



PAN-ISLAM

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could do good work at urban centres, and a few river steamers, or even launches, would extend their efforts considerably.

We now come to Arabia itself, "the Peninsula of the Arabs," where orthodox Islam has its strongholds and missionary enterprise is not encouraged.

Geographers differ somewhat as to what constitutes Arabia proper, but for the purposes of modern practical politics it may be considered as all the peninsula south of a line from the head of the Gulf of Akaba to the head of the Persian Gulf, and consisting of Nejd, the Hejaz,³ Asir, Yamen, Aden protectorate, Hadhramaut and Oman. Each of these divisions should be dealt with separately in considering Arabian politics nowadays, and it will be well for the "mandatories" concerned if further sub-divisions do not complicate matters; I omit the sub-province of Hasa (once a dependency of the Turkish *pashalik* at Bussora) because, since the Nejdi *coup d'état* in 1912, the Emir ibn Saoud will probably control its policy *vis-à-vis* of missionaries and Europeans generally, though the Sheikh of Koweit may expect to be consulted.

Nejd comes first as we move southward: impinging as it does on Syria, Mesopotamia, and the Hejaz, its politics are involved in theirs to a certain extent and its affairs require careful handling. It is certainly no field for unrestrained missionary effort, but there is no reason why a medical mission should not be posted at Riadh if the Emir is willing. There are two rival houses in Nejd—the ibn Saoud and ibn Rashid, the former pro-British and the latter (hitherto) pro-Turk; Emir Saoud held ascendancy before the War and should be able to maintain it now that Turco-German influence is a thing of the past. He is an enlightened, energetic man and was a close friend of our gallant "political," the late Captain Shakespeare, who was killed there early in the War during an engagement between the two rival houses. The question of missionary enterprise in Nejd could well be put before the Emir for consideration on its merits. Such procedure may seem weak to an out-and-out missionary, but even he would hesitate to keep poultry in another

³ The definite article precedes most Arabic place-names, but is only retained in ordinary local speech as above, presumably to denote respect. I hold to native pronunciation, except in cases of long-established custom, and consider "the Yamen" as clumsy as "the Egypt"—both take the definite article in Arabian script.

