionary staff, with an almost limitless field of activity among Chinese and Indians, has never been able seriously to give its attention to the Malay problem, which, as in all Moslem countries, seems to find the Christian missionary less adequately equipped and less obviously effective than he is when faced with even Hinduism or Confucianism.

It has often been said, by missionaries and others, that the Government will not permit mission work among Malays. It is true, of course, that the existing treaties retain for the Malay rulers, who are all Moslems, complete jurisdiction in all matters affecting the Malay religion and customs. Instances have been quoted of individual missionaries who have attempted Malay evangelism, being prohibited by Government officers from continuing their work. This happened, for example, some thirty-five years ago to a Mr. J. Moore, who adopted Malay dress and lived as a Malay. After a few weeks the District Officer visited him and told him either to adopt European dress and cease his work among Malays or leave the district at once. There have probably been similar instances. On the other hand, Mr. Benjamin Purdy, who recently retired after over forty years' work for the British and Foreign Bible Society in Malaya, gives his testimony that he has only known of one instance, and that years ago, when one of the Society's colporteurs was prohibited by Government officials from selling Scriptures among Malays.⁶ Against this he quotes examples of British officials and Malay headmen of villages who, on reference being made to them, have told the colporteurs to continue their work. The Bible Society, through its colporteurs, sells thousands of copies of Scripture portions to Malays every year and is, thereby, doing a vital pioneer work.

It is not a matter on which it will probably be wise to attempt to obtain any formal decision by the Government,

⁶ This has, however, happened several times recently, and a new regulation that a licence to sell Bibles is required, in each district, is likely to prove irksome.

but the impression left by all the information available is that, at least in these days, no Government action to prohibit directly missionary work among Malays either by British officials or on the part of the Malay rulers, need be seriously anticipated. This is not to say, of course, that no opposition might be encountered either from British or from Malays; but a peripatetic evangelism such as is, indeed, already conducted by Bible Society workers, is possible to missionary societies as a means of effective contact, which might be followed up by more settled work later. It can never be certain how long this comparative freedom will continue as the new licence regulations referred to show.

Large educational equipment like the Anglo-Chinese schools will not be required. The initial difficulty would seem to be that of obtaining Malay-speaking Christians as evangelists, for there are practically no Malay Christians in the country, but it surely ought not to be impossible for suitable workers to be recruited from or by the Dutch missionary societies who have large Malay Christian communities in the Netherlands Indies. Already Batak Christians from Sumatra are at work.

Moreover, the Malays are extremely friendly to the British, and the influence of British officials of strong Christian character can be counted on, within the limits imposed by their official position, to have a specifically Christian value among the Malays of the districts in which they serve. Instances could be quoted to show that an official who makes it his business, as so many of them do, to be on terms of real sympathetic understanding with the Malays around him, can occupy a position of moral leadership which could become a real preparation for the Gospel message. Others have by direct witness and family worship done something to reach their Malay servants. It is encouraging to learn that a large number of old and present officials and their friends have formed a Prayer Fellowship in London for Malaya.

The real difficulty, however, is the existence of a social

and religious solidarity, typical of all Moslem communities, which places the individual convert in an almost impossible position as an outcaste from his own country and people. Only the break-up of this solidarity will open the way for any large-scale acceptance of the Christian faith. No doubt, to-day, a change is occurring among the Malays, as among other Moslem peoples. The spread of modern education, the effects of the 1914 war, the failure of the Pan-Islamic Movement, the fall of the Caliphate and the secularization of Turkey and other Moslem countries have all contributed to a sense of insecurity. While the *hajjis* endeavour to stir up fanaticism, the younger generation is criticizing the Moslem traditions with much intelligence and shows definite signs of being prepared for new adventure. They are becoming more willing to listen to preaching and to purchase Gospels.

The Methodist (Episcopal) Church has made efforts to meet the problem of the Malays. For forty years Dr. W. G. Shellabear at Malacca was a well-known Malay scholar and writer and attempted to found a work there. Recently his son-in-law, the Rev. R. A. Blasdell, has taken up this work, so far mainly through literature. Batak colporteurs have been employed. When living among the people simple medical work and reading lessons have been found useful, especially with the women. Some years ago the writer visited a Malay boys' hostel which seemed a most effective approach, not only to the boys, but to their families. The Government has taken this over. A similar hostel has been opened for girls. This effort has created a spirit of friendliness and sympathy which is essential to any kind of deeper influence upon such a people. This kind of indirect approach is of the greatest importance in view of the many barriers to be broken down. Probably not more than 400 Malaya boys attend the schools of the missions, and the fact that they are for years in Christian schools, associating with Christian fellow pupils, must give them a new outlook on life. Throughout Malaya only six per cent of the pupils of English schools are Malays (in the

Straits Settlements it is thirteen per cent). The educational method can never be a major method of approach to this community as it is to the Chinese, and in view of the already high literacy among Malays the approach through literature, Bible sales and itineracy is without doubt the wisest at this stage.

Christianity must be presented as the spiritual and moral basis of their life. The study of Malay life, religion and language which Mr. Blasdell and his co-workers are making is most important. It is the purpose of this mission, should more direct openings present themselves, to free at least a few specially equipped workers to develop work among Malays.

Chinese Christians, on the other hand, increased by 50.2 per cent during the last census decade, and now number 30,738. This, however, is only 1.8 per cent of the total Chinese population. A much larger proportion of the Indians are Christians, 36,614, who also show a 50 per cent increase during the decade. This is accounted for by the fact that a large number are Christians before coming to Malaya. They are, therefore, less associated with mission centres than the Chinese. Conversion is said to be rare among those from North India. Europeans and Eurasians number 33,648, of whom 10,000 are English. The 1931 Census records 101,000 Christians including both Roman Catholics and Protestants.

Twelve missions and three associations carry on work from 14 residential stations throughout Malaya.

The Straits Chinese Church in Singapore is a good example of what the future holds in store. It has a membership of 500 and a Sunday School with 500 pupils. It consisted for years of a small group of converts from the schools and a few older Malay-speaking Chinese. Its first pastor was a teacher and its first church the school chapel. By 1928 it had its own splendid building, raised the entire salary (\$3,600) of its own pastor, and provided his house and expenses. For ten years this church has been self-supporting and converts from the school find a home in

it. There is promise of a similar development in other churches connected with schools.

Hospital work is conducted by both the Seventh-Day Adventists in Penang and the Society for the Propagation of the Gospel in Singapore. This side of work in Malaya has not been developed as an evangelistic agency. The Government Medical Service is steadily developing throughout the peninsula, consequently there is not the same scope as in many other countries for medical missionary work.

The proportion of 36 missionaries to 1,000,000 people appears large but, on examination, about half of this number are found to be engaged in educational work, and nearly a third are wives of missionaries, leaving the number for general and evangelistic work at practically only 12 missionaries to the 1,000,000. The fact that the Protestant native community probably numbers only 27,450, almost exclusively Chinese and Indians, who number together to-day 2,800,000, reveals in regard to the evangelization of these communities alone a great unfinished task. The present Malay population of 1,800,000 is practically unreached, and constitutes with the exception of what is being done in Malacca, and to a small extent in the schools, an almost wholly untouched task. It has been pointed out that other Malaysians, mostly from Java, numbering about 330,000, and living for the most part in Johore State, and who might be especially responsive, are not being reached by any mission. Efforts are being made to reach the aboriginals by the Methodists, the Assemblies of God (intermittently) and the Christian and Missionary Alliance. The provinces of Trengganu, Kelantan and Perlis are unoccupied. Twenty-five thousand Thai in the north constitute a separate untouched group.

The two Japanese Churches in Singapore cannot pretend to overtake the evangelization of the 3,000 Japanese in Singapore, not to mention the 3,000 outside it. No special effort is made to reach the 5,000 Arabs and about 1,000 Jews. Hence it is true to say that in spite of all that is being done the general evangelistic need of the

populations of Malaya is still very great. There is room for much development in the evangelistic work of the Churches, and it seems almost certain that work among Malays will never be properly faced until it is the definite responsibility of a group of workers which sets itself exclusively to their evangelization. The unreached field among the Chinese and Indians is still so extensive and so rapidly increasing that it is hopeless to expect the missions now working amongst them to achieve any success with Malay evangelization until a deliberate effort is made either by one mission, as the Methodist Church is now doing, or by the missions in cooperation.

Malaya, by its contact with so many Eastern races, stands to-day in a strategic position. From the naval point of view that position is obvious and great developments are pending which cannot but have far-reaching significance in the East. Proof of the satisfactory nature of the treatment of Malay people in the past is to be found in the striking way in which these States have made their contribution to the war effort of the Allies. From the Christian point of view one has only to consider the variety of races passed under review in these pages to realize how far-reaching the influence of this country could be in the creation of better relations between these peoples. The strengthening, therefore, of the work already begun by the Churches of the United States and Great Britain will always be a most important piece of missionary policy.

London.

ALEXANDER McLEISH.

MEETING MOSLEMS IN TOGOLAND

I shall never forget the first Mohammedan whom I met, although it is now many years since he has gone to meet Allah, in whom he believed and whom he served all his life. I never saw a kindlier face than his, radiant with love and benign humor, as he sat there under the palm in front of his house, in his long, flowing, blue robe, his white beard and hair strangely, though not unpleasantly, offsetting his dark brown skin.

It was during my first year on the mission field. An older missionary took me along on his round through the town. Our work was among the native population, the Ewe-speaking tribes of Southern Togoland, whose religion is the primitive spirit worship common in Africa. We had visited several Christian families and were now, on our way home, passing through the "Zongo," i.e., the Mohammedan part of the town, where the Hausa people lived, who are the traders all along the West Coast and have their own quarters in nearly every large town. They practice unstinted hospitality to all wandering people of their own race and creed. Their real home is in Northern Nigeria, with Kano as their capital city. We were not doing any work among them; this would have required a special missionary and we had none to spare. We had just passed the mosque, a low, unpretentious, rectangular building with a corrugated iron roof, not very different from the native huts, except that it was neatly whitewashed and showed a simple ornament of yellow and blue lozenges flanking the door and an Arabic inscription in black on the lintel.

"Let's go and see the old *malam*, the Mohammedan leader," said my guide, "he is a fine old fellow." As we entered into the court—the Hausa always have a high fence

of matted reeds around their compounds, because they like privacy—the old man rose and came to greet us, bidding us sit down on his little native chairs. We talked in the Ewe language, which all the Hausa people living in the country know. It was a pleasure just to look at his face, the face of a patriarch out of the Old Testament, except for the color. It was a surprise to me, because I had always thought of Islam as a cruel and bloodthirsty religion, spread with fire and sword by fanatical followers. Now I saw that there must be something more in it, some thing that could account for the development of a lovely personality, such as I had never met among the spirit-worshipping heathens. Was it monotheism which made the difference, and their frequent prayers to the one God? Or was it the influence of the Old Testament, of characters like Abraham (Ibrahim, as they call him) whom they too hold in high respect, or even of “Isa”—Jesus?

A week or so later the son of the old *malam* came to our station to return the visit and to excuse his father, who was not well enough to come himself. He was tall, with a fine, honest and intelligent face, about twenty-five years of age. His name was Audu. He too wore the long robe of the Hausa, but his was white with beautiful embroideries, which were, however, in the same color and therefore rather inconspicuous. There is always a certain nobility in beauty which does not care to be seen. He took off his little purple cap with gold ornaments and stepped out of his sandals, which he left respectfully on the veranda to enter the room barefoot. I could not but love him from the very beginning. We had a little talk, as he looked with interest at the unwonted surroundings of a European dwelling. I explained the harmonium and played something for him. I showed him a New Testament in the Hausa language, which I had been studying. It was printed in English letters according to the new phonetic spelling. This was rather strange to him, because he was accustomed to read and write Hausa in Arabic script, which is the common thing among his people. When I showed him my exercise book, where I

had written Hausa texts in Arabic script, he was very much interested that a white man should attempt such a thing. I asked him if he would be willing to help me in learning Hausa, and he gladly consented; so we fixed an hour every Saturday morning, when he would come and we would read the Hausa New Testament together.

During our ensuing Hausa lessons we had many a discussion, though it did not help my Hausa very much, because when it became interesting, we usually lapsed into Ewe, which was more familiar to me. I found that he was quite learned. He was studying to become a teacher and a *malam*, and already had assisted his father in the work. He knew Arabic fluently, also some English, and was wide awake to current events and problems. He was interested in Christianity, as we would be interested in Buddhist doctrine or Chinese customs, from the purely intellectual point of view. We argued about Jesus and Mohammed. He knew "Isa" quite well from the Koran and their traditions; yes, Isa was a great prophet, those stories about him in the book of the Christians were very good, but of course Mohammed was much greater; why, had not Mohammed known all about Christianity and superseded it? was he not the last prophet, and is not the last the greatest, the one who stands on the shoulders of all those who came before? Here I sensed something of the almost insurmountable difficulty in dealing with Mohammedanism. How much easier it was to approach a heathen and show him how Christianity was far superior to his own crude beliefs, how Jesus has come to lead men out of darkness and to reconcile them to God. In talking with heathens about religion we almost invariably met with a kind of inferiority complex on account of their beliefs, sometimes it was nearly a feeling of guilt that they had not yet become Christians. But the Mohammedan is just the reverse. He is proud of his religion. He may even look down upon the Christian as the follower of an antiquated faith.

In the course of an argument I once said to Audu, "If

you were a good Mohammedan, you ought to fear me, lest I cause your death by converting you, because tradition states that apostates should be killed." Audu only smiled at this suggestion. He did not deny it, but he probably thought that this was purely a theoretical problem, since converting him was so far out of the question that the prophet's injunction could be waived. Did I really hope to convert him? I'm afraid I never did, for this seemed just as impossible to me as it did to him. All I did hope was that through our talks he might gain a little more understanding of Christianity and our work; that he would feel something of the love of Christ and that in his thoughts "Isa" would play a larger part than before. Perhaps this was not much, but it was something, and I could console myself with the Hausa proverb: "To hit the tail is better than to miss altogether."

After some time I ordered an Arabic Bible from the British and Foreign Bible Society. When it arrived I presented it to Audu. It was quite a big book and beautifully bound in red. He was genuinely pleased and came back the next day to thank me, as is the custom of the country. He was so fond of books that even this one was a treasure to him, and he did not seem to have any misgivings as to its possession. Some months later I asked him about it; had he ever read in it? Oh yes, he had, but just now it was not with him. He had lent it to a friend in Kpalime, in French Togoland, who wanted to read in it, but he would get it back. I like to think of that Arabic Bible, travelling among the Hausa somewhere in West Africa, a silent missionary, where nobody else speaks the word of Christ.

One day he came and told me that a letter had come from Cairo saying that bad times were coming; some sage or prophet had spoken. It was in the year 1937. There must be something like a circulating news letter from the Mohammedan University in Cairo, the Azhar, which is handed around among the Mohammedan tribes of the Sudan and the West Coast of Africa, because he told me that every now and then such a letter comes. Well, in

foretelling bad times, the letter certainly was right, and it did not take much of a prophet to foretell it either, with all European countries arming at top speed and running from one crisis into another.

Connections are apparently kept up in other ways also between the Mohammedans of West Africa and the Islamic centers in Egypt and Arabia. Even pilgrimages are made occasionally, right across the Sudan and Egypt to Mecca. Once I asked Audu how he felt about the pilgrimage to Mecca, and whether he would like to make it? Then it was as if a secret desire of his heart had suddenly been brought to light. His face shone as he answered:

"Yes, I would like it very much, but"

"Why but?"

"It takes so much money and I do not have enough. But I shall save money, and I hope that some day I shall be able to make the pilgrimage."

"Why do you need so much money?" I asked, "If you tell the people that you are a pilgrim to Mecca, they will gladly feed you and give you alms on the way."

"Yes, I think they would; but I do not want to be a beggar and live on the good will of the people. And some may think that I am an impostor who will never go to Mecca, because Mecca is far away, and I could not stand that."

"But could you not earn something on the way?"

"Yes, perhaps I could, as a teacher or letter writer for the people; but that would not be sufficient. I must have enough money to be independent."

"How long would it take you to go and come back?"

"Some years, perhaps three or five, because one has to walk all the way, and I also would like to stay some time in Cairo and study at the Azhar."

"What about your wife? Would you take her along?"

He had a very nice wife and two children. The reason why he did not have more wives was, I believe, pecuniary.

"No, she could not go along."

"But that would be a long time to be separated. Would she not forsake you and marry another man?"

"Maybe she would," he answered thoughtfully, "but then, if I only could see Mecca, it would not matter. And after my return I could marry again."

Audu, besides being an ardent Muslim, was also a

shrewd business man, like all the Hausa. This circumstance nearly put our friendship to a test, when he asked me one day for a loan of two pounds sterling (about ten dollars), because he had the opportunity to make a favorable deal in buying and reselling some cows, and his own savings were not sufficient. The Hausa are the cattle rearers in the country and consequently the butchers, as cattle are raised only for meat and not for milk. One rich Hausa in the town constantly had a herd of about thirty head; every fifth day he killed a cow for the market. Their stables, or rather the pegs to which the cows were fastened during the night, were about fifteen minutes' walk in the bush behind our station.

To loan Audu such a "big" sum was a ticklish proposition. I had always been told, and had come to believe it, that the best way to spoil a friendship is to lend money. The old missionary especially had warned me against giving any loan to any African. "They will always try it, but if you give a loan to one, a dozen more will come, and you will never see your money again." Thus he had said, and he ought to have known. In spite of all warnings, I had done it once, to verify the statement of the old missionary, and he surely had been right, at least as far as the money is concerned, and in that case it had been a Christian. Perhaps Audu was different, perhaps he would really pay it back in two weeks, as he promised; but principle is principle. So I determined to be firm.

I first asked him tentatively:

"Why don't you borrow money from your own people, from the rich butcher, for instance?"

"They would ask me what I want the money for, and I don't want them to know it; besides they ask such a big interest." (Up to 50%).

"Well, I cannot give it to you either," I said, "I don't even have so much money at my disposal just now."

Which was quite true, as the money I had in the house was Mission money and not my own. But I expected my salary in a few days, so I really could have managed it, had I wanted to. I felt cheap in refusing him, and no less so when he took it rather graciously and apparently bore

me no grudge. Now as I look back, I am less sorry about the \$2.50 I lent and lost to that Christian carpenter than about the fact that I disappointed my friend Audu and obeyed reason rather than the law of Christ: "And from him that would borrow of thee turn not thou away."

Some time later Audu left our town and went to Koforidua, a large place in the Gold Coast with a big *Zongo*, where he became a teacher at the Hausa school, and where he wanted to make and save some money toward the realization of his dream, the pilgrimage to Mecca. I saw him only once more when he returned for a brief visit and came to greet me.

A Hausa school is an interesting institution; it is a strange mixture of individual instruction and general confusion. They used the "Dalton-plan" long before anything of this sort was tried out in America, viz., a method whereby each pupil works for himself at his own rate of progress. The teacher writes a verse from the Koran on a wooden tablet and hands it to the pupil, whereupon the pupil withdraws from the crowd, if not bodily, then at least spiritually, and begins to memorize at the top of his voice, shouting the verse over and over again, until he feels ready to re-shout it to the teacher. If the teacher is satisfied, he erases the verse and puts another there, and the learning process begins anew.

These tablets with Koran verses are also used as medicine for curing all sorts of internal diseases. The procedure is as follows (without guarantee to imitators): An appropriate verse is written with chalk on the tablet, which is square and has a handle, sometimes nicely carved. Then the verse is washed off with water, and the water is drunk by the patient. Certainly a very ingenious way of getting a scripture verse inside your system.

Does Islam make progress in West Africa? So far I have not noticed any proselytizing on the part of the Hausa in our section of Togoland, excepting a few isolated cases, where a heathen has become Mohammedan. But on the Gold Coast the Mohammedans are more active. They do

street preaching in the larger towns, especially the Ahmadiya people, a new sect of Islam with modern tendencies. These also have a number of schools based on more modern principles than the ones just mentioned, in Accra, Kumasi, Cape Coast, some even deserving Government recognition and support. I can not say how many converts they are making, but they are on the forward march. Once I even met an individual in a small village on the bank of the Volta River, who had been a Christian and become Mohammedan through this sect; but in his case, it seemed to me, the chief attraction had been polygamy.

Polygamy is of course an important element in the eyes of many Africans who are faced with the choice between Islam and Christianity. But there are other elements that weigh the balances in favour of Islam to many heathens: no conversion is needed, no change of life, not even a giving up of their former beliefs in spirits, sorcery and witchcraft, while on the other hand they are raised to a slightly higher level, intellectual as well as social.

If it be true that a faith is spread more by deeds than by words, then every Mohammedan is a potential missionary. They make no secret of their religion. How often have I seen them in the evening spreading their prayer mats on the streets of the towns, by the wayside of the highways on which they were travelling, on the ferry crossing the Volta River, saying or rather performing their prayers by kneeling and bowing until their faces touched the ground, entirely oblivious of the outside world. How often have I heard the voice of the *malam* early in the morning before sunrise, ringing clearly through the brief dawn, calling the worshippers to rise and bow to Allah, and—why should I not admit it—often I too heeded that call and prayed to our Father Who is in Heaven. In the month of Ramadan I saw the procession of worshippers, all clad in white robes, passing our station to their place of prayer, which adjoined our land. It was covered with rows of small mounds of earth, where they knelt down to do their devotions, led by the *malam*.

One day I was travelling in one of the native-owned lorries or trucks, which are the only means of transport in the country and take care of all the passengers and freight traffic, excepting those who prefer to walk and carry their loads on their heads. It was in the midst of the rainy season and the roads, which have no foundation, were nothing but mud in various states of viscosity. One of the passengers was a Hausa man, who had two huge baskets of dried fish, which he had bought at the coast, to retail at some market in the interior. This brand of fish is commonly called "stink-fish," because it out-smells anything that nature or chemistry can produce. Several times we got completely stuck in the mud. Not only the passengers, but also the fish baskets had to come down, and they weighed about two hundred pounds each. Whenever there was such a delay, which usually took an hour or more, our Hausa man took some time off to go aside into the bush with his mat and his teakettle to pray to Allah for the successful completion of the journey, and when late at night we finally came within sight of the first houses of Ho, our destination, he intoned a hymn of praise to Allah, who had answered his prayers.

Mohammedanism in Africa is not dead or on the decline; it is very much alive. The heathens are being absorbed on both sides, by Christianity and by Mohammedanism. The time will come when Christian missions in Africa will be up against a stone wall, the wall of Islam. It may be in fifty years, or a hundred years or two hundred years in some places, but it will come, and then the great struggle will begin. All those missionaries who are working among the Mohammedans now are doing a great work of preparation for the future, although their present harvest may be small and the ground hard and barren. Over their work too may be written the proverb, which I once saw inscribed on the wall of a Hausa dwelling: *Hankuri manganin dunah*—"Patience is the medicine of toil," until their toil will be rewarded by the victory of Christ.

THE ROOF OF THE WORLD

Many parts of the world might be called its "roof," when we speak in terms of great peaks and uplands, so I am not responsible for the particular designation when made with reference to the highland country where four great empires meet: India, China, U.S.S.R and Afghanistan. Nor need one excuse the use of the term "empire," for it quite adequately describes the political policies which govern each of these four states in the border country.

The Himalayas throw out their last great challenge to the west in the mighty peak Nanga Parbat (26,620 ft.). To the north the Karakorum range answers with Rakaposhi (25,550 ft.) and still further north the great horse-shoe ranges of western Sinkiang push Muztagh Ata (24,388 ft.) into the sky as their challenge to height. These massive mountains, parts of still greater chains of magnificence, are a parable in rocky grandeur, for it is here that races and empires and even religions are almost baffled in competing for precedence. Again, our Turkis of inner Asia have forever written "God" into their ancient codes of earth and sky by naming their mightiest peak, Tengri Ata, or Mountain of the Father God.

Here on "the roof of the world" great rivers find their source. Mighty streams like the Indus, the Murghab, and the Zarafshan flow south or west or east as they will to water and bless the deserts afar off. Here in the high valleys, that noblest of all mountain beasts, the Ovis Poli, still ranges. And here men of the mountains cling to the sides of the valleys and seek to live, in constant challenge to nature's every effort to expel them.

One may travel for days at a time, above 10,000 feet of

elevation, but only the men of the hills know the uncharted wastes. The great passes which separate China from India, for example, range from 16,000 to 18,000 feet. One thinks with amazement of the hardihood of the mountain robber bands who crossed these peaks and plucked the fat valleys of Turkestan or India.

No racial ties bind these mountain men together. Perhaps it is common need which makes them fierce and friendly. Pathans, Tajiks, Turkis, and Kirghiz predominate, but occasionally braver spirits amongst the Hindu and Chinese merchants will venture forth into the unknown for purposes of trade.

Political ties are also insecure, for every one is a law unto himself, so far as he can get away with it. During recent years every man seems to have become more and more suspicious of his neighbor, due to political methods of espionage and counter-espionage. Life is always a bet against disaster from nature, or lead from a musket.

The only tie left for many is the tie of religion. The mountain men on the roof of the world are largely Mohammedan. But journey east from Rakaposhi ten days' journey, and you arrive amongst the Buddhists of Tibet. Travel ten days west, and you reach the outskirts of the Kafirs of Kafiristan in northern Afghanistan. Travel a few days north, and you are in the midst of the non-Moslem Tajiks of Tajikistan.

In the little valleys up in North India, for example, the complexion of Islam often changes with the valley. The Hunza valley in northern Kashmir gives allegiance to the Aga Khan on its sunny side, and to Shiah Islam on its shady side, for parts of the deep valleys never see the sun and often the spirit of the people is influenced by this unfortunate situation. One is appalled to find how the poll-tax for Islam is exacted from every Moslem, many of whom live on a scant enough margin, and whose winter diet often is made up largely of dried fruits, such as the apricot.

The most gruesome page in the history of Kashmir

province is doubtless the forcible conversion of the Kashmiris to Islam. One has a great admiration for the small non-Mohammedan group amongst that people.

But religion, including Islam, is running true to form. It has become panicky on the Indian side as well as the China side of the border. "The roof of the world" becomes a kind of geographical boundary, to the north of which religion is going "underground." I have been told on good authority that the mosque will likely disappear from all northern Asia in another twenty years. South of the ranges religion still carries on, but with increasing unrest. Where once it was geared to the social interests, it is now more and more becoming geared to a larger ethnic sphere.

The amazing thing is the persistence of the human spirit to seek for religious expression. The faith of small persecuted groups of Christian churches, for example, would put any more prosperous and opulent American group to shame. The sufferings of men for the sake of their beliefs reminds one of the cry of the souls of those under the altar, so vividly described in the Book of the Revelation.

So the "roof of the world" becomes also symbolic of a division between two great movements: the secular and the religious. It also symbolizes the solid stable presence of the unchanging truth of God amidst the storms around the peaks. You cannot travel the uncharted passes without the guidance of God. The truth of these things is vividly impressed upon the mind of one who has but recently traversed these regions. Somehow, prayer alone shall scale those impassable heights which separate man from man, and prayer alone will unleash the power of God to make all life sacred. May it be true for inner Asia as by prayer we remember the souls underneath the altar of God!

A RECENT TRAVELLER.

ARABIC NAMES IN I. AND II. KINGS

The following is a collation of personal names of Arabic origin or connection, found in the Biblical book of Kings. Their sum total may be of interest in displaying the constant intrusion of Arabian blood into the Lands of the Sown, and, since the persons concerned are official, often of royal rank, its part in the upper classes of Israelite society is displayed.

The data below can be found for the most part in Ryckman's admirable work, *Les noms propres sud-sémitiques* (3 vols., 1934-35).

The founder of the most distinguished dynasty in the Northern Kingdom of Israel was Omri—who for the Assyrians gave his name to his land. The name is evidently a gentilic from good Arabic 'Omar, as may not have been generally recognized. As his patronymic is not given, he was evidently a nobody, probably a successful mercenary soldier. In the story of his rise to the throne (I Kings 16) appears another contestant for the throne, whom Omri overthrew—one Zimri, also a soldier of fortune, again without patronymic. The root of his name is apparently Arabic *dmr*, a common element in South Arabic names. Also for the first Northern king, Jeroboam ben Nebat (I, 12), the father's name only in this connection in the Bible, is frequent by itself and in composition in South Arabic. Also the first element in his name, *yrb*, appears in that quarter.

Of particular interest are names of several ladies connected with the Israelite royal courts. The name of the notable queen Athaliah of Judah, granddaughter of Omri (II, 8) has for the first element the root 'tl, "to be distinguished," not Hebrew, but Akkadian and South Arabic (Thamudene *nn. pr.*, 'tl, 'tln), and so doubtless it came to her through Arabian inheritance. One of Solomon's

daughters was Bosmath (I, 4:15), with which name may be compared the Arabic root *basama*, "to laugh" (*cf.* Heb. "Isaac" with same significance); there is also a South Arabic name Bšmt. Was her mother, one of Solomon's "1005 wives," an Arabian princess? The mother of Amaziah king of Judah, Jehoaddin (II, 14:1, has in the verbal element of her name, *'dyn*, a Minaean name. The mother of king Amon was daughter of Ḥarūš (21:19). This name is identical with Lihyanian hrūs, Sinaitic hrūsu, which origin coincides with the statement of his origin from Yoteba, a place elsewhere located as two stations' distance from Esyon-geber. Another royal lady is the mother of king Jehoahaz (23:31), Hamūtal; the first element of the name is good Arabic, ḥamū, "uncle", used as epithet of the kindly Deity; the other is Arabic *ḡallu*, "shade"; had it been properly Hebraized it would have become *ṣal*, as in the Biblical *n. pr.*, Beṣal'el, "in the shadow of God"; *cf.* the name appearing in English as Zelothead, which is to be reverted to Ṣal-paḥad, "Shadow-of-the-Fear".

Coming down to more ordinary folk, the prophetess Huldah, whose aid was bespoken *in re* the Book of the Law found in the temple (II, 22:14) has a name (= "snail") identical with that of the wife of the Nabataean king Aretas IV (*Corp. inscr. Sem.* 2, no. 158). Her father's name is given as Tiḡwah in Kings, but in the parallel in Chronicles are read the consonants Twḡht, which evidently comes from the Arabic root *wḡh*, appearing in the common South Arabic name Wḡh'l, etc. Her grandfather's name is given as Ḥarḡas, but a variant spelling in -m suggests the Lihyanian Ḥrḡ. The family appears stoutly Arabian.

Some further names of such connection, and having no known Hebrew etymology, are Parūḡ (I, 4:17), for which *cf.* Safaitic Prḡ; Shegub (16:34), the element South Arabic; Remaliah (II, 15:25), *cf.* Safaitic Rml, Rmlt; 'Aṣaliahu (22:3), from the Arabic root *'aṣula*, "to be distinguished."

THE "CREATION OF MAN" IN THE QUR'ĀN

That Muḥammad had access to material on this subject becomes quite evident from a study of those passages in the Qur'ān wherein the story is presented. A possible source may have been the Bible. In fact, Professor Torrey¹ favors this view, suggesting, moreover, that, "It is perhaps useless to conjecture what writings other than Hebrew Scriptures, specimens of widespread Aramaic literature, might have been shown to him and perhaps read by him, at least in part." If this was his source many interesting linguistic parallels should come to light.

There are fifteen outstanding passages² in the Qur'ān that treat this subject. In the Bible our sources are mainly centered in the first two chapters of Genesis, especially 1:26-27 and 2:7, 21-23.

In the Qur'ān the salient facts are: Sura 96:1, 2.

"Read: In the name of thy Lord who created"

Created man from clotted blood ('*alaq*')"³

This Sura is believed by scholars to have been the earliest one ever revealed. This idea concerning the origin of man is found in several other passages in the Qur'ān.⁴ Though it appears at first a novel idea as to the origin of man, yet the suggestion of Richard Bell⁵ explains it perfectly when he says: "God created man from '*alaq*, and when we compare other passages it becomes clear that '*alaq* denotes the first stage in the formation of the embryo in the womb."

We have only to read Sura 23:12-14 to see the validity of the above statement:

"Verily We created man from an extract (sulālat)⁶—of clay.

¹ Torrey, C. C., *The Jewish Foundation of Islam*, N. Y., 1933, p. 46.

² Sura 2:29-27; 4:1; 6:2; 7:11-26, 189; 15:26-43; 16:4; 22:5; 23:12-14; 25:54; 32:7-9; 35:11; 38:71-82; 40:67; 96:1, 2.

³ Cf. Pickthall, M., *The Glorious Koran*, London, 1930, p. 659, ". . . a clot."

And Bell, R., *The Qur'ān* (trans.), v. 2, Edinburgh, 1939, p. 667.

⁴ Sura 22:5; 23:14; 40:67. In these passages the singular form is used, '*alaqat*.

⁵ Bell, R., *The Origin of Islam in its Christian Environment*, London, 1925, p. 77.

⁶ Bell says: "Probably refers to 'semen,' 'of clay' being added later to give a new rhyme. (*The Qur'ān*, v. 1, p. 327).

Then We placed him as semen (nuṭfat) ⁷ in a safe place.
 Then We created the semen as a clot ('alaqat).
 Then We created the clot as a little lump.
 Then We created the little lump as bones.
 Then We clothed the bones with flesh.
 Then We produced him as a creation." ⁸

These passages are quite unique to the Qur'ān, and find no parallel in the Genesis accounts. It is for this reason that we have examined them first. There can be no doubt that Muḥammad secured this idea from personal observation, for he was a married man at this time. Perhaps this conception was known to him previously, too, from conversations with his friends. It should be noted that all four passages wherein this idea is presented are early verses dating no later than the late Makkan or early Madīnese period. ⁹

From the other Qur'ānic passages we learn that: God informs the angels of His plan to create man; ¹⁰ God creates ¹¹ man; ¹² God creates man out of clay; ¹³ out of potter's clay, ¹⁴ of black mud ¹⁵ ground down; out of a single soul; ¹⁶ out of dust; ¹⁷ out of water. ¹⁸ And God fashioned man and breathed into him some of His spirit. "Then He made his seed from a draught of despised water ¹⁹—and appointed for you hearing and sight and hearts." ²⁰ These, in brief, are the salient facts.

⁷ Nuṭfat 16:4; 22:5; 23:13; 35:11; 40:67.

⁸ See Sura 22:5 and 40:67 for further elaboration. Also, cf. Pickthal, p. 348 and Bell, p. 327 with the above translation.

⁹ See Bell, R., *The Qur'ān*, on each of these suras and also Nöldeke-Schwally, *Geschichte des Qorans*, 2nd ed., Leipsig, 1909.

¹⁰ Sura 2:30; 7:11; 15:28; 38:72.

¹¹ *Khalaq*—this verb used throughout the entire accounts.

¹² *Bashar* (15:28, 33; 25:54; 38:71), elsewhere 'insān except in 2:30 where *khalīfat*. On the word *bashar* Arthur Jeffery (*The Foreign Vocabulary of the Qur'ān*, Baroda, 1938, p. 79.) says: "From this we find *bashar* 'skin' and thence flesh, as Syr. *besrā'*; Heb. *bāsār*; Akk. *bisru*, 'blood-relation'; whence it is an easy transition to the meaning 'man', cf. Heb. *bāsār*; Syr. *bar besrā'* pl. *benai besrā'*. *Bashar* in this sense occurs frequently in the Qur'ān and Ahrens, 'Christliches', 38, thinks it is of Aramaic origin."

¹³ *Ṭīn* 6:2; 7:12; 23:12; 32:7; 38:71, 76. In commenting on this word Jeffery, *ibid*, p. 208, says: "Jawhari and others take it to be from *ṭān*, but this verb is clearly denominative, and Fraenkel, 'Fremdw.', 8, is doubtless correct in thinking it a loan-word from N. Semitic. We find *ṭīnā* 'clay' in Jewish Aramaic but not commonly used. The Syriac *ṭīnā* was much more widely used. From some source in the Mesopotamian area the word passed into Iranian, where we find the Phlv. ideogram *ṭīnā*, meaning 'clay' or 'mud' (PPGL, 219; Erahng Glossary, p. 119), and it was probably from the same source that it came as an early borrowing into Arabic, where we find it used in a general sense in the old poetry, e.g., *Ḥamāsa*, 712:1, 14." I find the word used twice in the *Book of Daniel* (2:41, 43. *bahasaph ṭīnā*—"with tile work of clay"). Montgomery, J. A., remarks "cf. Heb. *ṭīṭ* and see Gesenius-Buhl sub *ṭīṭ* for discussion of derivations; n. b. Haupt, J.B.L. 26, 32:9 'Heb. *ṭīṭ* Assy. *ṭīṭū* stands for *ṭīnū* with partial assimilation of the fem. (*t*) as in Syriac *qst'* "archer" for *qst'*." (Daniel, I.C.C., p. 178.)

¹⁴ *Ṣaṣṣal* (dryness) Sura 15:26, 28, 33.

¹⁵ *Jamā'* found in the same passages as in the preceding note.

¹⁶ *Nafs* Sura 4:1; 7:189.

¹⁷ *Turāb* Sura 22:5; 35:11; 40:67.

¹⁸ *Mā'* Sura 25:54.

¹⁹ *Mā'in mahīn* Sura 32:8.

²⁰ Sura 32:9.

In Genesis the main facts are: on the sixth day God created (*bārā'*) man (*'ādām*) both male (*zākār*) and female (*nēqebāh*) in His image (*tselem*) in His likeness (*dāmāh*).²¹ In Genesis 2:7, 21-23, we discover another version of this story which elaborates upon the preceding: "And the Lord God formed man (from the) dust (*'āphār*) of the ground (*'adāmāh*) and breathed into his nostrils the breath (*nishmāh*) of life and man became a living soul." After placing Adam in Eden God desired that man should have a mate. "And the Lord God caused a deep sleep to fall upon Adam. And he slept: and He took one of his ribs, and closed up the flesh instead thereof; and the Lord God builded the rib which he had taken from Adam into a woman (*'ishshāh*) and brought her to Adam."

From these brief résumés we perceive some striking similarities as well as some obvious divergencies. The similarities are: that God created man; that He created him from "dust" or "clay"; that He breathed into him the breath of life; and, finally, that God created Eve.

The differences are: in the Biblical accounts no details are given such as the formation of Adam's seed, hearing, sight, etc.; in the Qur'ān there is no mention made of the phrases "in His image, in His likeness"; there are no angels consulted in the Biblical version; finally, there are passages in the Qur'ān where all the different versions are incorporated into one narrative.²²

Though it would appear from the translations that the similarities and differences balance each other, the variants reflecting the individual style of each author, yet upon a linguistic examination most of these likenesses fade away.

In the Qur'ān the word used throughout for "created" is *khalaq*. In the Genesis account the word employed is *bārā'* which is a decided difference, especially when it is remembered that this word is used solely for the creative activity of God, a fact which any one of the learned Jewish Rabbis would have brought to the attention of Muḥammad if he were acquainted with the Hebrew

²¹ Gen. 1:26-27.

²² Sura 22:5; 35:11.

source. Had Muḥammad an intimate knowledge of the Biblical account he would certainly have used *bara'* instead of *khalaq*. *Bara'* is not strange to the Qur'ān in the sense of "to create." It is found no less than five²³ times. Professor Arthur Jeffery accounts for the usage of this verb in the Qur'ān in the sense of "to create" as a borrowing from the Christians of the north. If Muḥammad had no compunctions about borrowing this usage in later times, why did he not do similarly in these instances? The logical answer seems to be that Muḥammad had no direct acquaintance with the Genesis accounts.

A similar linguistic discrepancy appears when we compare the words for "man." In the Qur'ān two different words are used as noted above, neither of which corresponds to the Biblical term, *'ādām*, which is employed consistently throughout. *'Ādam* as used in the Qur'ān is always the name of an individual and never as the Hebrew for "man" in general.

The words for dust or clay or ground are dissimilar. The Qur'ān uses four distinct words, whereas the Bible uses only one, *'āphār*. Though the Hebrew word is not found in any of the passages of the Qur'ān, yet the corresponding word (*ghabarat* and *'afar*, pl. *'a'fār*) is found in the Arabic language. It appears strange that Muḥammad failed to employ this word at least once in his many narrations of this story. Still more mystifying does this become if his source was the Hebrew versions in Genesis.

Finally, the accounts of the "creation of woman" in the two Holy Books differ. Muḥammad states²⁴ that God created "woman" from the same soul that He used in creating "man." In the Biblical account²⁵ Eve is fashioned from a rib removed from the side of sleeping Adam. This

²³ Sura 57:22. As a verb (*nabra'a-hā*) " . . . in a book before that We created it (misfortune)." As a pteple., Sura 2:54 (*bāri'ikum*) "your creator" and 59:23 (*al-khāliq-l-bāri'u*). In this latter instance we discover *khalaq* equated with *bara'*. As a noun (*bariyat*—creation).

Concerning the word *bara'*, Professor A. Jeffery comments, "It will be noticed that the word is only used in very late Madinian passages, the Meccan words being *faṭar* and *khalaq*. The Arabic root *bara'* is 'to be freed from a defect', i.e., to be sound or healthy (cf. Heb. *bari'*), and in a moral sense 'to be pure'. In this sense it is used not infrequently in the Qur'ān, cf. vi, 19. In the sense of 'create', however, it is obviously borrowed from the older religions, for this is a characteristic N. Semitic development.—the probabilities are in favor of its having been taken from the Christians of the north."

²⁴ Sura 4:1; 7:189.

²⁵ Genesis 2:21, 22.

is a detail that Muḥammad would have incorporated at least once in his many accounts, it would seem, had he been aware of it.

The only similarities that remain are: that *God* created man, and that He breathed (*nafakh*) into man the spirit of life. Though Hartwig Hirschfeld²⁶ says with respect to the idea of "breathing into man the spirit of life," "In this place (Sura 38:71ff) he (Muḥammad) confines himself to reproduce in Biblical terms (*cf.* v. 72 to Gen. 2:7. Also Sura 15:29)²⁷ the divine intention of creating man, etc.," yet this is a gross overstatement of the facts. What is meant by "Biblical terms" turns out to be one word, *nāphah*. A better explanation than reproduction in "Biblical terms" would have been that Muḥammad employed a word common to most Semitic languages.

Thus, it appears that there is little if any linguistic evidence on which to substantiate the view that Muḥammad drew upon the Biblical accounts directly for his information. If this had been his source, we should have uncovered much more in the way of linguistic parallels.

There can be little doubt that the Qur'ānic versions reflect a Jewish influence.²⁸ We discover in Sura 32:4 and 25:59 mention made of the "throne" of God. In the Midrash²⁹ we read:—" . . . the Torah and the throne of Glory were created before the creation of the world." In some of the Qur'ānic passages (2:30; 38:72) mention is made of the angels being present and consulted by the Creator. This detail, too, is found in several Midrashic accounts.³⁰ A third embellishment in the Qur'ānic accounts which is missing from the Biblical versions is the superiority in the wisdom of Adam over the wisdom of the angels. Adam was able to tell the names of the creatures of God while the angels admitted their ignorance. Though the germ of this detail is found in the Biblical account, yet the

²⁶ Hirschfeld, Hartwig, *New Researches into the Composition and Exegesis of the Qoran*, Royal Asiatic Society, London, 1902, p. 65.

²⁷ *Wayyippah be'appayw nishmat hayyim. cf. fanafakhtu fihī min rūhī.* The only similarity is in the verb "to breathe" which is a good Semitic verb and to be expected.

²⁸ Danby, Herbert, *The Mishnah*, Oxford, 1933. No suggestive parallels. Freedman, H. & Simon, M., *Midrash Rabbah*, London, 1939. Epstein, Rabbi Dr. I., *The Babylonian Talmud*, London, 1935. Consulted.

²⁹ Freedman & Simon, *ibid.*, Gen. 1:1, p. 6.

³⁰ *Ibid.*, Gen. 1:26, p. 58 ff.

battle of wits does not form a part of it. However, in the Midrash³¹ we read a somewhat similar account.

These coincidental agreements strongly tempt us to conclude that these were the sources of Muḥammad. Tempting as such a conclusion may be, it would be rash for us to accept it.

Another reason that makes it doubtful that these Rabbinical writings were his original source is the detail of the refusal of Iblis or Satan to fall down and worship Adam. Abraham Geiger³² is probably right when he says, "Ferner spricht für den christlichen Ursprung der christliche Name des Teufels, 'iblis, der allen den erwähnten Stellen gebraucht wird, statt des sonst gewöhnlichen hebräischen 'ash-shaitān, sāṭan."³³

The conclusion seems to be that the sources upon which Muḥammad relied for his information concerning the "creation of man" were the traditions and the legends as they lived in the mouths of the Jews and the Christians with whom he mingled. That Muḥammad did not have at hand the Biblical version from which to draw was proved by means of linguistic comparisons. Though some of the embellishments in the Qur'ānic stories are to be found in the Talmud and the Midrash, yet these may be explained as details gathered from hearsay rather than from these Rabbinical writings *per se*. This belief gains credence when we take into account Sura 2:71, where Muḥammad quotes the Jews as saying: "Will ye tell them of what God hath revealed unto you, that they may thereby dispute with you in the presence of your Lord?"³⁴ This passage plainly indicates that Muḥammad conversed freely with the Jews concerning their "Book." It is quite reasonable to deduce from this passage that they may very well have misinformed him deliberately in order to conceal from him the facts which he was doubtless coveting.

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³¹ *Ibid.*, Num., v. 1, p. 750. (R. Simon b. Gamaliel).

³² Geiger, A., *Was hat Mohammad aus dem Judenthume aufgenommen?* Bonn, 1833, p. 100.

³³ Cf. Gottheil, R., "Adam," *Jewish Encyclopedia*, the, p. 177. See also, Zwemer, S. M., "The Worship of Adam By Angels," *MOSLEM WORLD*, vol. 27, p. 115 ff., esp. p. 125.

³⁴ Cf. Bell, R., p. 11 and Pickthall, M., p. 32.

THE ALFIYYA OF IBN MALIK

ITS IMPORTANCE AND PLACE IN ARABIC GRAMMATICAL SCIENCE

Several years ago a Professor of Arabic at an American university in the East and a venerable Egyptian sheikh were discussing a famous Orientalist who was then in the East. The sheikh summed up his generally unfavorable opinion by saying "He doesn't even know the *Alfiyya* by heart." This nonchalant deprecation of a great scholar is an eloquent tribute to the importance and esteem which this poetic grammar is accorded in the East. From the 14th century on, no compendium of Arabic grammar (with several of its commentaries) has had so much study, by native as well as by Western scholars, or influenced to such great extent our modern textbooks of Arabic grammar. The Hartford Seminary library, I am informed, has a copy of the work used by Dr. Cornelius Van Dyck, one of the translators of the Bible into Arabic, which shows how closely he studied it for his mastery of the language.

During the past twenty-five years in the West, however, the study of native Arabic grammar (*nahw*), particularly of the *Alfiyya*, has had very little emphasis. As an introduction to a forthcoming translation of this work, the first into English, this article and its sequel¹ have been written to reaffirm the basic values derivable from a study of *nahw*, especially that presented in the *Alfiyya*.

When Wright's *Arabic Grammar* is compared with az-Zamakhsharī's *Mufaṣṣal*, Ibn Mālik's *Alfiyya*, or other similar works, its great indebtedness to these Oriental sources becomes clear. The subject matter, mode of

¹ *The Alfiyya-Commentaries of Ibn 'Aqīl and Abū Hayyān*, to be published in a later issue of THE MOSLEM WORLD.

analysis, poetry and prose illustrations, indeed much of their form and method of arrangement are all to be found in Wright's and other European grammars of Arabic. This is due to the strong influence exerted by the renowned French orientalist of the early 19th century, Silvestre de Sacy, who analyzed the labors of the native grammarians and utilized their methods and observations in his own grammar. For over a century de Sacy's grammar, in the form of abridgements, paraphrases, or translations, has been a standard manual of Arabic. Only in comparatively recent times have such men as Reckendorf, Gaudefroy-Demombynes, Blachère, and a few others, broken out of the de Sacy, or Eastern, mold and attempted a fresh appraisal of the materials.

However, to study the works of the native scholars simply as prototypes of our own reference books would be nugatory. The real values lie elsewhere, in two main directions—linguistic and literary.

(1) *Linguistic*—Semitic scholars, unlike those of other "dead" language domains, have had the incalculable benefit of access to the records of philologists who worked on their own language while it was still living. Their researches provide enormously important data with which to build out our knowledge of the Arabic language in particular and comparative Semitics in general. They provide rich mines of information not only on the phonetics and morphology (especially the rarer formations and usages) of classical Arabic, but on many old Arabian dialects, including the South Arabian—lexicographically, morphologically, and syntactically.

Prof. Jahn, at the end of his translation of *Sībawaihi*² (author of the native Arabic grammar *par excellence*) has well said: "I conclude with the following result of my work: Whoever would know in its deepest depth the formal side of Arabic, yes of Semitics, should study *Sībawaihi*'s book."

(2) *Literary*—Prerequisite to an accurate understand-

² *Sībawaihi's Buch über die Grammatik*, Berlin, 1895.

ing of the Qur'ān and the related literatures of *tafsīr*, *ḥadīth*, and *fiqh*, is a knowledge of the methods of the grammarians.³ For the exegetes and the others were all necessarily grammarians, and their methods were dogmatic and analytical. Since legislation was based upon the interpretation of the phrases of the sacred texts, and this interpretation was in the first and last analysis grammatical, it can be readily seen why *naḥw* has been called the sister of all the other sciences.⁴

The grammars preserve many otherwise lost fragments of poetry. Moreover, much classical poetry would be quite unintelligible without the native commentators who were, so to speak, close to the scene. Their technique and phraseology are grammatical to the *nth* degree. And no wonder, for the commentators were grammarians also.

Finally, grammar is the purest and most typical of Islamic sciences,⁵ and furnishes one key to the understanding, at least in part, of the Muslim spirit.

The history of Arabic grammatical science is, in a sense, the history of a single book, written about 785 A.D. Some time during the latter part of the 7th century A.D., a number of factors brought the Arabs to a consideration of their language. The most influential undoubtedly was the fear that misunderstanding of the sacred text would result from the steadily increasing corruption of the classical tongue. Baṣra and Kūfa formed the seat of the "science of grammar and art of the Arabic language," as Ibn Khaldūn called the new discipline. Among the many scholars who directed the infant science into surer paths were 'Īsā b. 'Umar (766/149), al-Khalīl b. Aḥmad (786/170, and their mutual pupil, Sībawaihi (793/177). Sībawaihi is reputed to have taken 'Īsā's *Jāmi'*, amplified it with marginal notations from several of al-Khalīl's monographs, and, together with the results of his in-

³ Az-Zamakhshari in the introduction to the *Mufaṣṣal* (ed. Broch, Christiana, 1859) remarked: "He who tries to explain the Qur'an without knowing the science of inflection paws the ground like a short-sighted camel."

⁴ Of interest are al-Birūnī's observations on the Hindus (*Al-Birūnī's India*, trans. by Sachau, London, 1888, p. 135): "The two sciences of grammar and metrics are auxiliary to the other sciences. Of the two . . . grammar holds the first place in their estimate, called *vyākaraṇa*."

⁵ Conclusive evidence of Greek, Latin, or Syrian influence on *naḥw* has never been offered.

dependent research and thinking, welded the whole into a work called simply *The Book*.⁶

Encomia were poured on Sībawaihi not only by his contemporaries, but by students of every succeeding generation. Each phrase, each citation from the Qur'ān and poetry, was subjected to the most searching analysis. Supporters and admirers gradually encountered the resistance of those who sensed the weakness of Sībawaihi's technique and the faultiness of many of his opinions. This opposition, however, did not develop into a cohesive, continuing "school". Consequently, the bulk of the grammarians busied themselves with an elucidation, systematization, and, in the rare cases of necessity, defense of Sībawaihi, rather than with the facts of the language. As time went on Sībawaihi's book came to be considered the source of all authority, the *ultima ratio*; it has remained substantially that to this day in the eyes of virtually all Eastern scholars and those Westerners who follow their tradition in grammar and the related sciences.

Sībawaihi's success is largely attributable to his understanding of the mentality of his generation. Instead of confining himself to abstract principles and dry arguments, he loaded his book with innumerable quotations from the Qur'ān, *ḥadīth*, poetry, proverbs, etc. This technique plus a fair amount of organizational skill, rather than a genius-like penetration into the language structure, was his real contribution. Vastly more creative scholars lived before and after him, whose works were obscured by the tenacious magic of *The Book*.

But one whose name shines as brightly today as it did some six hundred fifty years ago is Ibn Mālīk, author of the *Alfiyya*. Like Sībawaihi, Ibn Mālīk (1273/672) owed his spectacular success not so much to the conception as to the execution of an original idea. In 1198/595 Ibn Mu'ṭī (1230/628) wrote a work in which he sought to compress the totality of Arabic grammar within one thousand verses

⁶ How much did Sībawaihi owe to 'Isā and al-Khalīl? Cf. de Sacy's *Anthologie grammaticale arabe*, p. 434; also Ibn Khallikān *sub 'Isā b. 'Umar*. ed. by H. Derenbourg, *Le Livre de Sībawaihi*, Paris, 1881, 1889.

of poetry.⁷ He apparently failed, for barely half a century later Ibn Mālik made a similar and, in the opinion of many of his countrymen, highly successful attempt.⁸ "As an introduction to Arabic grammar," said Ḥajjī Khalīfa,⁹ "it is as well known in Arabic territory as the *Ḥājjibiyya* is elsewhere." The *Alfiyya* soon acquired a tremendous reputation, which it has maintained until the present day.¹⁰

The *Alfiyya* is a remarkable *tour de force*, for in spite of the author's self-imposed limitations of size, style, and poetic medium, it manages with great ingenuity to embrace, by direct mention or allusion, virtually every major grammatical principle. The simple and neatly organized rules, encased in jingling and easy-to-memorize verses, made it a favorite pedagogic instrument, designed, however, almost exclusively for those who were already able to converse in Arabic and needed only to learn the distinction between correct and vulgar usage.

But the very qualities that won for it the admiration and respect of the learned native scholars, made the *Alfiyya* quite valueless in the unassisted hands of elementary students. Conciseness verging on obscurity, extremely broad and occasionally inaccurate generalizations, inevitable ambiguities, and paucity of illustrative examples—all these rendered the need of a fairly exhaustive commentary acute. This was recognized and acted upon almost immediately by Ibn Mālik himself. His son, Badr ad-Dīn (1287/686) then introduced a long line of commentators (more than thirty are mentioned by Ḥajjī Khalīfa),¹¹ of whom the best known perhaps are Ibn 'Aqīl (1367/769) and Ibn Hishām (1361/762).

As the most authoritative word on grammar since Sībawaihi, the *Alfiyya* is automatically deserving of great respect; and, in many ways, it has surpassed the work of the old master. *The Book* is extremely difficult and

⁷ *Die Alfije des Ibn Mu'īn*, ed. by K. V. Zetterstéen, Leipzig, 1900.

⁸ *Alfiyya*, vs. 5, where Ibn Mālik credits his predecessor for the idea.

⁹ *Ḥajjī Khalīfa*, ed. Flügel, I 407. The *Ḥājjibiyya* is the famous grammar of Ibn al-Ḥājjib (1248/646).

¹⁰ It was called by the author "The Quintessence of Grammar" (*al-Khulāṣa*), but by virtue of the number of vss, almost immediately received its present name (actually it contains 1,002 lines).

¹¹ *Op. cit.*

obscure, not because of the style alone (as is the case with the *Alfiyya*), but because of the author's relatively imperfect knowledge of the science, fluidity of the terminology, mass of undigested materials, etc.

The *Alfiyya* provides an excellent insight into the most advanced stage attained by grammatical science. From Sībawaihi down through az-Zamakhsharī one would look in vain for a real conception of speech, a recognition of the difference between form and function. The phenomena were classified on the basis of externalities, individually handled with the greatest of skill, to be sure, but with no unified or synoptic view. It is in Ibn Mālik's work that one encounters, perhaps for the first time, some feeling for syntax as divorced from morphology. The semilexico-graphical and morphological arrangement so characteristic of its predecessors is almost entirely supplanted by a system in which one may note signs of a more realistic, more "modern," approach to descriptive grammar.¹²

Because of its many unique qualities, as well as those it shares with all the other major works in Arabic grammar, the *Alfiyya* has an importance that can scarcely be exaggerated. Its careful study with an accredited commentary would be of great benefit to all Arabists. Its primacy and supremacy in the East is simply one of many reasons why it should form one of those fundamental texts which belong to the curriculum of Islamic studies.

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¹² A fuller discussion of this aspect, its most important from one point of view, will be found in the introduction to the translation.

INTERCESSION IN ISLAM

A TRANSLATION OF HAQQU'L-YAQÍN (FASL 12, SHAFÁ'A)
OF MULLA MUHAMMAD BÁQIR-I-MAJLÍSÍ

And as for intercession, know that there is no difference of belief among Muslims. It is a fundamental tenet of the religion of Islam that the Apostle of God will intercede at the resurrection for his own people and perhaps for all peoples. The controversy which exists is, as to whether intercession is only for the increase of benefits to believers who are worthy of reward, or whether it is also for the decrease of punishment among the sinners of his people. The prevailing belief is that he will intercede for both. The Khawárij and the Mu'tazila sects believe that intercession is confined to the first, that is, to the increase of reward and not to the decrease of punishment. They say that just as it is obligatory upon God to fulfill His promises of reward, so is it obligatory upon Him to fulfill His threats of punishment. Therefore intercession for the decrease of punishment will have no benefit. There is no difference of belief among the learned of the Imámí sect that there will be intercession for the removal of punishment among the base persons of the Shí'a sect even though they have been guilty of great sins.

Intercession is not confined to His Excellency the Apostle, but Fátima the Pure and the guided Imáms by the permission of His Majesty will intercede for the Shí'a sect. It is evident from many traditions that the learned and the just among the Shí'a will also intercede. Common and special persons have related from the Apostle of God that His Excellency said, I have stored up my intercession for those guilty of great sins among my people. In *Khisál*

(Good Manners), it is related in general ways from Anas that the Apostle of God said, Every prophet offered a prayer and was answered. I likewise offered my prayer that I might intercede for my people on the Day of Resurrection. Also from His Excellency Sádiq, it is related that the Apostle of God said, There are three persons who will intercede before God, and their intercession will be accepted, viz., prophets, then the learned, then the martyrs. Also from His Excellency Imám Zaynu'l-Ábidín and Imám Riḍá, it is related that the Apostle of God said, Whoever does not believe in my intercession, God will not make my intercession efficacious for him. Then he said, I have no intercession except for those among my people guilty of great sins, as the doers of good do not need my intercession. The Narrator said, "I said to His Excellency Imám Riḍá, Then what is the meaning of the Word of God, And no plea shall they offer save for whom he pleaseth? He said, It means that they will not intercede except for a person with whose religion He is pleased."

In the Majma'u'l-Bayán, (Collection of Explanation), it is said that intercession is proved to us for the Apostle of God and his chosen companions who are in his path, and for the Imáms of his pure Household, and for the just and believers; and God will give salvation by their intercession to many sinners. Also that is confirmed which they have related in the narratives of our Companions from His Excellency the Apostle who said, I shall intercede on the Day of Resurrection and my intercession will be accepted, and 'Alí will intercede and his intercession will be accepted, and my Household will intercede and be accepted; and the one among believers who will intercede the least will intercede for forty persons among his brethren all of whom were worthy of the fire.

The verses which especially indicate the absence of intercession are (concerning) infidels and their idols, and the opposers and their leaders. In the Sura "Mariam," the Most High has said, No one will be the possessor of inter-

cession except the person who has made a covenant with God, and the majority of Commentators have said that the meaning of "Covenant" is faith. Some also have said that none will intercede except those to whom God has given permission, and they are the prophets, the executors, the just, the martyrs, the learned and the believers, as it has come down to us in the annals. An authentic tradition has come down to us that the meaning of "Covenant" is a confession which a person makes at the time of his death concerning his true beliefs in the way which I have mentioned in my book, *Hilyatu'l-Muttaqin* (The Ornament of the Pious). Also it has come down to us in various verses that a person's not being able to intercede except by the "permission of God" is stated in opposition to the word of idolaters who say, We worship idols, since they will be our intercessors before God.

Ibn Bábawayhi has related from His Excellency, the Commander of the Faithful, that Her Excellency Fátima said to the Apostle of God, O Great Father, where shall I meet you on the Day of Judgment and Terror? Akbar said, O Fátima, at the door of heaven, when the banner of praise is with me and I intercede for my people. She said, O Great Father, if I do not see you there, where shall I seek you? He said, At the pool of Kaúthar, when I give water to my people. She said, O Great Father, if I do not find you there? He said, At the bridge, when I stand and say, O Lord, cause my people to pass in safety. She said, If I do not meet you there? He said, At the Scales, when I pray for my people. She said, If I do not find you there? He said, At the side of hell, seek me, when I keep away the sparks of its flame from touching my people. Then Her Excellency was glad.

'Alí Ibn Ibráhím in a reliable document has related from Samá'at who said, I asked His Excellency Sádiq concerning the intercession of Muhammad on the Day of Resurrection. His Excellency said that on the Day of Resurrection perspiration will bridle men, that is, the perspiration of their bodies will reach their mouths, and dis-

traction and agitation will take place. Then they will say, Come let us go to His Excellency Adam, that he may intercede for us. Then they come to Adam, and say, Intercede for us before thy Lord. He will say, I have a sin and a fault, and do not have the face to intercede, go to Noah. When they come to Noah, he will send them to the prophet after him, and likewise every prophet will turn them over to the prophet after him, until they reach His Excellency Jesus. He will say, Come with me, and He will take them to Muhammad. When they go to His Excellency, he will say, Come with me, and he will take them to the gate of heaven and will prostrate himself before the portal of the Merciful One. He will remain a long time in prostration until a call comes from God Most High to him, Lift up your head and intercede, that I may accept your intercession, and ask what you wish, that I may grant it. This is the meaning of God's Word, It may be that thy Lord will raise thee to a glorious station.

In A'álí wa Bisháratu'l-Mustafá (Exalted (things) and the Good News of the Chosen One), it is recorded that when the Day of Resurrection comes, God Most High will gather together the first and the last into one place. Then a great darkness will seize them, so that all will cry out and lament, saying, O Lord, take away from us this darkness. Then they will turn toward a group whose radiant faces will light up the place of judgment. Then the people of the last judgment will say, These are the prophets of God. A voice will come from God Most High, They are not prophets. Then they ask, Are they angels? A voice will come, They are not angels. They will say, Who are they? A voice will come to them, O people of the last judgment, ask them who they are. When they ask them, they will say, We are the descendants of the Apostle of God. We are the special objects of the generosity of God. We are happy and secure. Then a voice will come to them from the glorious God: Intercede for those who love you and for your friends and your Shí'a. Then they will intercede and their intercession will be accepted.

In *Ilalu'sh-Sharáyi'* (Causes of Ordinances), it is related that our Shí'a sect has been created from the light of God and will return to Him: I swear to God that you will be joined to us in the Day of Resurrection, and we shall intercede, and our intercession will be accepted. Also I swear to God that you will intercede and it will be accepted. There is not one of you, on the left side of whom fire will not appear, and on his right side heaven. Then he will cause his friends to enter heaven and his enemies to enter hell.

In *Khisál* (Good Manners), it is related from His Excellency *Sádiq*, that he said, Whoever denies three things does not belong to our Shí'a sect: the *Mi'ráj*, the questioning at the grave, and intercession.

'*Alí Ibn Ibráhím* in a reliable document relates from His Excellency, his great father, that he said, I swear to God that we shall intercede much, and it will be accepted, so that our enemies observing this state of affairs will say that which God has stated and the substance of which is—Then we have no intercessors or kind friends. 'Would that we might return to the world, then we would be of the believers. Also in a reliable document, it is related that *Abu Ayman* came to His Excellency *Imám Muhammad Báqir* and said, O *Abu Ja'far*, you deceive men and make them proud, saying, The intercession of Muhammad, the intercession of Muhammad. His Excellency became somewhat angry and his color changed, and he said, Woe to you, O *Abu Ayman*, has the fact that you have restrained your appetite from forbidden things made you proud? If you could see the terrors of the Resurrection you would need the intercession of Muhammad. Woe to you! will there be intercession except for a person who is worthy of hell? After that he said, There will be no one from the first to the last who will not need the intercession of Muhammad (that is, all are sinners). Then he said, His Excellency the Apostle of God will intercede for his people, and we shall intercede for our Shí'a sect, and the Shí'a will intercede for their inhabitants, and there will be a believer

who will intercede for the (like of) Rabí'a and Mazar, who are great Arabic tribes. A believer will intercede even for his servant. He will say, O Lord, he has the claim of service and has kept me from cold and heat.

Ibn Bábawayhi has related from His Excellency Sádiq that heaven has eight gates. From one gate, prophets and the righteous will enter, and from another gate, martyrs and the just will enter. From five gates, the Shí'a and those who love us will enter. I will stand continually at the side of the Bridge and pray, and say, O Lord, cause to pass in safety the Shí'a and our friends and assistants, and every one who has friendship and love for us. Then suddenly a voice will come from the highest heaven, I have answered your prayer and accepted your intercession for your Shí'a sect. Every man among my Shí'a sect will intercede, and the person who has love for me and has befriended me and has fought against my enemies by deed or word will intercede on behalf of 70,000 persons among his neighbors and relatives. And another door will be entered by other Muslims who have testified to the Unity (of God) and the Apostleship and do not have an atom of hatred for us, the Household (of Muhammad). In Sawábu'l-'Amál (Reward of Works) it is related that a believer among you will see a man with whom he was acquainted in this world, and whom they have commanded to be taken to hell. When he passes him he will say, O such a one, I did you good in the world and supplied your need. Do you not have a reward for me today? Then the believer will say to the angel who has charge of him, Take your hands off of him. Then God will command the angel to grant the petition of the believer and let him go.

Also in a reliable document it is related from His Excellency that a believer will intercede for his friend and relative, except for a "Násib" (enemy of 'Alí). If all angels near to God and the prophets sent of God should intercede for a "Násib," their intercession would not be accepted.

In 'Ilalu'sh-Sharáyí' (Causes of Ordinances) it has

been related from His Excellency that when the Day of Resurrection arrives, they will bring a learned person and a devotee into the presence of God Most High. Then he will say to the devotee, Go in the direction of heaven; and to the learned person, Stand and intercede for the men whom you have made good by instruction. In another narrative, he says to the devotee, You were a good man but your care was for yourself, go toward heaven perfumed with ambergris. To the learned person he will say, You have exercised care for the guidance of God's servants. Stand and intercede for those who have benefited by your learning and take them toward heaven.

Furát Ibn Ibráhím has related from His Excellency Sádiq that Jábir said to my father Báqir, May I be your sacrifice! Relate a tradition to me regarding the excellence of your ancestress Fátima, that wherever I relate it to the Shí'a, they may be glad. His Excellency said, My father informed me from my ancestor that His Excellency the Apostle said, When the Day of Resurrection arrives, they will erect for the prophets and apostles pulpits from light, and mine will be the highest of all. Then God Most High will command me to read a "Khutba" (oration). Then I shall read an oration the like of which no prophet or apostle has ever heard. After that they will erect pulpits from light for the executors, and they will erect for my executor, 'Alí Ibn Tálíb, a pulpit higher than those of the others. God Most High will command His Excellency to read an oration. His Excellency will then read an oration the like of which no prophet or executor has heard. After that they will erect pulpits from light for the children of the prophets and apostles; and they will erect a pulpit from light for my two sons and my two grandsons and the two domestics of my garden during my life time, and he will say to them, Read an oration. Then they will read an oration the like of which none of the children of the prophets or apostles have ever heard. Gabriel will then proclaim, Where is Fátima, the daughter of Muhammad? Where is Khadíja the daughter of Khuaylid? Where is Mariam,

daughter of 'Imrán? Where is Así-ya, daughter of Mazáhim? Where is Umm Kulsum, mother of Yahyá? All will stand up. Then God Most High will say, O people of the last judgment, from whom is greatness today? Then Muhammad, 'Alí, Fátima, Hasan and Husayn will say, Kindness and greatness are from the only Lord, the Avenger. After that God Most High will say, O people of the last judgment, I have decreed greatness for Muhammad, 'Alí, Fátima, Hasan and Husayn. O people of the last judgment, bow your heads and close your eyes that Fátima may walk in the direction of heaven. Then Gabriel will bring a she-camel from the camels of heaven, covered with brocade, whose nose-ring is a pearl and whose saddle is coral. They will cause it to kneel down before Her Excellency and she will mount it. God Most High will send one hundred thousand angels to go on her right side and one hundred thousand angels to go on her left side and one hundred thousand angels to bear her on their wings to take her to heaven. When she reaches the door of heaven, she will look back and God Most High will say to her, O daughter of My Beloved, why did you look back? She will say, I want my worth to be known this day. God Most High will say, O daughter of My Beloved, turn toward the site of the last judgment and look. Whoever has in his heart thy love or the love of thy descendants, take him by the hand and lead him to heaven. Then His Excellency Báqir said, I swear to God, O Jábir, that Her Excellency Fátima on that day will pick up from the site of the last judgment the Shí'a and her friends as a hen separates good grain from bad. When the Shí'a of Her Excellency reach the gate of heaven, God Most High will put it into their hearts to look back. Then God Most High will say, O my friends, what is the cause of your attention, since I have made Fátima the daughter of My Beloved intercessor for you? They will say, O Lord, we desire that our worth also might be evident on a day like this. A voice will then come, O my friends, return and look. Every one who loves you for the sake of Her Ex-

cellency Fátima, or has given you water for the love of Her Excellency Fátima, or has refuted gossip concerning any one of you for the love of Her Excellency Fátima, take him by the hand and bring him into heaven. His Excellency also said, By God, no one will remain except the doubter or infidel or hypocrite. When these enter among the stories of hell, they will cry out as God has said, And we have none to plead for us, nor friend who careth for us. Then they will say, Would that we could return to the world, then we would be of the believers. His Excellency said, Begone! that which they seek will never be, and they lie. If they should return to the world, they would return to those works which were forbidden to them.

Kulayní, from an authentic document has related from 'Abdu'l-Hamíd Wábashí that he said, I said to Muhammad Báqir, I have a neighbor who does all the forbidden things; he even neglects prayer in addition to his other deeds. His Excellency said, Glory be to God! and counted him very great. Then he said, Do you wish me to inform you concerning the person who is worse than he? I said, Yes. He said, The person who declares hatred for us is worse than he. Whenever a servant, in whose presence the Household of the Prophet is mentioned, has compassion because of their mention, angels rub the hand upon his back and all his sins are forgiven, except a sin proceeding from him which takes him out from faith. For him intercession is accepted, but not for an enemy of 'Alí. A believer will intercede for his neighbor who has no good qualities. He will say, O Lord, my neighbor has kept his troubles from me. Then God Most High will say, I am thy Lord. It is meet that I give a compensation for you. Then God will cause that neighbor to enter heaven notwithstanding the fact that he has no good (qualities). The least believer will intercede for thirty persons. Traditions concerning intercession are so numerous that this treatise could not contain one one-hundredth part of them.

Translated by

Pasadena, Calif.

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COLPORTEURS AMONG MOSLEMS

To the readers of this magazine, colportage among Moslems is so familiar a subject that it is needless to set forth the natural divisions: the need of it, its difficulties, its advantages over other missionary methods, and its achievements. Rather, year by year it well repays time and trouble to cull from the annual reports and other publications of the ecumenical Bible Societies fresh illustrations of all these phases of Bible work within Islam.

Here, for example, is a glimpse into the difficulties that face colportage among Indian Moslems, as told in the British and Foreign Bible Society's popular report entitled "Every Man's Book." Colporteur Jaydar is telling of his visit to Rajapur in Eastern Bengal. "As I preached in the market-place and was selling Gospels," he says, "a Muhammedan man interrupted me and told me to leave the place at once. He said, 'So many of us here are starving and you are trying to sell us books about a false religion.' When I showed no inclination to go he began to use force and I told him that since I had paid for my stand in the market-place I was entitled to sell my books. The man then called a policeman and I was taken to the *Thana* and questioned by the sub-inspector, who patiently heard my story. Although the sub-inspector was himself a Muhammedan he rebuked the man and accepted from me a copy of the Gospel. Some weeks later I visited this place again and while preaching this same sub-inspector approached me and said, 'The book that you gave me is the best book, and I do not think that a greater man than Christ has ever been born; you really pray to the true God.' He also recommended those people listening to my preaching to buy a book for themselves."

Damascus is notorious for the bigotry of its inhabitants. Evidence that anyone trying to sell the Scriptures there is as much in danger today as in the past appears from Colporteur Michel's story, as told in the American Bible Society's report on Syria. In a single day's work in Damascus he was "beaten up" seven times. One young Moslem cursed him "roundly and soundly" for offering him the Scriptures. Apparently the colporteur's soft reply annoyed the young man still more, for he snatched a kilo weight from the barrow of a nearby fruit seller and threw it at the Bibleman. Fortunately it missed its aim and did not even injure the passers-by.

In spite of such tales as these, however, the advantage of the book, as such, in reaching a very large class of Moslems—not only the literate, but also, through reading aloud, even the illiterate—is shown by many of the colporteurs' reports to their employers. It is by no means uncommon for a merchant, sitting in his little shop waiting for his next customer, to hail the colporteur passing by with his wares displayed. Such a merchant, in Old Cairo, calling to the passing colporteur to stop, examined all his books and finally chose St. John and St. Luke. His remark as he paid for them speaks for all his sort: "I am a Moslem, but I want to know what Jesus says."

The reverse of the same trend may be seen in this instance of the Bible's power as a prophylactic against apostasy: "While canvassing a village," writes one of the Egyptian colporteurs, "I met a Christian to whom I offered a book. He replied, 'I have no wish for the book or for the Christian religion, but want to turn Moslem. I will have nothing to do with that narrow gate, but am going to the broad one and will be happy.' I reminded him of what Christ had done and suffered and taught, and proposed that we should go to his house. Arrived there I read a chapter from the Bible, and we stood up and prayed, and after prayer he turned away from his former intention of embracing Islam. Finally, I spent the night at his house and departed on the morrow, happy at having been able to help him."

One note is sounded in quite recent reports, that bodes ill for the advantage of the book if the trend is continued. The radio may have been a bit slow in taking hold, in some Moslem lands, but no one can dispute their devotion to it today. "They tell me here in Kuwait Suq," writes Mr. Pennings, veteran missionary to the Arabian stations on the Persian Gulf, "that the sale of Arabic books, that is of the older, more solid type, has fallen off *almost completely*. (*Italics his*). Why? "The *diwans* gather dust, while the radios are constantly dusted." Dare we hope that this is a passing phase, or does it threaten worse to come? If the day comes when the ear is complete victor over the eye, it may be "talking book records," such as now exist in English for the blind, which the future colporteur will have to carry to such people "having itching ears," to take their chances against the broadcasts of politicians and the strains of popular musicians. Here is a problem we can willingly leave to our children or *their* children!

Apropos of waiting for changes that time may bring, in this business of spreading the Bible, it would be well if all of us could share the point of view of one of the Palestinian colporteurs. "A man asked me why I was distributing Scriptures in these troubled times, and expressed the view that it would be better to stop until

conditions improved. But I brought out," says he, "my monthly sales accounts, and showed him, to his astonishment, how the work continues month after month without abatement; and after some further talk, he too bought a Bible." From that same little troubled land of Palestine comes this fresh testimony to the Bible from a Moslem who loves it—a bit of concrete testimony, to set alongside all our abstract discussions of missionary methods: "I am a Moslem, but I like reading the Bible. Especially have I studied the New Testament minutely, and found it delightful. In it is all that man can desire; and it is true to say that it is the only book which can make the heart of man happy, because it contains teaching about sacrifice and love and the true delight of man. Further, if a man were to order his life and his goings according to the teaching of the New Testament, there is no doubt that he would become as pure as an angel. Also, the wide love of God toward mankind, as displayed in the New Testament, is worth while; for the life of Christ is the highest that mankind can desire. His great sacrifice has caused me to change many things in my life that were not good." Naïve?—yes, no doubt; but with his "the only book" he has put the Koran where it belongs, and with his "sacrifice," "love" and "purity" he has grasped the central essentials of the Gospel.

If this is the book that Moslems as well as Christians and all the rest of poor mankind need, how good it is to learn the success that is attending its dissemination, precisely in these times when men are most conscious of their need! China is so Bible-hungry that no staff of colporteurs, however numerous and devoted, can meet the existing demand; and Mohammedans are among those hungry millions of China. Even in Turkey, where lingering Moslem bigotry from the past vies with "laïque" and often atheistic bias of the present day, to discourage Bible reading, we are nevertheless told that more than half of all the Scriptures sold are in the romanized Turkish. And since practically all who read in that language are Moslems, this means that against all opposition the Book is making its way, in preparation for the day when the Turkish Bible, now in press in war-threatened Istanbul, shall be ready to be offered, complete, to a literate nation.

New York City.

JAMES OSCAR BOYD.

ARABIC AND ISLAMIC STUDIES IN PRINCETON UNIVERSITY

Of the Semitic languages, Hebrew—as to be expected—was the first to figure in the curriculum of Princeton University. Courses in Hebrew were offered from time to time in the eighteenth century and patronized mainly by biblical students. When the Princeton Theological Seminary was established in 1812, an arrangement was made whereby theological and allied subjects were left to the Seminary. Some time after that, however, Princeton University reintroduced Semitic courses. The first instructor in Semitics listed in its catalog was Arthur Lincoln Frothingham, professor of archeology, who in 1890 added to an elective course in Hebrew running through junior and senior years “studies in comparative Semitic philology with special reference to Syriac, Arabic and Assyrian.”

In the following year the Rev. Charles Martin was appointed instructor in Semitic languages, succeeding Frothingham. The courses he offered included Hebrew and Syriac, but not Arabic, and were listed from 1896 to 1900 under the Department of Biblical Literature, whose faculty counted among its members Patton and Hibben, later presidents of the University.

In 1901 a young German scholar, Enno Littmann, now of Tübingen, was appointed “librarian of the Oriental Department and instructor in Semitic philology.” It was about that time that the first part of the collection of Arabic manuscripts was acquired by Mr. Robert Garrett, of the class of 1897, and deposited in the University library. Enriched by later additions, this collection, whose voluminous catalog was published in 1938, has grown to a leading position among collections of its kind in the United States. Dr. Littmann conducted graduate courses in advanced Arabic and Semitic epigraphy and promised those who desired additional courses in Turkish. His course in epigraphy is described as covering “South Arabic inscriptions.” One thing is certain—that the registrants for such courses were few, recruited mainly from the ranks of those primarily concerned with archeological, biblical or classical studies. As there was no Oriental department at that time, no student could receive M.A. or Ph.D. in Semitics. From 1902

to 1906 Littmann held the title of lecturer and took part in the Princeton archeological expeditions to Syria under Professor Howard Crosby Butler. One of the practical results of these expeditions was the increment in the number of original inscriptions and squeezes, including both North and South Arabic, now in the Princeton Epigraphical Museum.

Littmann was succeeded, after a four-year interval, by another German scholar, Rudolph Ernest Brünnow, who held the chair of Semitic philology from 1910-1917. Professor Brünnow evidently devoted his time and energy to research work in Arabic and Assyriology; only occasionally did he conduct a Semitic seminar. After his death his private books found their way into the University library and laid the basis of its printed Arabic collection, which has since developed into a position of preëminence among university collections of its kind.

The interruption in Arabic studies lasted until the establishment of the Department of Oriental Languages and Literatures in 1927. Ever since its organization, this young department, unhampered by tradition, has pursued the policy of specializing on Arabic and Islamic studies as a field of Semitic concentration. It was felt that these studies have not been seriously cultivated in most American universities with Oriental departments. While such universities had maintained for years chairs in Semitic languages, the incumbents busied themselves primarily with the pursuit of Hebrew, Aramaic or Assyriological studies. Hebrew, Aramaic and Assyrian seemed closer to the Bible and relatively limited in their vocabulary and literature, unlike Arabic with its copious vocabulary, rich and varied literature and long history of development. Arabic courses were as a rule treated as subsidiary to Hebrew or contributory to Semitic philology. In only rare cases were Arabic courses offered for their own sake and as a key to the further investigation of Islamic culture. In the company of Hebrew, Aramaic and Assyrian, Arabic was generally treated as a dead language rather than the living tongue of some fifty million people and the religious tongue of about two hundred million more.

As a part of the program of Arabic study in Princeton, special emphasis is laid on proper pronunciation, a usually neglected aspect in university teaching. Advanced students are given assignments from current Arabic literature, including newspapers printed in New York and magazines from Egypt. Contacts are encouraged with other departments of the graduate school, particularly those of art and archeology, history and Romance languages. Opportunities for research are amply provided by the Garrett Collection of Arabic Manuscripts, whose items number about five thousand. Its sister

collection of Persian and Turkish manuscripts, whose catalog was published in 1939, is especially rich in miniatures and illuminations. Certain manuscripts have already been edited and translated by graduate students or members of the faculty. One of these was al-Hamdāni's *al-Iklīl*, issued in Arabic and done into English by Dr. Nabih A. Faris. Another was al-Shādhili's *Qawānīn Hikam al-Ishrāq*, which was translated by Dr. Edward J. Jurji under the title *Illumination in Islamic Mysticism*. These three volumes form part of Princeton Oriental Texts, of which eight volumes have already appeared. The series is published by Princeton University Press, which boasts the only Arabic linotype connected with an American university. Volume II in the series is a Turkish text and its translation by Dr. Walter L. Wright Jr., now president of the American Colleges at Istanbul.

From the very beginning it was planned that not only Arabic but its two sister Islamic languages, Turkish and Persian, be cultivated in Princeton. This ambition was realized when in 1939 Dr. George C. Miles, a graduate of the department and a resident of Istanbul and Teheran, was appointed instructor in these two languages. A survey made two years earlier by a committee of the American Council of Learned Societies had found that of all the underworked fields in our higher education Islamic studies in general and Turkish and Persian in particular are the ones in special need of promotion.

This new orientation in Near Eastern studies at Princeton found expression in the Summer Seminar in Arabic and Islamic Studies, which was held for the first time in 1935 under the auspices of the American Council of Learned Societies. The Seminar attracted young professors and instructors, as well as advanced graduate students, from all parts of the United States and Canada. It was repeated in 1938 and will be held again this summer. The Seminar does not attempt to duplicate work done by Oriental departments in American universities but rather to meet the need of historians, medievalists, Byzantinists, historians of fine arts, archeology and science, students of philosophy and religion and others who have become convinced of the necessity of acquiring some competence in the Arabic-Islamic phases of their respective disciplines. The underlying principle in all this orientation is to make Arabic and Islamic studies more serviceable not only to the philologist and linguist but also to students of other disciplines to which the Islamic culture is peripheral.

MUSEUM OF RELIGION AND MISSIONS AT PRINCETON
THEOLOGICAL SEMINARY

ISLAMIC SECTION

Below the vast map that decorates the front inner wall of the Museum are inscribed the words: "The Evangelization of the Moslem World." Friendship and love for Islam are the key to evangelization. Break or lose this key and the situation is immediately thrown out of control. In order to be firm, friendship must arise from understanding and that is what our Collection inculcates in the minds and hearts of those who study here. A flag hangs over the entrance. It is the Crescent and Star, emblem of the defunct Ottoman Empire as well as of present-day Turkey. As an Ottoman symbol, the Crescent is unknown to Islam till the Turkish conquests. To this day it is not used by the Shi'ites. But in the popular imagination of Christendom, since the Renaissance, it has symbolized Islam in general. Fletcher, in *The Knight of Malta* (II, i), likens an Ottoman defeat to the change of moons into falling meteors. In *Paradise Lost* (X, 432 seq.), Milton has a magnificent description of the retreat of the Persians from the horns of the Turkish Crescent. The Crescent sometimes occurs on title-pages of books dealing with the Near East. Thus in the edition of 1553 of Georgievitz's *Profetia*, we see two cuts, one of the Roman Emperor with the double-headed eagle; the other of the Ottoman Sultan with the Crescent and Star. The Star, however, was rare at this date and not an essential part of the design. The theme of two of the engravings on the title-page of Michel Baudier's *Religion des Turcs* is the inconstancy of the moon contrasted with the *Lux Certa Salutis*. Professor Samuel C. Chew of Byrn Mawr College employs the Crescent both as symbol and title in his erudite volume, *The Crescent and the Rose* (New York, 1937).

To us who believe that the Church of Christ is built on the Cross, the Crescent ever remains a reminder of work unfinished, a call for the cultivation of better relations with Islam through the influence of One who brought healing to all the nations of earth. The Cross is not our symbol of war against Islam; it is the sign of man's sin and God's redemptive plan.

The deeper aspects of Islam are featured through a large number

of objects. A whole class of rosaries in the renowned Patton Collection; a group of literary documents consisting of books, manuscripts and fragments; and a variety of amulets, charms and incantations shed a flood of light upon the makings of the inner life in Islam. In the course of the following paragraphs an attempt is made to show how these different parts of the Islamic Section help one to visualize Islam and enrich his equipment to minister to Moslems.

Moslems of all races and climes use the rosary. Only in Wahhābiland is its use prohibited. First to introduce this device to Islam were the Sufis, to whom it was bequeathed by India via the Eastern Christians. Crusading Europeans carried the rosary back with them and presently facilitated its appearance in the Roman Catholic Church. It is not uncommon today to find Moslems who attach supernatural power to the rosary. In Turkey, for example, rosaries, made of gall stones of cattle, are used to ward off gall stones and kindred diseases. One of the rarest in the Collection is an *Alfiyah* (a thousand-bead rosary) from Istanbul. Ordinarily the Moslem rosary consists of three groups of beads made of wood, bones, mother-of-pearl, etc. The groups are separated by two transversal beads of larger size (*imām*), while a much larger piece serves as a kind of handle (*yad*).

From India, the Philippine Islands, Morocco, Egypt and the Arab countries, Central Africa and China comes the bulk of the literary material on display. Its vast geographic distribution is indicative of the world-wide extent of Islam. Sumptuous manuscripts, Korans and commentaries are shown. Within this domain, also, are the various translations of the Bible into the Moslem languages. Biblical literature, devotional tracts, hymnals, the Gospels, sermons and schoolbooks—all in the native tongues—represent the undying labor of several missionary generations of men and women who gave their lives unstintingly to the cause of Christ in Moslem lands. A work, printed in Bombay, A.D. 1878, is by Muḥammad Amīn al-Baghdādi, bearing an Arabic title which reads in translation: A treatise on the science of Arabic Genealogy. In substance it is an attempt to trace back the descent of the Ottoman ruler 'Abd-al-Ḥamid to Adam. The early part of this genealogy agrees with Gen. 10. It goes on, however, to endorse the commonly accepted Arabian view that the Arabs are from the stock of Joktan and Ishmael. In the appendix to the work appear several items drawn from Arab history including a brief account of the celebrated battle days (*ayyām al-'Arab*) of pre-Islamic times.

India is represented by a triglot Koran in Arabic, Persian and Urdu, lithographed in two colors at the Faruqi Press in Delhi, A.H.

1315. The *lingua franca* of India, Urdu is of mixed origin and neither Indo-Aryan nor Persian can claim a monopoly in its formation. Like the Koran, here discussed, Urdu is the ineffaceable monument of the mingling of two peoples and their cultures: the Hindu and the Moslem.

But soon the sublime gives way in Islam, as in other quarters also, to the profane. Magic takes a strong hold of popular fancy. The Arabic word *hijāb* has among other meanings the sense of a veil or a curtain. It is not possible for man—so runs a Moslem theory—to hear God speak unless by a revelation or from behind the curtain (Koran 7:44), as was the case with Moses. The *hijāb* among Sufis means “all that veils the end.” Its opposite is *kashf*, that is, unveiling. Mystical love, aroused by the obstacles which the *hijāb* entails, is satisfied by contemplation. On an even lower level, emerges the use of amulets (*hamā'il*) as illustrated in the Museum. These are on display in little bags, lockets or purses that are worn round the neck or fastened to the arm or turban. Among rich people they are of gold or silver. Children are given amulets as soon as they are forty days old. The crudest articles may be used as amulets, such as a skull or a piece of bone, sewn into leather and carried on the body. A talisman, still known as Solomon's Seal and worn by Moslems and Jews alike, represents a six-pointed star. The prayers, signs and figures on these amulets are of different origins. Divine names, names of angels, verses from the Koran, astrological symbols, Kabbalistic letters, magic squares, signs of geomancy and figures of animals and men appear on them. Except for the verses from the Koran, many of the subjects used are traceable to Gnostic or Talmudic sources.

Shown nearby are a number of incantations. One of these served as a device to drive away the Devil (*al-'ifrīt*). An *'Ifrīt* is strictly one who overcomes his opponent and rolls him in the dust (*'afar*); who successfully carries matters through and is, therefore, powerful in a hostile sense, evil, crafty (Koran 27:39). In the *Arabian Nights*, (Night vii), one reads of a benevolent woman who became an *'ifrītah*, reminding us of the jugglers (*ittim*, of Isaiah 19:3) who charm and fascinate by their witchcraft (Deut. 18:11; Ps. 58:5).

In addition to the selected objects, reviewed above, there are a number of framed Koranic verses, emblems, inscriptions and artistic designs. In these, orthography united with literary excellence to provide Islam with an equivalent to pictorial art. For arabesque and Islamic art in general often seeks to replace by lines and alphabetic forms what would otherwise be a creative impulse translated in terms of the plastic or pictorial art. The form Allah dominated

the scene. To shift our focus from the realm of art to that of the history of religion, the oft-disregarded fact must be stressed that the Allah of Islam is not essentially the creation of Muḥammad. In dealing with Monotheism before the days of Muḥammad it is safe to reject the view that it is derived from Christian or Jewish sources, and also the suggestion that Allah is developed out of the more ancient god, Hubal, whose image is said to have stood in al-Ka'bah. In his monograph, *Allah und die Götzen der Ursprung des vorislamischen Monotheismus* (in *Archiv für Religionswissenschaft*, vol. xxi, 1922, pp. 99-121), Professor Dr. C. Brockelmann of the University of Halle, pointed out that the pre-Islamic Allah is above all the creator of the world, of the earth and of mankind. He is eternal and immutable, almighty and all-good. The expression *al-rahmān* (the merciful) is older than Islam. The very phrase *al-ḥamdu l'illah* (praise be to God) is of pre-Islamic date. Renan's reasoning on the subject might not be very acceptable, but it establishes a certain presumption in favor of primitive Monotheism because of the general fact that the pastoral nomads have remained truest to the conditions of primitive religion as compared with the rest of the later and more advanced peoples.

Has Christianity anything new to offer Islam? Yes, Him who brought all novelty when He brought Himself.

Princeton Theological Seminary.

EDWARD J. JURJI.

BOOK REVIEWS

The Origins of Isma'ilism. A study of the historical background of the Fatimid Caliphate. By Bernard Lewis. Cambridge, W. Heffer and Sons, Ltd. pp. 114. 8s. 6d. net.

The purpose of this monograph, as stated by the author, is "to clear the ground for a general historical survey of the beginning of Isma'ilism," and he holds strictly to that single purpose. The introduction provides us with a survey of sources available for the subject under the heads: Sunni Historical, Sunni Theological, Twelver Shi'i, and Isma'ili Sources, and the value of each for the historical purpose in view is succinctly given. Only passing reference is given to theological and doctrinal topics. Throughout the work the author uses the term "Batini" to cover the whole ground of movements to which many names have been applied, including the many sects and sub-sects, out of which Isma'ilism grew. This is "a story bristling with inner contradictions, and inconsistencies, full of unanswered questions." It is the author's purpose to confront some of those questions.

Following an analysis of the growth of extremist sects in Islam, with especial reference to tendencies which later became incorporated in Isma'ilism, he concludes that the Isma'ili movement was initiated by a group that was very close to Isma'il b. Ja'far "with the active cooperation of Isma'il himself, and his son Muhammad." Among the leading organisers were Abu'l-Khaṭṭab, Maimun al Qaddaḥ and 'Abdallah son of Maimun.

In seeking the answer to the question of the validity of the Fatimid claims to be 'Alid, Dr. Lewis rightly presents two peculiarly Batini doctrines, namely those of spiritual parenthood, and the acting, or trustee, Imamate. Proceeding then with a critical study of all the information he can gather concerning Maimun al Qaddaḥ and his son, he presents his thesis that there were two lines of Imams between the time of Isma'il b. Ja'far and the establishment of the Fatimid dynasty: *Imam Mustaqarr*, permanent Imams; and *Imam Mustawda'*, acting Imams, these latter being of the "Qaddahid" line, or descendants of Maimun. Dr. Lewis' own conclusion is that the Fatimids from al-Qaim on were genuine 'Alids, but that the founder of the dynasty, Sa'id Mahdi, was a Qaddahid.

Especial attention is also given to the relation of the Carmathians to the other Isma'ili groups, especially to the Fatimids. A very helpful Bibliography is provided.

This study is a definite contribution in the field of Isma'ilism. The author's presentation is throughout able, strongly supported by references and quotations from original documents, and it is marked by clear and critical thinking.

JOHN N. HOLLISTER.

The Aga Khan and His Ancestors. A Biographical and Historical Sketch. By Naoroji M. Dumasia. Bombay, The Times of India Press. pp. 338, with appendices pp. 341-370.

This work by a Parsi admirer is his tribute to the "forceful charm with which His Highness the Aga Khan makes Indians sink their differences in the service of their country." It is dedicated to His Highness the Maharana of Mewar, and has a foreword by the Maharaja of Bikaner. Throughout the volume the reader feels that the author has been captivated by the personality of his subject.

It is disappointing not to find a fuller account of the ancestors of the Agha Khan. Only one brief chapter is given to the whole line of ancestry up to the first Agha Khan, grandfather of the present Agha Khan, who entered India from Persia just under one hundred years ago. Three chapters record the changing fortunes of His Highness Agha Husain Ali Shah, Agha Khan I, for his was a dynamic life. Then follows one chapter, in some respects the best, given to the second Agha Khan and Lady 'Ali Shah. The remaining eighteen chapters set before us in sharp relief the many facets of the very active life of the present Agha Khan, His Highness Sir Sultan Muhammad Shah, Agha Khan III. His life has been crowned with honours in many countries and in many fields of effort, and continues in active touch with a large range of national and international movements.

Brief, but frequent, reference is made to the widely scattered followers of this religious leader, yet such references are of secondary importance in this work. Even so, they reveal the veneration and affection that the Khojahs have for their revered leader. The main purpose of the book would seem to be to present the Agha Khan as the statesman-leader of the whole Moslem community in India, and to this end numerous and often lengthy quotations from the writings of the Agha Khan himself are used. These reveal a wide range of interests, a high degree of courage, and the foresight of good leadership. The book is well illustrated with pictures of the Agha Khans and of all the members of the present family.

JOHN N. HOLLISTER.

Manuel de Géographie—Syrie, Liban et Proche Orient. Première partie: La péninsule arabe. Par L. Dubertret et J. Weulersse. Beyrouth, Imprimerie Catholique, 1940. 8vo. pp. vi, 193. Price, 5s.

This is the first part of what was planned by the Ministry of Public Instruction in French Mandated Syria as a text-book on the Geography of the Near East. Whether it will ever come to completion is now problematical. It is the fruits of the collaboration of an academic instructor, mindful of the needs of the student in the class room, and a practical Mining Engineer attached to the Geological survey of Syria, and is an attempt to write a modern Geography book that is based on wide personal acquaintance with the area concerned, and written according to modern conceptions of geography, and yet kept within the limits of a manual for use in school.

It is this first part, dealing with the Arabian peninsula, which has most interest for readers of *THE MOSLEM WORLD*, and it will

be welcomed, both for the abundance of its maps and illustrations and for its succinct presentation of a mass of useful material. The fifteen chapters of the book fall naturally into two sections—(i) Physical Geography—describing the geological unit to which the Arabian peninsula belongs, its mineralogy, climate, water supplies both subterranean and surface, its flora and fauna; (ii) Political Geography—describing the ethnography of the region and the conditions of life, a sketch of the ancient history of Arabia and its connections with the surrounding nations, the significance of the country for Islam and the Islamic Empire, and the present-day political conditions, including the connections with Turkey and Iran.

Probably the Index was planned to come at the end of the completed work, which would explain its absence from this part, where the need of it is felt. To cover so much in so small a space naturally meant compression, but the book is nevertheless a most welcome addition to our literature on the Land of the Arabs.

ARTHUR JEFFERY.

Nushu' al-Lughati al-arabiyeh wa Numuuouha wa Iktihâluhâ (De la Formation de la langue arabe, de son développement et de sa fixation). Par le Père Anastase-Marie de St Elie. Cairo, Elias Modern Press, 1938. 8vo. pp. xiv, 241. Price, 6s.

The title of this work promises much, but it is but another of those all too numerous monuments of misapplied ingenuity. The author is the Iraqi member of the Royal Arab Academy of Egypt, and has a wide and intimate acquaintance with the Arabic language and literature both ancient and modern. In this work, however, he ventures into the domain of comparative linguistics, with disastrous results. He presents to the public the results of his collections over many years of material to illustrate a theory he has of the development of the Arabic language. Arabic is a Semitic language, with a definite and well known position in that language group, but instead of discussing the phenomena in which he is interested in the light of the evidence afforded by the cognate languages and what we know of the development of the Semitic group as a whole, he ignores all the work done by Semitic philologists, in favor of strange and wonderful permutations within Arabic, and impossible comparisons with a handful of Latin and Greek words and derivatives. Every page bears witness to wide and curious acquaintance with Arabic lexicography, but equally striking evidence of the author's entire ignorance of the methods and results of linguistic research, so that for the most part his parallels and theories are ludicrous. The whole book is an eloquent plea for the observance of the ancient adage—*sutor, ne supra crepidam*.

ARTHUR JEFFERY.

Islam in English Literature. By Byron Porter Smith, M.A., Ph.D. Distributed by the College Book Cooperative, American University, Beirut, Lebanon, 1939. pp. 258 plus xii. \$2.75, postpaid.

The object of Professor Smith's study is to place in their intellectual background the ideas about Muhammad and Islam expressed

by Carlyle in the lecture on "The Hero as Prophet," the second in the series entitled *Heroes, Hero-Worship, and the Heroic in History* (1840). Upon this foundation a very elaborate superstructure has been built up with the result that (to shift the metaphor) the goal which Mr. Smith has in mind is often lost to sight in the earlier chapters. In a general way it has always been known that Carlyle did for Muhammad in the English-speaking world what he afterwards did for Cromwell—rescue his reputation from old prejudices and in particular set a correct value upon the sincerity of his professions. Even so late as the time of Gibbon the age-old tradition that the Prophet was an imposter who "deceived the people" had been still accepted, though Gibbon was contemptuous of the more extravagant legendary forms which this tradition took. The destruction of the tradition that Muhammad was a charlatan, abetted by a renegade Christian monk in his nefarious work of fabricating a "new religion" and its sacred scriptures, was not completed by Carlyle; but he went a long way in this work of demolition and it is not surprising to learn (as Mr. Smith makes clear in his final chapter) that the famous lecture has been received with appreciation in Islamic countries.

Mr. Smith touches lightly upon the earlier phases of the subject of Islam in English Literature. The brevity of his treatment of Renaissance England is due (as he acknowledges in most courteous terms) to the fact that the present reviewer had covered that period pretty exhaustively in *The Crescent and the Rose* (1937):¹ For this period Mr. Smith has used, where possible, "illustrative material which will supplement rather than duplicate Professor Chew's discussion." He has, however, discovered little such material and has overlooked the most important *lacunae* in my book. As I expect to publish in the October issue of THE MOSLEM WORLD a series of notes supplementary to *The Crescent and the Rose* in which Heywood, Peyton, Stradling, Belchier, Lupton, Barckley and other writers will be discussed, I shall not attempt to indicate these gaps at present. More serious than the omissions from Mr. Smith's study of the Renaissance (and mine) is the meagreness of his treatment of the Middle Ages, a period to which I merely glanced back in one chapter of my book. He has drawn upon Gower, *Piers the Plowman*, and some other sources which I did not touch, but he has failed to notice Professor D. C. Munro's important article, "The Western Attitude towards Islam during the Period of the Crusades" (*Speculum*, VI (1931), 329-343) to say nothing of contributions to the subject which have appeared in THE MOSLEM WORLD.

Beginning with the Age of Dryden, Mr. Smith's examination of the evidence is much more thorough. Needless to say, it involves a good deal of repetition, for the stale old accusations, the product of age-long prejudice, were constantly recurring and passed from book to book. One extraordinary omission must be noted since it concerns Mr. Smith's central theme, the background of Carlyle's lecture. He does not so much as mention Sir William Temple's famous essay *Of Heroic Virtue* (1690) which not only contains various anticipations of Carlyle's ideas but in particular offers an

¹ Reviewed in THE MOSLEM WORLD, Vol. XXVIII (1938), pp. 199 f.—Ed.

elaborate estimate of Muhammad. Temple's genuine appreciation of the heroic virtues found among Moslem rulers is noteworthy.

When we come to the later eighteenth century, the Romantic Period and the Early Victorian Period, Mr. Smith's survey of the poetry and fiction dealing with Islam is very thorough; but more should have been done with the abundant travel-literature. Professor Wallace C. Brown has been engaged upon an exhaustive survey of the travel-books; only parts of his results have as yet been published in one or another of the learned journals. When the whole is brought together in a monograph it will provide an essential supplement to Mr. Smith's work. It would be unreasonable to quarrel with the decision to establish 1840 as the *terminus ad quem* of the present study, since Mr. Smith's purpose has been to draw the background for Carlyle. But it needs to be said that an enquiry carried further would be fruitful of interesting results. A thorough analysis is much to be desired of the influence upon English thought exerted by the famous Victorian travellers—Burton, Palgrave, Doughty, Blunt, and the rest—who brought home and spread abroad their impressions of Islam.

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SAMUEL C. CHEW.

Studies in the Relationship between Islam and Christianity, Psychological and Historical. By Lootfy Levonian, M.R.A.S., Dean of the Near East School of Theology, Beirut. London: Allen and Unwin, 1940. pp. 138.

This book, inscribed "To Edward and Dorothy Cadbury in grateful acknowledgment of my indebtedness to their interest and support in the publication of Christian literature for the peoples of the Near East," brings together lectures delivered at Beirut and at the Selly Oak Colleges in Birmingham, England. Professor Levonian's religious discussions addressed to Muslims, now widely circulated in translation from the original Turkish into a number of Oriental languages, are well known, as are his "Muslim Mentality," and a more recent collection of excerpts from the Turkish press.

The present volume consists of two related but independent parts: a study of the Muslim conception of "spirit," and a study of Christian-Muslim relations, political and religious. In both cases conclusions are drawn regarding Christian evangelism. Each study makes an appeal to fact, as against prejudice and common opinion. Professor Levonian contends that Christians interested in the Muslims should understand the facts regarding the Christian-Muslim situation which are of primary significance, and then think and act accordingly. And those facts are not the differences in dogmatic belief or in individual or social conduct which are so often brought forward. Rather they concern psychological characteristics of the Semitic peoples, attitudes which Christians and Muslims have assumed historically toward each other, and the essentially experiential nature of Christianity. "Perhaps nowhere in Christian service is there so great a need for questioning the validity of the dominating ideas as in the task of evangelism among Muslims." (Page 100) "Scientific method has yet to be applied to

Christian evangelism." (104) The following epitome, mainly in the author's words, gives the gist of the argument:

The first study sets forth that "Islam and Christianity have differed persistently in the psychological content of their terminology, and this inevitably has caused sharp conflicts in their mutual relations, almost from the outset." (9)

Semitic thought is concrete, and so the spiritual is always materialized. "The fundamental position of orthodox Islam is that *ruh* is corporeal; or in other words, spirit is non-spiritual." (40) "That 'God is Spirit' is for Islam a most repulsive principle." (20) This interpretation of the spiritual runs through all Muslim belief and practice. It stands at the antipodes from the Christian Gospel according to John with its essentially spiritual view of life, a view as foreign to the Muslims as it was to the Jews of the time of Christ. (Chapter ix.)

"The fundamental difference between Islam and Christianity" is not in politics, dogma, or ethics, but in the conception each holds of the "spiritual." (102) "The Muslim's primary difficulty with regard to Christianity consists neither in accepting a new body of doctrine nor in new ethical standards, but rather in the new apprehension of the spiritual, . . . to see that it is Personality expressing itself in goodness, truth, and beauty, and most supremely in love." (83, 84) "Islam and Christianity have been compared and contrasted primarily as to ideas of God and as to moral codes. They have never been compared psychologically. The result is that our understanding of their relationship has been seriously inadequate." (10) "To the Semitic mind, the primary entity is . . . physical existence." (19) Failure to apprehend "this basic characteristic of the Semitic mind" is "one of the principal reasons why there is so much wholly superficial thinking about Islam." (19, 20)

"The key to understanding Christ's teaching about man and God is His conception of the 'spirit' and of the 'spiritual'." (102) "The main purpose of evangelism should not be theological or social discussion, but the awakening of the Muslim to the reality of the spiritual." (104)

The second study considers the "similarly profound misunderstanding" with regard to the political and religious relationships that have existed and still exist between Christians and Muslims.

Although Christians subject to Muslim rulers have "lived under certain humiliating restrictions," and although they have at times suffered persecution, still "the Muslims have never persecuted Christians for their religion, as a matter of principle," though the contrary has often been asserted. (120) On the other hand, the intolerance of Christians toward Muslims should be recognized and admitted. "The entire subject" of Christian-Muslim relationships "should be studied with a quiet unprejudiced mind, so that it may be correctly understood and the way of reconciliation discovered." (109)

Misunderstandings underlie the controversy about religious doctrine as well. "Islam is essentially a religion of dogmas, . . . whereas Christianity . . . is essentially a religion of spiritual experience of forgiveness, reconciliation, and new life." (134)

The essential Christian beliefs "are not primarily intellectual convictions at all, but arise out of personal experience." (135) "It is quite futile to argue about them as though they were purely intellectual problems." (135) And it is "deplorable that Christian apologists have emphasized the mere formulae, while almost completely neglecting the Christian experience which underlies and sustains them." (134) "Christians should have presented the living Christ, and then left the Muslim free to describe the Personality of Jesus in words best suited to his own mind and thought." (133)

We live in "a critical hour." "Islam is looking forward to some new inspiration that will vitalize its progress. . . . Have Christians a word that will show the way? Are they willing to empty themselves, to abandon their prejudices, and stretch forth to the Muslims the hand of fellowship? This is the vital question for the Christian church today." (151) So long as Christians and Muslims desire to destroy or to assimilate the one the other, "no solution at all will ever be attained. . . . We shall simply intensify opposition, and ultimately fail." (144) But if Paul's solution for the problem of Hebrew-Greek antagonisms can be brought to bear upon the situation, if both nominal Christian and nominal Muslim, of whatever racial inheritance, can be "transformed into the image of Christ, . . . each thus becoming a new creation, then they can be one. This is very simple, and yet inexpressibly difficult! One almost asks: Is it ever possible? But here comes the challenge to the Christian community; and if Christianity cannot believe this to be possible, and does not render it actual, then it is merely superficial and quite useless to the present age." (143)

Professor Levonian emphasizes rightly the place of evangelical nationals, without regard to race, in bringing to their Muslim neighbors the good news of the grace of our Lord, a service often overlooked or discounted by foreigners, a possibility and a privilege often unappreciated by those nationals themselves.

Mention (148) of the distinguished Turkish writer, Husein Cahid—as the name appears, justifies a comment on transcription of the Turkish consonant *c*. The Turks have indeed adopted a Romanized alphabet, but the phonetic value of certain letters is not that which they have in English. The English reader must pronounce the letter *c* as *k* (cave) or as *s* (civil), but in modern Turkish it is the phonetic symbol for *j*. It should not therefore be carried over unchanged into an English context, and for English readers the name of this Turkish author should be written "Husein Jahid."

Brooklyn, N. Y.

JOHN E. MERRILL.

A Doctor's Holiday in Iran. By Rosalie Slaughter Morton, M.D. New York: Funk & Wagnalls. pp. 335. \$3.50.

This new book by the author of the best seller, "A Woman Surgeon," is not the ordinary book of travel. In 1935 Dr. Morton spent several months in Iran, taking extensive trips to the more important cities and other points of interest, meeting and interviewing prominent Iranians, Europeans, and Americans, getting first-hand information of the land and the people. Later, finding

that she was not quite as sure of some of the facts as she wished to be, she made a second visit to Iran in order to "check and double check."

Some writers imagine that their readers are interested chiefly in the foibles, the faults, and the failings of the people of whom they write. Dr. Morton happily has avoided this pitfall of petty minds. The following quotation might be taken as the text of her book: "Most travellers charm us by tales of the unusual, but while I found much that I could headline, it was the sweet, human commonplaces, the recognition of the fundamental kinship in human interest and behavior which most impressed me."

It would be easy to fill a lengthy review with scores of illuminating quotations from her book. These few have been chosen: "The unveiling of woman has caught the world's imagination, but this is only one part of the unveiling of Asia. Archæological research lifts the veils of earth. The introduction of general education lifts from peasant minds the veil of ignorance. Modern medicine lifts the veil of disease. Superstition is losing its hold." Again:—"From the ashes of empire, Iran has risen like a phoenix, a young country, for all its vast age, built by a young people, rising in the midst of internal difficulties and external hostilities." Again:—"It is due to the missionaries, more than to any other factor, that the groundwork of modern living has been laid in Iran, communicating with infinite patience the ways of the Western world to the people of the East." Again:—"It is interesting to consider Christianity in connection with the present changes. For it is Christian thought which Iran is absorbing in her adoption of Western modes of life, whether the majority of its inhabitants are aware of this or not. The new customs are the material expression of Christianity's ethics of good living, self-improvement, purity of soul and godliness, the ideals of Europe and the Americas. Iran owes its present nationalistic and domestic ideals to Christianity." These quotations give a fair idea of the book.

Keeping to her text, the first quotation, Dr. Morton puts her readers into sympathetic touch with the people of Iran, their hopes and their desires. She makes things appear in their true perspective. Although the author proclaims that her prime interest is in the people, it is quite plain that she is interested in many things in Iran—the ancient history of the country, archæology, art, literature, modern education, religions, and above all, the marvelous progress under the leadership of H.I.M. Reza Shah Pahlavi.

The book is unusually well written. Dr. Morton has imagination and uses it. Often a situation is portrayed by a vivid phrase far better than it would be by an array of dreary facts. She devotes considerable space to the changes that have transformed the mediæval country of a generation ago into the progressive nation of today—a thousand years of change in a single lifetime!

Not infrequently writers, who do not take the trouble to get first-hand information about mission work, attempt to demonstrate their wisdom by detailing a mass of inaccuracies, and making fantastic criticisms which mislead many well-meaning readers and disgust the well-informed. Dr. Morton because she was interested

in discovering the forces that have been moulding New Iran, and because she wished to give a true picture, found time to visit not only the mission hospitals, as would be expected of a surgeon, but also the mission schools and colleges. The result is a first class brief for missions.

The book is good reading. It cannot fail to hold the interest of the reader. Naturally there are minor mistakes, but as a whole the book gives a true picture of the people and the country, although somewhat over-complimentary at times. The twenty illustrations are well chosen. The picture on the jacket is of an actual Persian garden, belonging to the father of an alumnus of Alborz College of Teheran. It is a pity that it was not given a permanent place in the book.

"A Doctor's Holiday in Iran" is a worthy successor to "A Woman Surgeon."

S. M. JORDAN.

It Happened in Syria. By Alfreda Post Carhart. New York, Fleming H. Revell Company, 1940. pp. 128. \$1.25.

Simply and frankly, and with a generous sprinkling of humor, the author tells the story of her childhood spent in Syria. As the daughter of Dr. George E. Post, minister and well-known surgeon of Beirut, Syria, she grew up in a home of refinement and of deep religious feeling set in the midst of a foreign environment. Her life, as did that of her parents, touched the lives of the people of the country at many points.

One may read this little book for its lively story; for what it reveals of Syrian customs; or for something deeper, the glimpses it gives of the missionary surgeon wholly consecrated to his task.

Maryville, Tenn.

LOIS WILSON.

From Egypt to the Golden Horn. By George Sergeant. New York, Fleming H. Revell Company. pp. 254. 8vo., illustrated. \$3.

This is a travel book of a kind, its object being to locate and describe the scenes of the Biblical story, from Exodus through the Acts. After cursory visits to the British Museum, the Louvre and the Vatican Museum, to note certain archeological finds, the author takes the reader to Egypt and then onward, following the course indicated by the title. As we read on the blurb: "It shows the relation of past Scriptural history and geography to the countries as they may be seen in the present, featuring principally the scenes in Bible lands that are seen today, which have existed continuously from the earliest times." Descriptions of scenes are rather meager, the adjective "lovely" being over-worked.

There is no Index, unless the "Chronology" at the end, with page references given with each item, is meant to do double duty. The publishers have done their part well, and the illustrations are good.

F. J. BARNY.

Note on the Authenticity of 'Alī Ṭabarī's "Book of Religion and Empire"

'Alī b. Rabban aṭ-Ṭabarī's *K. ad-dawla wa-d-dīn* is a work of Muslim polemic directed against Christians. It was written in the middle of the ninth century. A. Mingana based his edition and translation (1922-3) on a unique ms. dated 1219. Doubts were expressed about the authenticity of the work. Though on the whole they were rejected, it was rather odd that this work of 'Alī Ṭabarī seemed nowhere quoted or mentioned by any other author.¹

It appears though that one such case has been overlooked. In this case the work or its title is not mentioned directly, but 'Alī Ṭabarī is named as the source of Bible quotations in Arabic. A lengthy quotation is given in full. It can be found also in the text of Mingana's edition. It may be assumed therefore that we have here an evidence authenticating 'Alī Ṭabarī's book, which is a Bible quarry for the Muslim controversialist.

Fakhr ad-Dīn ar-Rāzī in his *Mafātīh al-Ghayb*, Vol. I, 486 f, quotes some predictions from the Bible about the advent of Muḥammad (*a'lām*) as they had been handed down (*nuḳīla 'an*) in the name of 'Alī Ṭabarī, without any further specification of this indication.² The lengthy quotation is from Hab. 3:3-13, and corresponds to pp. 103-4 of the edition (119-120 of the translation).³

Brooklyn, N. Y.

M. PERLMANN.

¹ Fritsch, *Islam und Christentum*; D. S. Margoliouth, Proc. Brit. Ac. XVI; D. B. Macdonald, *MOSLEM WORLD* 1925, p. 210f.

² Clue in Schreiner's article, *ZDMG* 42, p. 645 f, n. 4.

³ The quotation from Habakkuk occurs with slight variations in Ibn-Ḳutayba (*Beitr. z. Ass.* III p. 48), Māwardī (*Sem. St. in mem. of A. Kohut*, p. 508), Ḳarāfi (Bechechi-Zade, *Farḳ* p. 257 margin). Ibn-Ḳayyim al-Jauziya quotes it from Ibn Ḳutayba (*Farḳ*, p. 389 and Vol. II, p. 6 marg.). On the affinity of 'Alī Ṭabarī and of Ibn Ḳutayba in their translations, cf. Schreiner in *Sem. St. in mem. of A. Kohut*, p. 497 and F. Taeschner in *Or. Christ*, 1934.

CURRENT TOPICS

The New Mosque in London

From the London *Times* we learn that Moslems in England had long felt the need for a central place of worship in London, and a committee of distinguished Moslems had recently been engaged in the preparation of plans for the establishment of a mosque and Islamic cultural center on an adequate scale.

His Majesty's Government were approached by the committee with the suggestion that they should present a site for the building, and they had now decided to mark their sympathy with, and interest in, this important project by affording assistance to it in this manner. An early opportunity would be taken to invite Parliament to vote the necessary funds, the limit of which had been fixed at £100,000.

The chairman of the committee is H. E. Hassan Nashaat Pasha, the Egyptian Ambassador in London, to whose active interest the project is largely due. Its treasurer is Sir Firoz Khan Noon, High Commissioner for India, and its secretary Lieutenant-Colonel Sir Hassan Suhrawardy, Adviser to the Secretary of State for India. Sheikh Hafiz Wahba, the Saudi Arabian Minister, is also a member of the committee, as are Ata Amin Beg, the Iraqi Chargé d'Affaires, and Rauf Chadirji Beg, formerly Iraqi Minister in London.

The first four members of the committee were received at Buckingham Palace in November, where they were presented by Lord Lloyd to the King, to whom they expressed their grateful appreciation of the gift.

The project which has now taken shape with the support of the British Government was first mooted early last year by the Egyptian Ambassador. He said at a meeting of the Royal Central Asian Society's Dinner Club that it had then received the approval of Lord Halifax, Lord Zetland, and Lord Lloyd, and that the King of Egypt had promised it his patronage.

An Iran Judge on Polygamy

During a visit to the office of a judge, the conversation turned to the question of polygamy. Some defended the custom and others attacked it, while the judge remained silent. When the others had shot the bolts of their arguments, it became apparent that the judge had something on his mind. "Seeing that I am concerned with complaints rising from this particular matter," he said, "I am fully conversant with the problem, and have investigated its benefits and evils and causes. I am not concerned as to whether polygamy is good or bad, nor whether the man who commits it does right or wrong. There is another problem which seems to me more im-

portant. I am amazed at this, why do women acquiesce in such a thing?

"Some criticize the law, but the law is permissive and not mandatory. In exceptional cases, where the general welfare is concerned, it does not forbid polygamy, but has hedged it about with conditions rarely existing. Some criticize men for making women unfortunate by marrying more than one, but when the law allows it, certain ones, either from reasons of policy or of passion, will do it. My difficulty is as to why women give themselves to such a relationship and accept a rival for themselves. You will say it is from poverty or need, but I can show you plenty of cases where it was not so at all, and women without any necessity have accepted a married man for a husband."

He rang for a servant and asked for certain case records, and opening them went on: "Both of these two cases are concerned with this matter. One is a girl of fifteen, healthful, attractive, well educated, with a brother and two parents living, who, with her parents' approval, married a man of forty with a wealthy wife and several children. Now she comes to report quarrels and incidents, and demands a divorce. The other is a widow of thirty who took a divorce from a husband who worshipped her, and after refusing a number of single men who wanted to marry her, and getting an earful of advice from her friends, marries a rich man with a wife and many children. And now she comes and says: With my own hands I have shed my own blood. For God's sake, save me!"

After a silence he continued: "I was visiting a home 'one day and we were drinking tea after dinner, when my hostess remarked: 'My neighbour has not eaten yet. Poor thing, I am sorry for her.' I asked what was the trouble. She said that the woman's husband has another wife, and he only comes to see this one once or twice a week, and then in the daytime only. He was supposed to come today. The poor woman has been working for two days, buying a chicken, sweets, fruits and so on, and today she hasn't sat down a moment all day. And after all this her husband did not come. She hasn't eaten a thing.

"Why don't women reflect when they marry a married man that they are finding their happiness in another's misery and blackening her life? It is better to be the only wife of a laborer than the second wife of a rich man. A wife with a rival is never happy, either when her husband is away or when he visits her, for even in the latter case she knows he may be thinking of her rival."

—*The Iran Press.*

Mosque Built by the Ming Emperor, 1430 A.D.

On the 26th day of the 7th moon in the 5th year of Hsuan Teh, 1430, the Emperor addressed the following message to the Eunuch Cheng Ho:—

"According to a report by Chamberlain Kao Ting-chu, I understand that the Dragon Boats which you have built sail smoothly and swiftly. I am pleased to see that you are faithful at your

work. As a reward, certain articles will be given you through Kao Ting-chu. You may appropriate Paper Notes of 100,000 Kwan (1 kwan equals 1000 cash) from the Imperial Treasury of Nanking as your expenses for going to the South Seas. You are to lead the expedition to visit foreign countries including the Western Ocean. You are my old attendant and full of knowledge, you must carry out the mission as I want. Be careful.

"Hearing your report that you are going to rebuild a Mosque situated on Three Hills Street in the City of Nanking (which was destroyed by fire) in order to safeguard the personnel and cargo of your expedition, I deem it is your faith and I will not stop you. Nevertheless, I will fulfill your faith, as you are my ambassador to the Far West. Apprehending that your contribution to the work such as cost of labor and material may not be sufficient, thus delaying the date of completion, you may draw necessary funds from the office of the Public Inspector of Nanking or from the Ministry of Labor. Hurry the work of the Mosque and waiting for the first wind and tide, sail on your expedition. This is my order."

—*Friends of Moslems, Hankow.*

The Moslems of Coastal Makran

J. V. Harrison writes in the *Geographical Journal*:

There are probably not many people who have had to make extensive journeys in that inhospitable country known as the Coastal Makran. Most of those who have done so however have felt so different from their fellows that they have had to write about it. Nearchus included an account of his voyage along this coast and of his journey inland to meet Alexander.

Fate decreed that my first survey for the Anglo-Persian Oil Co. Ltd., in 1918, should take me into this tract and that my last work for the company should have been done in the same district twenty years later. On six other occasions I visited it or stood on its doorstep, and I twice enjoyed long instructive flights over it, much the most comfortable and comprehensive way to view the Makran.

The Bashakard goes scantily clad, in a thin vest, or none at all, and a rather skimp skirt or *sarong*, usually made of brightly coloured material. On the march he carries a cotton plaid over his shoulder. This serves as a shawl if it is cold and as a blanket at night to keep out the low temperatures. As he lies on the bare ground with no other covering, his discomfort when, at a few thousand feet, it is both wet and cold, can be better imagined than described. His head dress is a little skull cap, but it may be set off with a scarf of coloured cotton or silk. Sandals of palm-fibre, kept in place by a fibre thong between the big toe and the rest and a loop of the same fibre around the heel, complete the wardrobe. Those who know the luxuries of the ports often boast a uniform coat or perhaps a set of tails by a London tailor.

This is still the coast of the ichthyophagist, for fish abound and are easily caught. The natives near the coast live upon them and feed them to hens, donkeys, cattle, and dogs impartially: a fresh-

boiled egg in Jask recalls at times the efforts of a London chef to provide anchovy egg savoury. Some of the catch is sun-dried and used as a trade article, aromatic caravans plying five or six days' journey inland with it. It is exchanged for dates which provide the loads for the coastward trip. At some seasons of the year a little fish about the size of a minnow is washed up abundantly and forms strand lines on the sand. These are gathered up and heaped in maladorous piles which are then bagged and sent to Ceylon as manure for the tea shrubs. The sea teems with sharks but no one appears to mind them; fishermen often swim out to their boats, anchored well offshore, and are not molested.

The resources of the ports themselves are slender, and any visitor is well advised to arrive with substantial stores. The hinterland can supply only dates and goats. Cereals are grown in minor quantities, bread being used sparingly as a luxury. Iran sugar and tea are rareties. After the Nu Ruz (New Year's Day, March 21) feast which we gave our men, the Bashkardis deposed that they had drunk more tea in one day than during the previous course of their lives. Inland they live principally on dates, with which they drink copious draughts of water, eking this out with a little dried fish, bread, meat, or berries of the pish-palm as rather infrequent luxuries.

University Life in Jerusalem

From the annual report of the University of Jerusalem, we learn that 1940 saw the completion of five new buildings. One, the gift of an American Jew, houses the Faculty of Humanities and stands on one side of the University Library on the highest point of the Scopus ridge. On the other side of the Library, the Museum of Jewish Antiquities, the gift of a South African Jew, is nearly finished. Below the Library, a gymnasium and recreation room for students has been erected from the fund given by another South African Jew. The Library itself is being enlarged by a new wing, which is required to accommodate the growing collection of books, now nearly 400,000. And lastly, at the village of Rehovoth, in the Plain of Sharon, which has become a centre of research work, the laboratories of the new Faculty of Agriculture, established with the bequest of another South African Jew, are being built next to the Agricultural Station of the Jewish Agency. During the year 1940 the University spent over £60,000 on the new buildings.

At the same time, the number of exiled professors and lecturers from Europe, who were placed on its academic staff, rose to fifty. The Pre-Faculty of Medicine has begun its work in the big new hospital and Medical Research Centre that now dominate the hill of Scopus. It has not embarked on undergraduate teaching because Palestine has no need as yet of more medical doctors. But it is concerned with research, and regular courses of lectures are given in tropical medicine and Mediterranean diseases for the many physicians who have settled in Palestine during recent years. It arranged also short courses of lectures in war surgery and camp sanitation for the medical officers of the British and Australian forces.

Another development worth record is that of the Department of English. A series of lectures on English life and Institutions was given, partly by English officers of the Government, partly by the staff of the University. Viscount Samuel, who visited Jerusalem last February, gave one lecture of the series, on the British Empire. The British Council made a grant for the development of courses in the English language which are followed by a large number of students.

The growth of the student body is particularly remarkable. In the academic year 1938-9, the number had risen to 850, but last year, despite all the difficulties, it rose again to 1,200 undergraduates, and, in addition, there were 65 graduates engaged in some form of research. A much larger proportion than before were from Palestine, because it was impossible for more Palestinians to go to European Universities. A special effort was made to enable some hundreds of students from Central Europe, who were cut off from their families and without resources, to continue their studies, by setting up temporary hostels and the organization of communal feeding.

Lastly, it may be mentioned that for the first time an English Jew, Professor Leon Roth, who was formerly at Manchester University, has been elected as the Rector; that is, the head of the academic life of the University. He has rendered great service by the edition of a series of translations into Hebrew of the philosophical classics.

Muslims and the War

Speaking upon "Muslim Political Influence in the World To-day," at a meeting of the East India Association recently, Sirdar Iqbal Ali Shah said that the Arab peoples, both officially and unofficially, are not pro-Nazi. They are at the moment pro-British. They have in various spheres assumed solidarity of status; socially, economically, and politically the entire Arab world is knit as their treaties attest. They are conscious of their strength and have chosen the British as their friends because the British have not interfered with their religion or national traditions, also they have met with many of their requirements. Meantime watch and ward is kept in every part of Muslim Arabia.

It should hearten British people to recall the Arab attitude during the critical first period of the war, when Germans could show victory at every point, and the British could only appeal to the good sense of the Arabs on philosophical lines by showing the foundations of their case. The Arabs trusted the British and remained loyal to their engagements; even when they saw one country after another being reduced by German conquest still they believed that Great Britain would win in the end. There could be no greater tribute to the good name of England in the entire Near and Middle East. But the chief reason for their faith in this country is, perhaps, that they sense in Great Britain qualities that are common to both, qualities which do not depend upon temporary victories and defeats in the field but are inherent in the continuity

of a nation's faith and civilization. It is thanks to those qualities of the spirit that the Arab cannot help feeling a stronger bond of kinship with Britain than with the countries of the Dictators. Not what is merely of passing value but the eternal verities hold them together.

—*Great Britain and the East.*

Syria in Conflict

Since the fall of France in June, 1940, Syria has staggered under a succession of blows, governmental, economic, and military, and now the status of the Syrian people is more difficult to describe than ever. Since the collapse of the French nation, Axis agents have made Damascus and Beirut centers of anti-British propaganda, while British troops have been detached to guard Palestine's northern frontier. Reports of extensive unrest in Syria have appeared periodically in the Near Eastern press. The nationalists grouped around the *Kislah Wataniya* (National Bloc), who declared a truce at the outbreak of the war, seem to have become active again. Their agitation has been stimulated by the deplorable economic conditions of the country as well as by the activities of the Italian Armistice Commission. Thus far, the local French authorities have taken few, if any, steps to grant the Italian demands. These are said to have been so extensive as to include not only demobilization of all armed forces and surrender of war material but the granting to Italy of a voice in the administration of the mandated territories. These circumstances have combined to increase the demand for independence on the part of the Syrians.

At present the country is divided into a number of *sanjaks*, or states, several of which constitute the Greater Lebanon, while others form parts of the Damascus government. Just before France entered the war in 1939 she returned to Turkey the *sanjak* of Alexandretta, the arrangement being part of a non-intervention agreement. No state in the country has any real say in either internal or external affairs, though each has its own president and parliament. Religion divides the people, the 75 per cent Moslem population controlling politics in the Syrian States, while the Christian groups of the Lebanon have more influence there. The population is mixed, and in addition to the purer strains of Arab peoples, there are many of levantine descent, with Jews, Armenians, Greeks, Italians, and others from the Mediterranean basin as well as from Europe.

While there may be difficulties in the future, dependent upon the developments and expansion of the European war, conditions now are normal so far as missions are concerned. Mission Boards who have extensive work in Syria are not even suggesting the evacuation of their missionaries. Of course there are some minor difficulties. Gasoline is strictly rationed and therefore hard to obtain. There has been some shortage of food. On the whole, however, medical and evangelistic programs continue as usual.

The mission schools have larger enrollments this year than ever before in their history. (This is not only true for Syria but also for Turkey and Egypt!) The Aleppo Junior College for

boys has increased its numbers about four times in the past four years. Recently work among the Moslems has been most encouraging. In several districts conferences have been held with the national pastors at which extensive plans for definite evangelistic programs have been set up. The entire Christian group seems to be working more enthusiastically than ever and with a greater spirit of cooperation.

—*Foreign Missions Bulletin.*

The Power behind Egypt's Throne

From the November, 1940, issue of *The Living Age* we learn that Mustapha El-Maraghi, the Rector of the Azhar University, is the world's foremost Moslem:

"Mohammed Mustapha el-Maraghi was born of an indigent peasant (*fellahe'en*) family in an Assiut village called Sahel Salim (Badari), which lies athwart the Nile Valley and the Western Desert. His father eked a miserable living out of someone else's farm. One of many children, Mustapha was a favorite and therefore privileged to study the Koran with the local teacher. The latter, a somber figure in turban and flowing black gown, would move from place to place helping boys to memorize the ninety-nine names of God and then, when they had mastered these, the *Fatihah* or opening stanzas of the Holy Book of Islam. Mustapha, a bright lad with a tenacious brain, memorized half of the 79,934 words in the Koran at the age of ten. His *alam*, or teacher, was so proud that he urged Maraghi elder to send Mustapha to Al-Azhar. Thither, with the blessing of his parents and of the whole village, which gave him a hilarious send-off, the boy repaired in order to enter upon a career destined to bring him into a pivotal position unsurpassed by Caliph Abdul Medjid or his predecessors.

"In 1880 or thereabouts, when Mustapha (we can safely drop his first name, Mohammed, since that is the given name of almost every Moslem) stood before the examining committee of Al-Azhar, the Nile Valley was a mere province of the Ottoman Empire whose Sultan had just ousted Ismail as the Khedive of Egypt.

"When Mustapha el-Maraghi entered Al-Azhar, his career was severely circumscribed within certain limits. He could qualify as a canon lawyer or judge in a Moslem court, a teacher of Arabic, a leader of the public prayer, a preacher in a mosque, a chanter of the Holy Koran on public or private occasions. As a student he would be fed, clothed and housed by the Government, which would pay him a regular salary available either in cash or in loaves of bread. Apart from the necessity of learning the Koran by heart and the commentary, a snatch of algebra and logic, he wouldn't have to bother his head about anything. Such quaint, alien superstitions as the natural sciences, mechanics, political history, economics, hygiene, were taboo or otherwise ignored. The rest of the world could go to the devil for all that he or Al-Azhar cared. Al-Azhar was a sanctuary from the indecent Occident. Why, when one of young Mustapha's teachers mentioned the mundane fact that some mad infidels were going to dig a canal through the ninety-mile isthmus of Suez, the scholars reported him to the Ulema. Later,

when the unfortunate Sheikh was strolling through the Khan-el-Khalil, he was caught in a volley of eggs, ripe figs and decayed melon."

After sketching the life of Maraghi and his struggle in connection with the Azhar University, the writer, Arthur Settel, concludes:

"Demands for the reinstatement of Maraghi and the resignation of Zawahry increased steadily. In 1935, feeling crystallized and the students of Al-Azhar, supported by an eloquent minority of the Ulema, declared a strike that lasted two months. The University was forced to close, to the dismay of Mohammedans everywhere. Egypt was horrified. Voices from faraway nations were heard in protest against this sacrilege. At last Zawahry resigned and Maraghi was recalled by King Fuad.

"The return of Mustapha el-Maraghi marked a turning point in Azharite history. Hitherto a medieval institution was a semblance of independence and in fact just one of the many facets of Royal authority, Al-Azhar was now to become a residency of the real power in Egypt. Events of far-reaching importance occurred in swift succession, and perhaps a personality even less commanding than that of Sheikh Maraghi would have been catapulted into supreme power.

"The most momentous of these events was the death of King Fuad in April 1936 and the succession of his sixteen-year-old son Farouk to the Throne. The bewildered, ingenuous boy naturally turned to his old teacher, Mustapha el-Maraghi, for counsel in this critical hour. And the latter, fully conscious of the pivotal position into which he had been thrust, has given his advice freely and continually since."

New Marathi Book for Muslims

The Hindustani Mission in Bombay has made a determined effort to do something to meet the grave need of presenting the Christian message to the many thousands of Muslims in Bombay and Western India who speak Marathi. Some years ago, under the inspiration of Dr. Zwemer's visit to India, it was pointed out that very little was being done in this direction. Under the able guidance of the Rev. G. Westmo, the Bombay Hindustani Mission has translated into Urdu-Marathi a brief Life of Jesus Christ in English called *The Best Friend* by Dr. L. Bevan Jones. The translators would not claim their Urdu-Marathi efforts are perfect, but all who want to help their Urdu-Marathi-speaking Muslim friends to learn about Jesus, will find this to be one of the very few books to help them in this task. We trust the Hindustani Mission will persevere with their literature programme. This is obtainable at the amazingly low price of one anna for 80 pages at the Christian Bookshop, Bombay, who also sell for four annas a Christmas Play called *The Brave Soldier* in Marathi.

Mohammedan Prayers for Peace

An appeal to all Muslims to unite in prayer for the peace of the world appeared in *Al Ahram*, Sept. 17, 1940. The appeal was

issued by the Chief of the Royal Cabinet on behalf of His Majesty King Farouk, and is as follows:

"Farouk 1st, King of Egypt, by the aid of God.

By reason of his innate love of peace and agreement among nations, calls Muslims in Egypt and the Sudan, and their Muslim brethren in other lands to general prayer to take place on the eve of the middle day of the present blessed month of Sha'ban between the sunset and evening prayers, to be followed by petitions addressed to God, (may he be praised and exalted), and by supplications that he might bestow his mercy upon the world and send back speedily an age of peace and harmony which will heal the wounds of humanity and raise the level of civilization and that he might protect the countries of the Muslims from all evil and increase the prestige of Islam and Muslims."

The above appeal was broadcast to the whole Muslim world by short and medium wave transmission.

The Nile Mission Press

From a recent issue of *Blessed be Egypt*, the organ of the Nile Mission Press, we quote:

"We have had such a rush of orders in English type lately that we have lost some good customers by not being able to turn out their orders quickly enough. Our great trouble is that it is impossible to keep very large stocks of several different kinds of type. At present we have only three normal kinds for book work, and a small quantity of a larger sized type, which lately has been used a good deal for the Southern Sudan, and is therefore tied up at least 90% of the time as proofs take such a long time to travel. It is only occasionally that we need type of this size, but very unfortunate when we do. The same sort of thing happens with Arabic type, as tastes change from time to time. We must have half a ton of one sort which is little in demand now, except for Scriptures. There is a general change over to other sizes. A long time ago I broached the matter of purchasing a type-caster in view of the large amount we were compelled to spend each year on new type. However, I mention the matter again, as in the matter of magazines, and work which is required quickly, it would greatly facilitate things.

"The Reading Room is a very pleasant one on the roof, six floors up, which makes the lift indeed a necessity. It has an extensive view over the City. It is quiet, comfortable, an excellent place for quiet thought and personal interviews. Hakim Effendi spends a considerable part of his time in this work.

"We have had an interesting letter from Pastor Ibrahim Saïd, our Assistant Superintendent in Cairo. It is some time since he wrote, and we are glad to hear from him again. He speaks of the inspiration which the firm resistance being made by Britain and her Allies against the Nazi menace has among his people. 'The souls of many are being enriched and invigorated by the high Ideal for which you stand. . . . Let us pray now, more than ever, that the great promise "Blessed be Egypt my people" may be fulfilled and realized in a full and blessed way in this time of crisis.'

“Speaking of his work, Pastor Saïd says:—‘I finished my course of lectures on the Revelation one month ago. Praise the Lord, the people kept crowding the Van Sommer Memorial Hall during these lectures for more than ten months. The average number was 500. I am now working at revising the lectures, as they were taken down by short-hand writing. However, I shall try in my revision to preserve the lecture style.’”

The American Christian Literature Society for Moslems

The Society began in 1911 as the American Committee of the Nile Mission Press and in a few years widened its field of activity to include Moslem lands everywhere, becoming incorporated in 1915. It has a strong evangelical basis and from the outset has had cooperation from Christians of many denominations. The Society itself prints nothing, but carries out its purpose of spreading the Gospel through the printed page by providing the publishing agencies of missions with funds for the production of literature. There are advisory and cooperative committees in the various language areas of the Moslem world. A total of over \$225,000 has been given for this purpose since 1911 and grants-in-aid made to the following countries: North and South Africa, Egypt, Arabia, Iraq, Iran, Palestine, Syria, Turkey, Albania, China, Turkestan, India, Malaysia, Dutch East Indies, Cyprus and Bulgaria.

The power of the spoken word has not exceeded that of the written word since the world began. Our Lord makes a statement regarding Moses in John 5:46 which is very significant: “He wrote of me.” The eternal gospel, therefore, began to be broadcast when Moses wrote of the coming Prophet and Messiah. Isaiah, too, saw His glory and *wrote* of Him. In the first century the four gospels were four chariots in which the lowly Nazarene rode in triumph across the lands of the Near East. The apostles not only preached but used their pens. Paul’s thirteen missionary tracts revolutionized the Roman Empire. In the last book of the Bible we have the reiterated command in a voice from heaven saying “write.”

At a time when war-clouds darken the horizons of three continents, when the radio and the press blazon reports of bombing and invasion, one wonders whether there is any school in Christendom where children are still tracing with eager hand the copy-book legend, the Pen is mightier than the Sword. The fact is, however, that even today in a totalitarian war the power of the press is utilized for propaganda as never before and in that sense the sword finds its chief ally in the pen and the press. Today the world stands in need of the Gospel of peace and reconciliation and Christian literature carries that message. The leaves of the Tree of Life are “for the healing of the nations”—they are not caustic irritants but sedatives and anodyne. Was there ever a time when the world needed healing more than in our day? The clash of color, the lure of greed, the lust of power, the love of war, international jealousies and suspicions—only the leaves of the Tree of Life can heal these.

The Effectiveness of Literature

The printed page is indeed the ubiquitous missionary. It can go everywhere at a minimum cost. It can be mechanically multiplied so that every distributor of gospel tracts receives the answer to Wesley's prayer "O for a thousand tongues to sing my dear Redeemer's praise." The printed page enters closed doors, especially in Moslem lands. I myself have received orders for books and tracts from Mecca and Kerbela. It reaches all classes who can read and they, in turn, read to the illiterates. It preaches unweariedly. It needs no furlough. It lives longer than any missionary. It is never laid aside by illness. It penetrates through the mind to heart and conscience. It has produced results everywhere. I have known of cases where such seed of the Gospel has long lain in fallow or hard soil and yet retained its life to blossom and bloom. Above all, this method of evangelism is (when rightly pursued) often less offensive than direct preaching. One can witness more effectively, more daringly and more persuasively by the book or tract than in any other way.

Three Reasons for Literature now.

1. We need in every Moslem language area (and that includes a score of languages) an adequate program for production and distribution. At present the missionary forces are far behind the Moslem press both in books and in periodicals. At the Madras Conference it was stated one Arabic firm in Cairo alone issues a biography of a Moslem leader every month. Newspapers pour faster than ever from the presses in the great cities, and find their way further than ever into the countryside. In the great battle of the books to claim man's attention for every sort of idea and belief, it is our concern to ask what place the books are taking that carry the message of our Lord. No Christian teacher, no Christian pastor, no Christian parent of a child that can read, no witnessing Christian but must be concerned with this question.

On the other hand, there are vast areas where there is little or no literature of any kind; there are native churches whose whole Christian literature can be tied up in a pocket handkerchief.

2. In every Moslem land literates are increasing rapidly. By government schools and even, as in Egypt, by compulsory education the number of readers is multiplied daily. In this new hunger for books we must supply them with the Bread of Life in the printed page. Nothing can take the place of a good book.

3. The rising tide of indifference and irreligion in Moslem lands, if not atheism, must be met. The proverbial danger of little learning is seen throughout the Near East. An experienced worker tells us that although the majority of the people are still Mohammedans in their beliefs and practices "the young people in Turkey are being weaned away from Mohammedanism. No opportunity whatever is given for formal instruction in religion other than sermons in the mosques. There is no religious instruction in the schools. No Moslem teacher can gather children for religious instruction. The school books definitely say that there is nothing in the universe over and above nature. . . . The full force of

official instruction is more subtly hostile to religion than if it were openly atheistic. Its attitude is one of condescending acceptance of religion as one of the vagaries of the human mind which society in the past has found useful, but which can be discarded when people become mature and educated."

The High Cost of Literature Work

Not the high cost of paper and labor, though that is a problem of no mean proportions in many mission fields. No, for more than human wisdom and strength is needed for the task of producing and distributing Christian literature. We must pray especially that it may not be altogether or chiefly a work of translation. The situation calls for indigenous effort and the convert from Islam, if he has literary talent, is by far the best writer for his own people.

Again, we must not forget the quaint saying of Andrew Fuller, "*Learning hath gained most by those books by which the printers have lost.*" The preparation and distribution of Christian books is a very costly enterprise. It can never be self-supporting. By sacrificial giving, we can broadcast these leaves of healing. Free distribution of even the best books and tracts is bad policy. Colporteurs and bookshops are the ideal methods although they are costly.

A group of the Directors propose to raise a \$1,000 Fund, in memory of Dr. Cantine, to meet pressing needs in our literature work abroad. Will you help?

Checks should be made payable to the American Christian Literature Society for Moslems, and sent to the Treasurer, Room 940, 156 Fifth Avenue, New York City.

—*News Letter of A. C. L. S. M.*

The Late Rev. J. J. Cooksey

With the passing of the Rev. J. J. Cooksey at Blackheath, on November 23rd, 1940, the cause of Christ among the Moslems has suffered a great loss. Gifted both as linguist and writer (his "Land of the Vanished Church" is a work of outstanding merit), Mr. Cooksey was pre-eminently a missionary. Although his wife's health compelled him to return to England some fourteen years ago, his heart was ever in Tunisia, where his labors in association with the North African Mission began in 1896.

At that time Mr. Cooksey was stationed at Sousse, with Dr. T. G. Churcher, and soon afterwards became the first resident missionary in Kairouan, the "Holy" city. His fluent Arabic and his gracious charm of manner won for him a place of esteem and warm affection in the hearts of many young Moslems; and during his latter years in Tunis, students from the university Mosque attended his Mission Hall and listened with respect to his able messages in defence of the Gospel.

A New Appraisal of Abdul Hamid

A German writer, Alma Witlin, devoted much care to the study of the last great Sultan of Old Turkey. Her book has appeared in English translation (The Bodley Head, London) and we quote from a brilliant review by Professor L. F. Rushbrook Williams in the *Asiatic Quarterly*:

The career of Abdul Hamid, his manner of life, his cruelties, his treacheries, surpass the imagination of the majority of novelists. He had great gifts; and his visions of restoring the power of Turkey through the Pan-Islamic movement, and replenishing her coffers through the development of the oil-fields, are but two examples of the manner in which he worked for the interests of his country as he understood them. The revolution which destroyed his authority did not shake his faith in the soundness of his own conceptions; and almost to the day of his death he looked forward to their realization.

In his own way, despite the almost unspeakable character of his rule, he was a patriot, deeply concerned, amidst trivialities, oppressions, and tyrannies, with great undertakings. No doubt he would have been beyond measure startled if he had been told that he, "the Shadow of God," was the direct forerunner of the great modern Turkey, with her secular standards. Yet historically this was the case; the entanglements into which the Sultan's Pan-Islamism involved his country, the obscurantism, political, educational, and indeed moral, for which he stood, presented themselves to the creators of modern Turkey as frightful examples of how things ought not to be done. Thus in a very real sense the morass of Abdul Hamid's reign furnished the soil from which sprang a new, sturdy, revived national life. And, by the irony of fate, the self-reliant Turkey of today owes not a little to the fact that Abdul Hamid, by alienating the sentiment of countries which had been accustomed to defend Turkish independence, made it necessary for the Turkish people, if they were to survive, to stand upon their own feet, to take into their own hands the mastery of their fate.

Dr. Witlin describes vividly both the history of Abdul Hamid's reign and the fantastic life, divorced from all normal human contacts, that the Sultan's fear of assassination and revolt induced him to adopt. His dislike of change was notorious; his terror of the unknown almost insane. He is credibly alleged to have dismissed a chef who dared to inscribe "bombe glacée" upon a menu, and to have forbidden the importation of some pieces of modern machinery when he learned that it was "capable of six hundred revolutions a minute". Withal, he was highly intelligent, and if he could have overcome his natural suspicion sufficiently to accord a working confidence to officials of the necessary experience and training, the history of his reign might have been very different.

SURVEY OF PERIODICALS

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I. GENERAL

CANOERING DOWN THE RIVER JORDAN. John D. Whiting. (In *The National Geographic Magazine*, Washington. December, 1940. pp. 781-808).

An adventurous trip which received much aid from the Bedouins encountered en route.

THE FALL OF VIJAYANGAR AND THE NATIONALIZATION OF MUSLIM ART IN THE DAKHAN. H. Goetz. (In the *Journal of Indian History*, Madras. August, 1940. pp. 249-255).

Traces the artistic developments of the 15th and 16th centuries in this section of India.

MUSIC: THE PRICELESS JEWEL. George Farmer. (In the *Journal of the Royal Asiatic Society*, London. Part I, 1941. pp. 22-30).

A study of debates on the propriety of musical audition, presenting the views of al-Ghazālī, Majd al-Dīn, Ibn Abi'l-Dunyā and the Jewish philosopher Maimonides.

PRE-ISLAMIC ARAB QUEENS. Nabia Abbott. (In *The American Journal of Semitic Languages and Literatures*, Chicago. January, 1941. pp. 1-22).

Briefly covers some sixteen centuries and includes such well-known characters as the Queen of Sheba, Zenobia, Julia Domna and Julia Mamaea.

II. ARABIA

ADEN AND ITS LINKS WITH INDIA. Lieut.-Col. Sir Bernard Reilly. (In *The Asiatic Review*, London. January, 1941. pp. 64-80).

Surveys the strategic and commercial value of this important British base.

IBN SAUD'S REGIME STANDS SECURE. Kenneth Williams. (In *Great Britain and the East*, London. January 9, 1941. p. 26).

Axis efforts at seduction have so far proved futile, for England's relations with Arabia are solidly based on mutual trust and respect.

III. HISTORY OF ISLAM

ETHNOLOGY AND ISLAMIC SCIENCES. Baron Omar Rolf Ehrenfels. (In *Islamic Culture*, Hyderabad. October, 1940. pp. 434-446).

Suggests various interrelations between these two subjects.

ISLAM AND THE RELIGIONS OF THE ANCIENT ORIENT. W. F. Albright. (In *The Journal of the American Oriental Society*, Baltimore. September, 1940. pp. 283-301).

Argues for a Hellenistic origin for Islamic civilization as shown particularly in its saint-cults.

ISLAM ET CHRISTIANISME. Carlo Gasbarri, D.O. (In *En Terre d'Islam*, Lyon. Trimestre 4, 1940. pp. 191-210).

Continues a historical study begun in the previous issue.

IV. KORAN. TRADITION. THEOLOGY

THE "BODY VERSUS SOUL" FALLACY AND THE QURAN. Kwaja Abdul Hamid. (In *Islamic Culture*, Hyderabad. October, 1940. pp. 323-329).

Considers the earthly self-discipline of the devout Moslem as his preparation for the heavenly pleasures to come.

KORAN AND AGADA: THE EVENTS AT MOUNT SINAI. Julian Obermann. (In *The American Journal of Semitic Languages and Literatures*, Chicago. January, 1941. pp. 23-48).

An examination of the share of the Hebrew Scriptures in providing the religious and literary background of the Koran.

UN ORDRE DE DERVICHES. M. Tallon. (In *En Terre d'Islam*, Lyon. Trimestre 4, 1940. pp. 155-177).

Describes the origin and practices of the Bektashites, founded by Hadji Bektash in the 13th century and exercising considerable influence in Asia Minor for more than six hundred years.

PSALM 149 IN ZITATEN ISLAMISCHER AUTOREN. Curt Peters. (In *Biblica*, Roma. Fasc. 2, 1940. pp. 138-151).

Remarks on the use of Arabic Bible translations and their connection with Greek and Syrian texts.

V. RELIGIOUS AND SOCIAL LIFE

EDUCATION IN MUSLIM INDIA. S. N. Haidar Rizvi. (In *The Calcutta Review*, Calcutta. December, 1940. pp. 303-316).

The first installment of a historical study on this subject.

"FAITES L'AUMONE." J.-Em. Janot. (In *En Terre d'Islam*, Lyon. Trimestre 4, 1940. pp. 178-190).

An account of the origin and development of almsgiving (*zakât*) among Muslims.

THE FERTILITY AND MORTALITY OF THE POPULATION OF PALESTINE. Rita Hinden. (In *The Sociological Review*, London. January-April, 1940. pp. 29-49).

Moslem population increases are so rapid that in fifty years, at the present rate, the Jews will be outnumbered by more than four to one.

ON THE KNOWLEDGE OF PLATO IN THE ISLAMIC WORLD. Franz Rosenthal. (In *Islamic Culture*, Hyderabad. October, 1940. pp. 387-422).

A survey of Platonic influences in the intellectual life of Islam.

VI. POLITICAL RELATIONSHIPS

AFGHANISTAN WAITS. Elizabeth Bacon and Alfred E. Hudson. (In *Asia*, New York. January, 1941. pp. 31-36).

Like most small countries, Afghanistan is quietly trying to avoid any move which might open the way to British, Russian or German aggression.

ANGLO-TURKISH ECONOMIC RELATIONS. Hazim Atif Kuyucak. (In *The Asiatic Review*, London. January, 1941. pp. 91-100).

A statistical article on trade relations.

BRITAIN AND THE ARAB WORLD. Nevill Barbour. (In the *Royal Central Asian Journal*, London. January, 1941. pp. 38-46).

Discusses Near Eastern reactions to the war and Italo-German anti-British propaganda.

EGYPT AND THE WAR. W. Wendall Cleland. (In *The United Presbyterian*, Pittsburgh. February 6, 1941. p. 12; February 13, 1941. pp. 14-15; February 20, 1941. pp. 10-11).

Though missionary work is drastically curtailed, the Egyptian Government is still cooperating closely with the activities of the American University in Cairo.

IS TURKISH FRIENDSHIP WORTH WHILE? Sirdar Ikbal Ali Shah. (In *The Contemporary Review*, London. January, 1941. pp. 31-37).

The steady political and economic progress of Turkey under the rule of Ismet Inonu makes her a desirable ally.

THE RÔLE OF THE MIDDLE EAST. Sir Percy Sykes. (In the *Royal Central Asian Journal*, London. January, 1941. pp. 47-67).

Surveys the political actions and reactions of Turkey, Iran, Iraq and Afghanistan since the last World War.

WAR IN THE EASTERN MEDITERRANEAN. Louis E. Frechtung. (In *Foreign Policy Reports*, New York. February 1, 1941. pp. 270-280).

A careful analysis, reiterating the prevalent belief that the war cannot be decided in the Mediterranean.

WILL SYRIA JOIN THE AXIS? Sirdar Ikbal Ali Shah. (In *The Nineteenth Century and After*, London. January, 1941. pp. 59-65).

A complete British defeat is the only thing that would force the liberty-loving Syrians into alliance with the hated Nazi-Fascist combination.

VII. MISSIONS TO MOSLEMS

FAQOOS. (In *Egypt General Mission News*, London. October-December, 1940. pp. 72-76).

Tells of rewarding work among Moslems at a newly opened center near Zagazig.

ISLAM IN YUNNAN. Raymond Joyce. (In *China's Millions*, London. March-April, 1941. p. 29).

The thought of thousands of possible converts offers a real challenge to the missionary and led to a journey-survey of this district.

THE KINGDOMS OF THE WORLD: East Africa. Alexander McLeish. (In *World Dominion and the World To-day*, London. March-April, 1941. p. 126).

Considers the state of Christianity in Egypt and her neighbors.

SURVEY OF THE YEAR 1940. THE NEAR EAST. (In *The International Review of Missions*, London. January, 1941. pp. 46-63).

In addition to the anxiety and restrictions due to war conditions, a perceptible limitation of missionary activity has been felt in the exclusion of all teacher-training work in every field but Syria and Palestine.

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