

*STUDENTS' LECTURES ON MISSIONS*  
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# THE DISINTEGRATION OF ISLAM

BY

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etc., etc.

*ILLUSTRATED*



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## IV

### THE NEW ISLAM

*And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made. Neither do men put new wine into old wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.—MATT. 9: 16-17.*

**T**HE intellectual awakening of the Moslem world is due to two causes,—the impact of European civilization, its best and its worst, and the political influence, and in consequence the domination of Moslem lands by western powers, as we have seen in our last chapter. Not only was Islam as a political system, as a Church State, compelled to re-adjust itself to the new conditions, but at a hundred points the old Moslem civilization was itself compelled to give way to a new civilization from the West. The words of Lord Bryce are terribly true:

“We have disturbed their ancient ways of life for our own interests, because we went among them, some few doubtless with a desire to do good, but the great majority from a desire to make money and to exploit

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the world's resources for the purposes of commerce. . . . Are we to do this and yet not be responsible in God's sight if we fail to exert all our efforts to give these people by our own conduct a just view of the Christianity we desire to impart to them?"

The highways of commerce between the East and the West touch the Moslem world at all its great centres. Algiers, Alexandria, Constantinople, Bombay, and Calcutta were the first to be influenced, but from decade to decade ever since the beginning of the nineteenth century the West has penetrated ever more deeply into the farthest corners of the East. We can best understand the significance of this by quoting Mohammed Sarfaran Khan of Naini Tal, India, one of the speakers at the Moslem Religious Congress. His address was published in the *Moslem Chronicle* of Calcutta, in 1902.

“With the growth of European civilization and the cultivation of English manners among our educated classes, the question of our religious requirements and how best they can be met is becoming more and more prominent day by day, and it is worth while discussing the question, especially as we have fortunately among us a few eminent persons who are fully alive to the growing needs of the modern civilization and have also keen sympathy for the spiritual welfare of their community. . . . The majority of the well-to-do Mussulmans will be seen possessed of European civi-

lization and manners; our ways, our dress, and even our food will be changed, and last, though not least, our thoughts will also be completely changed. You cannot certainly check the growth of civilization, even if it should seem to parade against your fixed notions of religion. . . . The rudimentary principles of Islam, such as to believe in the unity of God, to acquiesce faithfully in the teachings of the prophet, to admit the necessity for prayer, fastings, etc., and conforming to them practically, must be held sacred and adhered to till the last. The changes to be introduced will then be of the following nature. These changes, or at least some of them, though not formally sanctioned by the spiritual authorities, have virtually been imperceptibly adopted by many of the enlightened Mussulmans, and are not only the outcome of their practical and honest everyday life, but are also the dictates of their conscience."

Mohammed Sarfaran Khan then sums up the changes which he thinks desirable: Prayers should be made less frequent and at more convenient hours; the rules of ablution should be relaxed to meet with modern conditions, and concerning the fast of Ramadhan he says: "Cannot the hours be curtailed, light refreshments allowed at intervals, and the Tarawis recited, or, better still, lectured to a sitting audience?" He is utterly opposed to polygamy and says the purdah system must be modified. After indicating all these radical changes in the

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old Islam, it is interesting to note that he adds, "There are many other sundry little things to be added to this list."

Together with these attempts at modification of the Moslem ritual and its ethical code, there are those bold enough to plead for the vernaculars as religious languages rather than Arabic. James Monro of Bengal quotes a Mohammedan writer on the subject:

"What is now called religion is simply a lifeless form. A man mumbles certain sounds, and makes flexions of the body, and he has done all that this religion requires of him to do. He is now at liberty to go and cheat his employer, render false accounts, and speak a multiplicity of lies. . . . The Ulema have always been against a diffusion of knowledge; they wish to keep the Book of God, and all religious books, in a foreign and unknown tongue. They desire to keep the people in ignorance and superstition, so that their influence and power may continue unabated. . . . It is futile to hope for the regeneration of our community by means of a revival of Arabic literature. . . . Historical works in the Arabic language are a bare narration of occurrences, and were written at a time when there was no idea of the sequence of events in the history of human affairs, so that we must have recourse to English for the acquisition of the knowledge of history as well as science, or we must place this knowledge before our young men in the garb of their spoken language. . . . The translation of the Koran will be regularly read, and our people

will not have the mummery which is now called religion, but will have true religion as their constant reference and real guide."

Another writer expresses himself even more strongly: "Mohammedanism, as it is generally believed by the Mohammedans, is a mere cant. It has lost its force. It has no stimulating influence on the minds of the believers. . . . The present Islam is a series of questionable doctrines set forth by Abu Hanifa Hambal, and Melik." Such views are naturally considered rank heresy by the orthodox party. Although they cannot deny that Islam is in need of reform, they hope the reform will be a return to primitive Islam rather than an abandonment of its early principles and practices.

The party of reform has its advocates not only in Turkey and Egypt and India, but even in Arabia and Morocco as well. Their voice is by the press rather than the mosque pulpit and is intensive rather than extensive in its influence. The new Islam had its origin in India. Reform movements began soon after the Mutiny (1858) under the leadership of Syed Ahmad Khan. He grasped the real value of British rule in India, was loyal during this trying period, and saw clearly that the greatest need of the Mohammedans in India was education and social reform. He established English



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schools, published pamphlets, visited England, and on his return to India began a monthly periodical in Urdu called *Tahzibu'l Akhlaq* or Reform of Morals. This active propagandism was followed by persecution; they even threatened to kill him. But he continued faithful to his ideals and succeeded in establishing the Anglo-Mohammedan College at Aligarh. The object of this institution was to give Moslems an English education without prejudice to their religion and, in the words of the prospectus, "To organize a boarding-house to which a parent may send his son in the confidence that the boy's conduct will be carefully supervised, and in which he will be kept free from the temptations which beset a youth in big towns." Neither of these objects seem to have been realized, although as an educational institution of high grade, the college has proved greatly successful. When I visited the institution in 1904 and again in 1911, conversation with the principal and with the boys themselves clearly showed that the tendency of Aligarh was to lead young men to unbelief, or at best to an indefinite Unitarianism. Although attendance at prayers was compulsory and the Koran was a prescribed text-book, many of the Moslem students showed little interest in Islam.

The following extracts from the Rules and Regulations in regard to religious instruction

are very interesting, especially as I remember how the boys at the college were quite unwilling to observe these rules and made sport of the facilities, recently introduced, for washing before prayers. They said the weather was too cold in any case to wash so early in the morning:

“All Mohammedan boarders shall pray five times a day, and, except in case of any reasonable excuse, fast in the month of Ramadhan, and such boarders for whom the same is appointed shall read the Quran at fixed hours.

“Maulvis of well-known learning and piety have been specially appointed to supervise the religious life of the students and conduct the prayers in the college mosque.

“Religious instruction is given to Mussulman students, to Sunnis by a Sunni, and to Shiahs by a Shiah; the books of theology taught are prescribed by committees of orthodox Sunnis and Shiahs, respectively.

“The first period of each day’s work is devoted to the lectures on theology, and attendance at these lectures is enforced by regulations as stringent as those regulating the ordinary class work of the college.

“Attendance at prayers in the college mosque is also compulsory, and students who are irregular are severely punished.”

In spite of these regulations, it is the general opinion in India that Aligarh College, although

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it has a good record for scholarship, does not produce strong character, nor are those that graduate Moslems at heart. Mr. Mohammed Aziz Maqdoum in trying to defend Aligarh and in pleading for a Mohammedan University, wrote in the *Muslim Review* (1910): "The truth is that western education as imported at present demolishes the old building of one's beliefs, but does not arrange for the construction of another and more beautiful. The mind is unhinged; it knows not where to go to find repose, till at last Jeremy Bentham and Herbert Spencer dawn to it as embodiments of sound logic, wisdom, and commonsense. The consequence is not very pleasant to look upon. The Hindu rails against the rulers, the Muslim turns traitor to the traditions of unflinching loyalty to Islam. Islam is a dead letter in educated circles. Where the Koran was read daily in the morning formerly, there, now, the *Pioneer*<sup>1</sup> has taken its place."

In religion Sir Syed Ahmad and his followers were rationalistic Mohammedans, liberal in their view of Christianity. Syed Ahmad did not believe that the Christians had corrupted the text of the Old and New Testament. On the contrary he began to publish a commentary on Genesis, of which one volume has been printed. It is interesting from every point of view: a

<sup>1</sup> An English daily newspaper published in Allahabad.

volume of 398 pages in Urdu and Arabic parallel columns, printed privately at Ghazee-pore in 1862. In the preliminary discourse, which occupies 250 pages, the author gives an account of the character of revelation, the classification of the books of the Bible, the translations of the Scriptures, the apocryphal books, and the chronology of the Old Testament. In the Commentary on Genesis the author gives the Hebrew text as well and compares the story with that given in the Koran. It is unfortunate that this work was never completed.

More remarkable still was his view of Koran inspiration. He believed it contained human elements as well as divine. He made much of reason and said it was sufficient guide to interpret revelation. He spoke and wrote in favour of natural religion and, therefore, his followers in India are called *Naturis* or *Necharis* even in census reports. Syed Amir Ali and Maulvie Chiragh Ali accepted these principles and propagated them in their books. Amir Ali's "Spirit of Islam" is perhaps the most clever, although in a sense unscrupulous, apology for Mohammedanism in the English language. He holds that the Koran really discourages slavery, religious war, polygamy, and the seclusion of women.

Syed Amir Ali has had his followers, but competent observers are of the opinion that

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the current toward rationalism in Islam has already spent itself and that there is rather a relapse toward a passive acceptance of Moslem orthodoxy. There is no doubt, however, that the movement has tended to increased openness and fairness of mind among the educated classes. In 1885 there was founded in the city of Lahore a society for the defence of Islam called *Anjuman-i-Himayet-i-Islam*. In the prospectus the objects of this society are set forth as follows:

1. (a) Rationally and intelligently to answer, through verbal discussion or in writing, any accusations advanced against Islam, and to further its propagation.

(b) To impart suitable and necessary education to Muslim boys and girls, and save them from abjuring their own true faith.

(c) To take upon itself the maintenance and education, to the best of its ability, of Muhammadan orphans, and to render all possible educational aid to poor Muslim boys and girls, so as to save them from falling into the hands of the followers of other religions.

(d) To improve the social, moral, and intellectual condition of the Muslim community and initiate measures conducive to the creation and preservation of friendly feelings and concord toward the different sects of Islam.

(e) To bring home to the Muhammadans the advantages of loyalty to the British Government.

II. For the realization of its objects, the Anjuman shall appoint preachers, issue a monthly magazine, establish educational institutions and orphanages, and make use of other necessary means.

While the theology of this school is professedly orthodox their methods are thoroughly modern. They favour female education and have nine girls' schools at Lahore, also an Arts College, called the Islamia College, with 200 pupils. The propaganda organized is rather to withstand and hinder the work of missions than to preach among the low castes. In 1894 another defence association was formed called *Nadwat-ul-Ulama*, with its central office in Lucknow. Their methods are similar. They advocate social reform and publish a magazine. A third society of the same nature has organized a theological seminary at Cawnpore. At other centres there are similar movements. Perhaps special mention should be made of the Mohammedan Book and Tract Depot at Lahore.

In regard to all these movements for the defence of Islam in India, Mr. J. N. Farquhar, in his recent book "Modern Religious Movements in India," rightly states: "The triumphant revival of the old religions, with their growing bodyguard of defence organizations, has been accompanied by *continuous and steadily increasing inner decay*. This most significant of

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all facts in the history of these movements seems to be scarcely perceived by the leaders." And although he speaks more particularly of the movements in Hinduism, what he says applies also to Islam. Christ's parable of the leaven has its application today. All these reform movements owe their impetus to Christianity. To quote once more from Mr. Farquhar: "Every student will notice how remarkably close the parallel is between the revival of the ancient religions of the Roman Empire in the early Christian centuries and these movements in India in our own days."

When we turn from India to Turkey and hear the voice of its reformers who are advocating a new Islam as the hope, social and political, for the Ottoman Empire, the protest against the old religion is equally strong. In a series of Moslem sermons preached at Constantinople just after the proclamation of the Constitution, Ahmed Na'im Effendi demanded the reform of the Moslem pulpit, the removal of hypocrites from power, and advocated that preachers must be men of common sense who must know "how to guide to the virtues of thrift a nation which prefers vain acts of religious worship" to moral conduct.

"Picture him to yourself," he says, "as he mounts that exalted place without any share of the rich capital of learning. In order to hold



**TYPE OF MODERN MOSLEM SCHOOL, NAMPALLI, INDIA.**  
Showing the contrast in dress, equipment, method of instruction, as compared with El Azhar.





the attention of the audience, as best his wits suggest, he begins to whack the desk, and in order to entertain the assembly, he begins to busy the hour with fables which circulate among the vulgar throng. These fabulous inventions, to which God and His Prophet are foreign, lead the people astray. Hundreds of our young men, who have not learned anything at home or at school concerning the religion, are by these fables thrown into misapprehension and suspicion about the faith of Islam. These fables make patriotic Moslems indignant. They are the occasion for foreigners to deride us with laughter. At last the time for putting an end to this state of affairs has come."

Another preacher in the same pulpit summarized the causes of Moslem decline as due to a "departure from the fundamentals, divergence of sects, criticisms from hostile persons, lack of freedom to make the necessary defence, selfish considerations, the new current of European philosophy, deliberate misinterpretations, failures to be aware of the situation, the daily degeneration of the national morality, and the despotic ideas which have been dragged along from the end of the Rashid Caliphate."

In Russia the leading spirit of reform has been Ismail Gasprinsky Bey, who, as editor and journalist, has exercised a wide influence not

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only among the Mohammedans of Russia, but in India and the Near East. He proposed a Pan-Islamic Congress in Cairo; edited a critical text of the Koran which, strange to say, was copyrighted, took a journey to India to advocate educational reform among the Mohammedans, secured the translation of Kasim Amin Bey's book on the New Woman, and in many other ways influenced the educated Moslems of Russia until today they are perhaps the most advanced of all Mohammedans of that school.

### THE PRESS

From all that has been said you see that the power of the press is the main propagating agency of this new Movement. Moslems understand as Christians should that no agency "can penetrate among the masses so deeply, abide so persistently, witness so daringly and influence so irresistibly as the printed page." The high percentage of illiteracy in Moslem lands is, of course, a barrier to the progress of ideas among the masses, but on the other hand, the fact should be emphasized that the five or ten per cent of the people who are able to read are *ipso facto* the leaders and are looked up to as men of authority.

It is in the Moslem press that we can best study the conflict which began only a few dec-

ades ago and is still going on ever more fiercely between the old and the new schools of thought. When the new Islam used the press as a propagating agency, the old Islam was compelled to use it in self-defence, with the result that nothing is more interesting to the missionary than to study the thought of the people as reflected in the press. The enormous growth of journalism—a mushroom growth in most cases—is itself very significant. Many of the newspapers and periodicals were suppressed by the Governments of Persia, Turkey, and Egypt, some even in India. Others were voices crying in the wilderness and had not sufficient support to win a hearing. By means of these newspapers, books, pamphlets, and leaflets, however, each Mohammedan country is kept in communication with all others. Especially is this true of Arabic and Persian journalism. Cairo is the intellectual centre of the Moslem world and also of the Arabic press. Constantinople has had its influence as the city of the Caliphate, but Turkish is not a world language. In regard to Persian, however, we must bear in mind that it lies in the centre of the Mohammedan area of Asia and has for centuries had intellectual supremacy even in India, that this language, as a Moslem expressed it, has “Aryanized” the Mohammedan religion.

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The history of the press in modern Persia has followed closely the constitutional movement. Professor Edward G. Browne, who has written a most interesting monograph on the subject, with facsimile reproductions of some of the cartoons, gives a list of 371 newspapers and journals that have been published in Persia in recent years. Many of these are now defunct, yet it would seem as if Persians really thought they could save their country by shedding ink. Some of the editors, however, laid down their lives in the struggle for or against Constitutional liberty. Some of these newspapers were published under great difficulty. "One was published secretly, and the issue was limited to 300 copies, which were placed in envelopes like letters and sent with various precautions to statesmen, theologians, merchants, and others in Persia. Often, in order to conceal the place of publication, they were first sent to Paris, London, etc., to be forwarded thence to Persia. At the top of one copy stands the inscription, 'Published once in forty years.'" The political and patriotic poetry which appeared in these journals is deeply interesting. They throw much light on the history of the Persian Revolution and the events that have followed. A hopeless pessimism characterizes most of this poetry, however, and Islam seems doomed.

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“I see the Standard of the Faith reversed by the hands of the infidels!  
A thousand times, alas! May my pen break! Mosque and  
Mihrab  
I see obliterated under the feet of the Christians!”

The extent and character and the enormous influence of the Arabic press may be judged from a collection of Arabic newspapers gathered by Count de Terrazzi and recently purchased in Beirut for the Hamburg Kolonial Institut. The collection includes:

1. 455 specimens of *daily Arabic newspapers*, distributed as follows: Cairo, 96; Alexandria, 28; the rest of Egypt and the Sudan, 6; Beirut, 60; Jerusalem, 5; Constantinople, 16; Jaffa, 3; Bagdad, 33; Busrah, 9; Tripolis (Syria), 9; Damascus, 22; Hama and Homs, 11; Lebanon, 24; Aleppo, 15; Ladikijja, 3; the rest of Turkey, 13; Europe (Paris, 12; London, 4; Sardinia, Malta, St. Petersburg), 21; Algiers, 6; Morocco, 3; Tunis, 26; Tripoli, 3; New York, 12; Buenos Ayres, 5; St. Paulo, 8; Rio de Janeiro, 3; Montreal, 3; the rest of America, 8; Zanzibar, 2; Singapore, 2.

2. 239 *journals*, distributed as follows: Cairo, 121; Alexandria, 24; the rest of Egypt, 7; Beirut, 34; Constantinople, 1; Jaffa 1; Bagdad, 4; Tripolis (Syria), 3; Damascus, 5; Hama and Homs, 4; Lebanon, 8; Aleppo, 2; the rest of Turkey, 6; Marseilles, 1; Algiers, 1; Morocco, 1; Tunis, 4; Lucknow, 1; New York, 5; Buenos Ayres, 3; St. Paulo, 2; Montreal, 1.

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It is significant of the rapid development of the Arabic press that Professor Martin Hartmann in his book, "The Arabic Press in Egypt," published in 1898, gave 168 as the number of newspapers and journals in that country. In this collection there are 282 and doubtless many have been started and failed within the intervening fifteen years. It would be safe to say that five-sixths of all these papers are under Moslem direction and are read by Mohammedans.<sup>1</sup>

<sup>1</sup> The present list of Arabic and Foreign papers published in Cairo is as follows:—

### ARABIC NEWSPAPERS AND MAGAZINES

Al Mokattam	Tawah al Molouk	Tabib el Al'la
Al Ahram	Hakmat	Al Fadila
Al Moeyyad	Gahrat	Ash Sha'ab
Al Watan	Wadi en Nil	Sehion
Misir	Al Ahali	As Sa'ada
Al Jarida	Al Akhbar	Al Majjala al
Al Afkar	Risalat Allah	Arabia
Al 'Amran	El Huda	Majjalat es Sidq
Al Mahrousa	Al Alam	el Othmani
Al Manar	Al Lewa	Sada an Ne'ma
Al Moktataf	Al Adab	w'al Haqq
Al Hilal	Al Barid al Masri	Al Kaenat
Al Mohit	Buq el Kadasa	Mizan al Eitedal
Al Majnun	Al Affaf	Az Zoohour
Fatat-ash-Shark	Al Waqai el Mas-	Ar Rewayat al Ja-
Misir el Fattat	riah	dida
Al Mahakem	Ash Shark w'al	As Seif
Musamarat - esh -	Gharb	Al Bayan
Sha'ab	Al Hayat	Ar Raquuib
Al Istiklal	Al Huqouq	Al Watania
Al Masamir	Sarkis	Al Karma
Al Meftah	At Ta'awin al Is-	Ramsis
Al Tewfik	lamy	Al Mo'sallem
Al Gins-al-Latif	Basha'ir es Salam	El Ittehad
	Total, 64.	

In regard to Russia, a recent number of *Revue du Monde Musulman* gives statistics of that country as a literary centre for Mohammedans. During the year 1912, 631 new publications appeared from the Moslem press. Of these no less than 249 were published at Kazan; 64 at Orenbourg; and these two places are the chief centres of literary effort, although we must not forget Bakou and Tiflis. According to the statistics given, the largest number of books were in Arabic; the next largest in Sart; 178 were religious publications; 95 classical publications; 35 poetry; 80 general literature; 24 books for children; 24 theatrical publications; 13 on geography, and 10 on social questions.

EUROPEAN PAPERS

Le Journal du Caire	Agyptische Nachrichten	Cairo Sports
Le Progres	Archolovice	La Gazetta
La Bourse Egyptienne	Dépêche Télégraphique	Daphni
L'Egypt & Egyptian Morning News	Ikáros	The Times
L'Imperziale	L'Echo d'Egypt	The Students' Aid Museum
Kairon	The Sporting Review	Le Nil
Chronos	La Revue Egyptienne	Le Journal de Hilwan
Egyptian Daily Post	Cairo Scientific Journal	La Santé (avec édition Arabe)
Loussaper Phos Sphinx	The Egyptian Mail	Hossank
	La vie Egyptienne	Mioutoum
	Cairo Y. M. C. A.	La Griffe

Total, 36.

Arabic 64

European 36

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Only 3 of the books printed were suppressed by the Russian Government.

In regard to the press of Turkey I must mention *Kadinlar Dunyassi* (The Feminine World), a weekly illustrated paper devoted to women's interests, whose pages are open to any woman writer who cares to contribute. It was started, first of all, as a daily illustrated paper—rather an ambitious idea, but as such it was a failure, and was, therefore, quickly converted into an illustrated weekly. The proprietor and editress of the paper, Oulvyé Mevlane Hanoum, had no experience whatsoever either of editing or of the business side of running a paper; therefore, the result of her effort is doubly interesting. She understood that if a serious society for the advancement of women was to be founded they must have an organ in which to explain their views. She saw the need, and she supplied it.

The Javanese press and that of the Malay Peninsula is not as extensive as that of the Near East, but it is no less influential. Singapore and Batavia are the great centres of literary activity. One of the Javanese papers has a regular correspondent at Al Azhar University. The press at Singapore, as well as at such isolated centres as Mauritius, Zanzibar, and Colombo, generally gets its information and outlook from the press in India.

A Moslem Congress of the *Sharikat el Islam*

was recently held at Solo, Java, when not less than 30,000 people were present. One thousand six hundred native workmen on the States railway received permission to attend. The president of the Congress was Hajji Samanhoedi, and the vice-president R. M. Tdokroaminoto, a journalist of Surabaja. The latter opened the Congress in an address of welcome, in which he paid a tribute to H. M. Queen Wilhelmina of Holland. He stated that the object of the Sarikat Islam (Javanese for Sharikat el Islam, or Moslem Union) was to further Mohammedan interests and the Moslem faith, native industries, freedom, and brotherhood. The Sarikat Islam seems in some respects to be a successor of the Boedi Oetama, the Young Javanese movement for self-government and nationalism, but is on a larger scale and appears more religious in character, the former being largely political. At Modjo-Warno the native Christians have started a society in opposition to the Sarikat el Islam, and they already have many members. One of the missionaries writes, "What the future of the movement will be no one can say, but it is certain that within the past year greater changes have come into the minds of the Javanese than in the past twenty-five years. We stand before a new epoch. Will it be favourable for the spread of the Kingdom of Jesus Christ? It is a call

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to persevering prayer that Java in its present awakening may not only desire education and true nationalism, but also that salvation which is only in Jesus Christ our Lord."

In social life the position of womanhood has naturally attracted the attention of the new Islam. Advocates of monogamy, the abolition of the veil, and the evil of divorce have appeared in India, Turkey, Persia, and Egypt. Perhaps the most outstanding figure is that of Kasim Amin Bey, who died at Cairo in April, 1908. He was born in Egypt and there received his early education, but when a young man studied law in France. His celebrated book, "The New Woman," has been translated recently into Russian from the second Arabic edition, and has had not only a large circulation, but has busied the pens of many scribes in attempts at reply.

"If the Egyptians wish to improve their position," he writes, "they must begin at the beginning. They must become convinced that there is no hope of being a living nation, enjoying authority among the foremost nationalities, and receiving a place in the civilized world, until their homes and families are in a condition to form a fit centre for the training of men possessed of those qualities from which it is possible to expect success. There is no hope that their homes and families will be such centres

until women receive education and share with their husbands their thoughts, hopes, and sorrows, even if they cannot take part in their business.”

Again he says: “Man is the absolute master and woman the slave. She is the object of his sensual pleasures, a toy, as it were, with which he plays, whenever and however he pleases. Knowledge is his, ignorance is hers. The firmament and the light are his, darkness and the dungeon are hers. His is to command, hers is to blindly obey. His is everything that is, and she is an insignificant part of that everything.

“Ask those that are married if they are loved by their wives, and they will answer in the affirmative. The truth, however, is the reverse. I have personally investigated the conditions of a number of families that are supposed to be living in harmony, peace, and love, and I have not found one husband who truly loved his wife, or one wife who evinced a sincere affection for her husband. This outward appearance of peace and harmony—this thin veneering—only means one of three things, namely, either the husband is made callous and nonchalant by incessant strife, and has finally decided to let things take their course; or the wife allows herself to be utilized as an ordinary chattel, without uttering a protest; or both parties are ignorant and do not appreciate the true value

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of life. In this last case, the parties are nearer to a sort of happiness than in the former two, although their happiness is negative in quantity and evanescent in nature."

The women of Egypt themselves have appealed at the bar of justice against the terrible wrongs which they suffer under the old Islam. Somewhat after the style of Pierre Loti's "Desenchantés," the celebrated books by Mme. Rushdi Pasha on Life in the Harem, especially "Les Repudiées," corroborate the verdict of missionaries, which is often criticized by those who do not know the facts, as sensational or professional. Under the *nom de plume* of *Baheth el Badia*, Malik Hafni Nasif, the daughter of the Inspector in the Ministry of Education, wrote a series of articles in *Al Jarida*, fearlessly advocating the abolishing of all the primitive evils of Islam that burden the home, calling for higher standards of ethics, and showing the evils of polygamy and of early marriage. One may judge both the strength of this movement and its need of support from the fact that it is fortified by an appendix of testimonials from leading educated Egyptians to the sentiments expressed.

The greatest stir, however, among Moslems of the old school, was made by a book published in French at Paris, under the title, "La Condition de la Femme dans la Tradition et l'Evo-

lution de l'Islamisme," by Mansour Fahmy. He not only diagnoses the evil, but shows its origin. He was not satisfied to indict polygamy, but dared indict the early polygamists of Islam, including the Prophet himself. A Moslem of the new school, he received his doctorate from the University of Paris, is an ardent admirer of the late Kasim Amin, and is thoroughly acquainted with Moslem literature and thought.

In his preface he states that the object of his study is to give the reasons for the present degraded condition of women in Moslem lands, tracing the history of her position from the earliest Moslem period to the present day. He leaves no doubt that in many respects the condition of women in Arabia before Islam was superior to what it is now, and that her position under Islam gradually deteriorated until the recent revival of Moslem thought and the efforts for the elevation of womanhood. He follows the course of later Mohammedan literature, and quotes authorities who cannot be doubted to prove his position. "Moslem literature," he says, "in its historic development has degraded the position of women more and more, and consequently has degraded itself. It is a striking phenomenon in the story of the evolution of Arabic poetry." In support of his contention he quotes from Al Ghazali and Siuti, showing that their view of womanhood is so

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degraded that it cannot be presented to polite readers.

The author deals fearlessly with Mohammed the Prophet, his marriages, his home life, and his opinion concerning women. Sometimes his sarcastic references to what the God of Mohammed allowed in the Prophet's harem leave one to wonder whether he is a good Moslem. The veil, in its present form and usage, he says, did not exist before the time of the Prophet. The very terms used today are not found in early Arabic literature. The successive steps in what the author calls the degradation of the condition of womanhood are traced through the history of the Caliphs and later dynasties. A chapter deals with the fact of concubinage and slavery in the status of womanhood, while another chapter gives an excellent summary of the position of women, the Moslem law, and the question of divorce and of dowry. He states that although in theory the position of the wife was ameliorated, yet practically it was debased under Islam. Her incapacity in Moslem law is emphasized by the fact that both as a witness and in the inheritance of property, her sex is counted against her.

On the other hand Syed Amir Ali of India in his essay, "Polygamy in Islam," attempts to justify Mohammed by saying that polygamy was a temporary institution. "The greatest

mistake of Christians is their saying that Mohammed was the first one to make polygamy lawful, for we can show that this is untrue. Mohammed found polygamy prevalent, and it remained so. In Persia this was the time of moral degradation, and there was no law regarding plural marriages, the man taking as many wives and concubines as he wished. The early Arabs and the Jews had a custom also of marrying on conditions, besides for a certain time, which would have brought disaster to Arabia had not God interposed and sent the Prophet of God to raise the position of women and elevate society generally."

The most radical attack, however, on the old orthodox view of the rights of women, appeared recently in *Al Jerida*, from the pen of a Moslem student in London, Tewfik Diab. He asks why women should be veiled at all! "Is it because the Mohammedan religion makes the veil a necessity? If so, why do you believe one part of your religion and disbelieve another? Why obey what is very obscurely laid down, and disregard doctrines that are definite and clear? Why not whip the drunkard and the man who neglects his prayers; why not cut off the arm of the thief, and stone the adulterer and the adulteress? (as is laid down in the Koran). Do you really veil your women in order to guard their honour? Are you really afraid that if



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your womenfolk leave home unveiled, their passions will get the better of them and they will lose control over themselves? Do you think that a chastity that can only be maintained in a prison is worth much? Do you think that honour which can only be protected by a rag on the face is an honour preserved? Does a cage turn a lioness into an ewe? Or does the devil become an angel by wearing a veil?"

Another progressive Mohammedan, Mr. M. S. Mohidin, a magistrate of Madras, who wishes to break down the purdah, offered in 1911 a prize of 1,000 Rupees to any one who could prove from the Koran or the traditions of the Prophet that the seclusion of women is authorized; he also brought the matter before the Universal Races Congress of 1911 and spoke of the miseries of the purdah system—ignorance through want of education, and lung diseases through want of fresh air. He declared: "We boast of having given to women, according to the Koran, the highest place compared with other nations, but of what use is this privilege if their very existence is to be that of birds in gilded cages? We imprison half our number—to our own cost. We are single-handed in competition with others in the onward march of progress."

Even during the days of the war, the daily papers of Cairo are carrying on a brisk cam-

paign for women's rights. The *Wady-en-Nil* had a series of articles against polygamy as the foe of home life in Egypt, by an able writer, while *Al-Moayyad* translated some articles by western writers describing the degradation of womanhood in Egypt, and appealing for reform (July 1914; April 1915). Most remarkable of all was an article in *Al-Moayyad* (March 9, 1915) asking that in every mosque special places should be arranged for women worshippers, and that religious schools be opened for them in connection with the mosques. All the leaders in the new Islamic movement are agreed on that which some western writers still seem to doubt, namely, the degradation of womanhood and the great need for reform. S. Khuda Bukhsh in his "Essays Indian and Islamic" does not hesitate to write of Moslem society in India in the following terms:

"It would be the merest affectation to contend that religious and social systems, bequeathed to us thirteen hundred years ago, should now be adopted in their entirety without the slightest change or alteration. This is exactly the battlefield on which for the last fifty years a relentless war has been waged in India between the party of light and hope and the party which is wedded to the old order of things. Though the God of battles has not yet pronounced His verdict, the signs of the times are clear enough. It is certain that the party opposed to progress has

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not a very long lease of life left to it. *It is doomed and dying, and it might as well reason with the winds or threaten the waves of the sea.*'

In addition to the question of women's rights, there are other questions that agitate the minds of the educated because they concern the progress of Moslem nations. One of them is that of interest and banking. It is well-known that according to the old Islam usury is a crime more grievous than adultery or murder, and the traditions are full of prophetic sayings on this subject; but where interest is forbidden and banking illegal, the wheels of commercial progress stand still. A Moslem will open an account at a bank, but will refuse to take interest on the deposits. This is the case even today in such centres as Bombay and Cairo. Voices have been raised in protest, and Moslems of the new school have abandoned both Koran and tradition by a new interpretation. An interesting article on the "Deterioration of Vitality Among Present Day Mohammedans," which appeared in the *Muslim Review* (Allahabad, 1910) says:

"Without venturing out in any controversial details as regards the legality or otherwise of interest, this much I must say in this connection, that the day will be very fortunate indeed—in fact, a red-letter day—when the savants can gather courage to remove

the great drag that is attached to the wheel of commercial enterprises among Muhammadans. Islam was a boon in preventing an unequitable usury, in recommending the practice of no interest on advances between people, for they were brothers to one another and the early Arabs were, comparatively speaking, in a state of poverty. But is the world the same as fourteen hundred years back? Is not a bank an incorporate body? Do not commercial enterprises depend upon banks? Do not others take interest from us in courts and outside them? Does the law of the land discountenance interest? I dare say these and similar suggestions lead us into greater and greater difficulties. Things have changed greatly in the meantime, and where the Koran, the prophet's commands and his actions are silent, may we not under urgent exigencies of the time come to a decision according to our best and conscientious judgment, keeping in mind the progressive spirit of Islam."

The new Islam is not only a revolt against tradition because of its ritualism and mediæval beliefs and practices; it is also a moral revolt against the ethical standards of Mohammed and his companions, as recorded in tradition. Educated Moslems find it very difficult to accept the Koran without explaining away its indictment of the Prophet. Attempts must be made at any cost of truth and logic to prove that he was not only a great leader but a worthy ideal and exemplary in his conduct. The first and by far the most successful attempt in this direction

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was that by Syed Amir Ali in his celebrated book, "The Spirit of Islam or Life and Teachings of Mohammed," which has had a very large circulation. The object of the book and its character can be judged by what the author says in the preface :

"Unitarianism and Theism are neither more nor less than the Islam of Mohammed, shorn of the disciplinary rules framed for the guidance of the common folk. . . . The Islam of Mohammed, with its stern discipline and its severe morality, has proved itself the only practical religion for low natures to save them from drifting into a lawless materialism. It is probable, however, that should the creed of the Arabian Prophet receive acceptance among European communities, much of the rigid formalism which has been imparted to it by the lawyers of Central Asia and Irak will have to be abandoned. Perhaps the present exposition of the true *Spirit of Islam* may help in the diffusion of Islamic ideas in the West."

No less an authority than Professor Macdonald, however, states that the conclusions reached in this volume, as well as in the other writings of Amir Ali, "are only obtained by *suppressio veri*." Those who have not read the sources and are unacquainted with the life of the Prophet as there recorded, may well be fascinated by the ideal portrait given us by this class of writers. One of them, Maulvie Moham-

med 'Ali, M.A., LL.B., speaks of Mohammed in these terms: "The spiritual resurrection brought about by the Holy Prophet is the most remarkable in the history of the world. It was not a reformation in the ordinary sense of the word; it was a thorough transformation of a whole nation, a transformation which raised a people from the depth of degradation to the height of civilization."

The *Habl-ul-Matin* published last year a series of articles on the Evidences of Islam. One may judge the character of this latest apologetic if we quote a paragraph or two regarding the Prophet and the Koran. The writer begins by saying that the evidences of Islam are of the same nature as those generally advanced in favour of Christianity; and that, inasmuch as Islam claims to be the fulfilment and completion of Christianity, all evidence which tends to establish the divine origin of the Scriptures is so much evidence for, and not against Islam. Regarding Mohammed he says:

"No bad man could possibly have conceived or would have promulgated so perfect and stringent a code of morals, or one so emphatically denouncing the wrath of God upon hypocrisy and sin, as the Koran is and does; and no good man would or could have put forward such a work if he was not assured of its divine authority. The Prophet could not possibly, therefore, have been an impostor, neither could he

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have been a mere enthusiast or fanatic, or a self-deluded man, or one misled by others, for none of these could by any possibility have produced a work like the Koran, published in the manner in which it was, and possessing the characteristics it presents; neither could any of these have lived the consistent, blameless, open life that the Prophet did."

It is interesting to observe that whatever cargo is thrown overboard by the new Islam in their attempts to save the ship, no one is ever tempted to suggest a new captain. Whatever Moslems of the new school reject, they remain loyal to the prophetship of Mohammed. The second article of the Moslem creed is held with fanatic devotion even by those who have themselves progressed far beyond his attainments, socially and morally. The result, however, of all these attempts to whitewash the Prophet must inevitably fail when the spirit of true criticism has its way. One of the best missionary methods among this class is the publication and circulation of books such as *Ibn Hisham*, *El Wakkidi*, and *Et Tabari*. A British merchant in Alexandria who is a careful student of Islam and of present conditions, believes that the publication in English translation of these standard works, including Bokhari's traditions, would deal a death blow to Islam among the educated classes of India and Egypt.

Professor C. Snouck Hurgronje in his lec-

tures on Mohammedanism, given two years ago at Columbia and Princeton, expressed the opinion that the future development of Islam would repeat with an amazing degree of similarity the history of Judaism. Speaking of the Moslem students who attend the universities of Europe, who have forsaken nearly all the rites of their religion, who dress and eat as Christians do, he said: "But the tenor of their mind—*that is still Mohammedan*. I have had Mohammedan students in my own classes, and when I came to receive their theses I would find there the expressions of Mohammedan thought in a form totally different from anything that my other students would write. I could always recognize a Mohammedan from his thesis. And among the intellectuals there is the same attitude toward the old law and the old doctrine that is preserved by the intellectuals among the Jews today, and the longer I have lived among Mohammedan peoples the more have I become convinced that Islam will follow with an amazing degree of similarity the development which Judaism has followed in its later history."

Professor Hurgronje, however, fails to see what his words imply. Judaism gave its best to Christianity in converted leaders, from Saul of Tarsus all down the centuries to Edersheim, Delitzsch, and Adolph Saphir. Judaism has to-



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day lost its power and its prestige. Christianity has supplanted it in all those lands where once it had a dominating influence. May we not look forward to the same result in the case of Islam?

Of the attitude of the new Islam toward Christ and Christianity we speak in our next lecture. But I wish to speak now of the attempts made to bridge the chasm between the Cross and the Crescent. I have here a curious illustration: a diagram prepared by a retired government engineer at Alexandria. It is indicative at least of a spirit of reconciliation, although in itself it is nothing more than an arithmetical curiosity and an illustration of the vagaries of the Moslem mind. In the centre of the sheet is a balance, in one scale of which is a cross and its Arabic name, *Salib*; and in the other, a crescent and the Arabic word *Islam* or Islamism; while above the fulcrum of the balance is the word Allah, or God, and below it the word *qalb* or heart.

By adding the value of the letters of the word Allah (every letter of the Arabic alphabet has a value, as those acquainted with Arabic know), this engineer finds that they make 132, which divided by two is sixty-six, which is equivalent to the value of the letters of the word *qalb* or heart. Again, by adding together the value of the letters of the word *Islam*, he finds that they make 132, which is exactly the same



Portion of a curious diagram representing a reconciling attempt to bridge the chasm between the Cross and the Crescent. (For explanation see pages 176, 177.)



as that of the word *salib* or cross. Moreover, the figures representing *Islam*, placed in the right scale of the balance, which are 132, make six if added from right to left, and those representing *salib*, if added from left to right, make the same figure; and both placed where they meet side by side make sixty-six, which is the equivalent of the word *Allah*, a fact which, according to the ingenious engineer, proves the concord that ought to exist among the elements of those who profess both religions. There are also mottoes and quotations from the Koran to show that there is to be no compulsion in religion, and that Islam teaches a universal brotherhood.

Finally, we must note that the new Islam is active in propagandism. In India and in Africa the leaders openly advocate work among the depressed classes or Animists. They have sent missionaries to South Africa and to Japan, to London and New York and South America. Because of the success of mass movements in India, they are there imitating Christians in their efforts to win the lower castes. "The time has come," said the *Muslim Review* (Allahabad, 1910) when Moslems should awake and teach, by pure living and their own example, the principles and practices of Islam. There are millions of the lower castes in the Punjab Eastern Bengal, Madras, the Deccan, and the

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Hills, whose very touch pollutes a Hindu, but who naturally desire to be treated like human beings. But for the intervention of the British Government and some of the native States their condition would have been much more deplorable. To preach Islam among them, to allow them equal rights of humanity, and to educate them, will be welcomed by all lovers of humanity."

Yet our review of the New Islam and its future may well conclude by reminding ourselves of the scientific fact that hybrids *do not propagate* and by pointing out in the words of Tertullian that "men do not generally care to die for the compromises made between the faith of the Church and the philosophies of the heathen world."