

**THE RELIGION OF THE
CRESCENT: BEING THE
JAMES LONG LECTURES
ON MUHAMMADANISM**

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The religion of the Crescent: being the James Long lectures on Muhammadanism by W. St. Clair Tisdall

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W. ST. CLAIR TISDALL

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RELIGION OF THE CRESCENT.

NON-CHRISTIAN RELIGIOUS SYSTEMS

THE RELIGION OF THE CRESCENT

*BEING THE JAMES LONG LECTURES ON
MUHAMMADANISM*

BY THE
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TO THE
RIGHT HON. SIR JOHN H. KENNAWAY, BART.,
C.B., M.P.,
PRESIDENT OF THE CHURCH MISSIONARY SOCIETY,
THIS LITTLE BOOK
IS DEDICATED
BY THE AUTHOR.

3096141



PREFACE.

IN publishing a third edition of these Lectures, I do not find much to alter. The James Long Lectureship was founded some years ago with the object of endeavouring to spread among the people of England reliable information with reference to the nature and teachings of the main non-Christian religions of the world, and also regarding the methods adopted by and the measure of success vouchsafed to Christian Missions among the adherents of such faiths. The Trustees endeavour to secure the delivery of lectures on Hindûism, Buddhism, Muhammađanism, etc., by competent Lecturers, whose acquaintance with their respective subjects is not only literary and theoretical but practical also. On several occasions they have appointed me to lecture on Islâm, as well as on other religions and philosophies. The Lectures contained in the present volume are one result of my attempts to discharge the pleasing duties thus imposed upon me. I trust they may meet with as favourable a reception in this third edition as in

the second. They have also been delivered orally in many parts of England.

I may be permitted to point out the limits within which I have attempted to confine myself in dealing with the very extensive subject of Muḥammadanism. To do so is necessary in order to anticipate possible misunderstanding. Sunnī Muḥammadanism alone is treated of. I have taken four points and four points only, and endeavoured to deal with them as fully and accurately as space permitted. The four aspects of Islām dealt with in this volume are (1) its Strength, (2) its Weakness, (3) its Origin, and (4) its Influence. It will be seen therefore that it did not lie within my province to dwell at any length upon the biography of Muḥammad, the psychological problems presented by his character, the history of the spread of Islām, the number of Muḥammadan sects and their various tenets, the vast subject of Muslim mysticism and its origin, its connexion with Hindū Pantheism and Gnosticism, and many other very interesting subjects connected with the religion. When compelled to deal with any of these matters, I have done so as briefly as possible consistently with clearness. Though I have more than once referred to Neo-Muḥammadanism, if I may so style the new Muslim (so-called) school of thought now coming into prominence in