

FOREWORD TO PART II

The difficulty of producing books of this type at the present time has imposed upon the author restrictions which he never anticipated and which he deplures. The second volume of the First Part only appeared some six years after the completion of the manuscript. Out of a vast mass of material a selection has had to be made. In some ways this may be a gain but one fears that in many other ways it is a loss. At any time "a long book is a great evil" but how can one escape writing *de omnibus rebus et quibusdam aliis* when the field is so wide? Or how can one achieve brevity without laying oneself open to the charge of selecting what suits the case and omitting what might contradict it? Great names have had to be passed over almost in silence and matters which should have been discussed in full have been compressed into the most concise form. An attempt has been made to offset this defect by the use of extensive footnotes which will enable the student to pursue the subject further. Indeed in some cases those footnotes afford the only cross-references between Christian and Muslim writers that it has been found possible to include.

Nevertheless it should not be supposed that it is the author's intention to produce a comprehensive history of the development of Muslim doctrine. Even at this late day the materials for such a history have not been fully investigated and if they had been it is doubtful whether the means exist to produce the whole in a form which a publisher could undertake to handle in its entirety. An extensive list of technical terms for the student of the comparative doctrinal systems is also greatly to be desired and it was hoped that such a list might have been included in this part. But even this has been found to be too ambitious a project for the times. Easier conditions may make it possible in the future to add a volume or volumes of appendices which will make this study of greater value. It is the author's purpose to add also a book on the Muslim system of dogmatics when possible. A reminder is perhaps unnecessary that the object in this work is theological rather than historical and such concessions as have been made to chronology in Parts I and II should not deceive the reader into thinking that there is here a complete historical record. This is far from the case.

It has been thought better on the whole to proceed chronologi-

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cally (with qualifications mentioned in the historical introduction) alternating between the Muslim and the Christian elements and placing side by side matters which seem to be theologically significant as they assume prominence, and subjecting them to an exposition which inevitably cannot be limited to contemporaneous comparisons. The object is to illustrate similarities and diversities in the comparative doctrines of Islam and Christianity, in preparation for the final constructive criticism in Part III. Regretfully, comparative mysticism has been excluded to a great degree. It demands a separate study or series of studies. Fortunately the work of Massignon, Nicholson, Hammer and Purgstall, Wilson, Arberry and Miss Margaret Smith have provided a great deal of most valuable work on this subject. Von Hügel's monumental work and such Christian mystics as St. Bernard, St. John of the Cross and St. Bonaventura and others provide important material for a comparative study. But while Sufism and mysticism have not been dealt with as such, references will be found with some frequency to mystical interpretations of religion. As in the previous volumes, Judaism has not gone unnoticed. The prominence given to Philo in the second volume of the First Part will have been observed, but the question of whether Islam had its genesis in Judaism has hardly been attempted, unless votaries of the hypothetico-deductive method consider that material has been provided here to serve such a thesis. Much needs to be explored in that direction, and Prof. Torrey's *Jewish Foundation of Islām* is of importance. The present writer shrinks from dogmatizing about sources, but it is certain that from the beginning of Islam and throughout the whole period of development, there has been marked Jewish influence at work. But that is not the subject of this work.

While deploring the inadequacies of these volumes, the author hopes that they may in some sort serve the cause of truth and prompt others to more adequate expositions. He is very grateful for the kindness of his reviewers and flattered by their expectations to which, however, he hardly dare rise.

In addition to those thanked in the foreword to the first volume, the writer would add thanks to Father Placid, a Syrian scholar of Ernakulam, for kind replies to enquiries, and to the printers, to whose care he owes so much. He would express also his gratitude to his wife and son for valuable help in proof-reading. Finally his gratitude is due, and in pious memory, here most inadequately expressed to one whose kindness and interest he can never fully repay, to the late Dr. Edward Cadbury, for his generosity in enabling a

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Chair of Islamic Studies to be established in the Selly Oak Colleges, and to his trustees and the Council of the Selly Oak Colleges for the honour conferred upon the author in appointing him to be the first professor to occupy the chair.

J. W. SWEETMAN.

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