house, or in the garden outside. On the night of his
death he was thus engaged, when he was shot down by
his Afghan watchman. His death was instantaneous.
No one knew why the deed was done, save the watchman,
who reported the deed saying he had mistaken his master
for a thief. The man was given the benefit of a doubt
and escaped punishment.

The death of Mr. Löwenthal led the American Mis-
missionaries to abandon their mission to the Afghans. The
Church Missionary Society, with which he had co-op-
erated continued the work. Mr. Löwenthal’s manus-
cripts and much of his library were made over to the mis-
missionaries of Peshawur. His literary work culminating in
the translation of the New Testament into Pashtu, remain
as a memorial to his service in the Army of the Lord.
“He being dead yet speaketh.”

His fellow missionaries erected a memorial tablet over
his tomb which bears the following inscription:

ERECTED
To the memory of the Rev. Isidor Löwenthal, mission-
ar of the American Presbyterian Mission, who translated
the New Testament into Pashtu and was shot by his
chaukedar April 27th 1864.

“I am not ashamed of the Gospel of Christ, for it is the
Power of God unto salvation to every one that believeth.”
Rom. I: 16.

E. M. Wherry.

A VISIT TO THE GRAVE OF AL GHAZZALI

Professor Macdonald of Hartford characterizes Mo-
hammed Al Ghazzali as the greatest Mohammedan
theologian. Professor Browne says, “He did more than
any one else to bring an end to the reign of philosophy
in Islam, and to set up in its stead a devotional mysticism
which is at once the highest expression and the clearest
limitation of the orthodox Mohammedan doctrine.” Ac-

According to the Kitab al Shams (the Book of the Sun), the
Persian authority that I have at hand, “Mohammed ibn
Mohammed ibn Mohammed ibn Ahmad Al Ghazzali,
an Asharite, a Shaf’ite, was one of the foremost men of
the world. He was the author of remarkable books and
scholarly treatises.”

Nevertheless, after nearly two years residence in
Meshed, which lies only sixteen miles from ancient Tus,
the birthplace of Al Ghazzali, I am willing to hazard the
statement that it is easier to get an intelligent answer
from Mohammedans round about Meshed concerning the
life and work of the apostle Paul than it is to get a cor-
respondingly accurate answer concerning the teachings or
achievements of Al Ghazzali. The reason is that Al
Ghazzali has been forgotten. His books were written in
Arabic and are read here by a very narrow circle. I have
before me a list of eighty five of his works that have been
collected in Cairo, but as far as I can learn by investiga-
tion here, none of them are now available in Persian,
whereas in the course of this article I hope to show how
it is that the inhabitants of the fanatical Mohammedan
province of Khorasan have acquired a sufficient knowledge
of the Bible to know something of the apostle Paul.

After a brilliant literary career that took him among
the most learned and influential circles of Baghdad and
Nishapur, Mecca, Jerusalem and Damascus, Al Ghazzali
returned to Tus, where he carried on his writing until he
died in 1111 A.D., so it is about 806 years since his tombstone was laid in Tus.

In connection with village itinerating in the vicinity of Meshed it was my privilege to visit the ruins of Tus and to find and identify the tombstone of Mohammed Al Ghazzali. In the words of Mr. J. B. Frazer, who made this trip nearly a hundred years ago, “on the way from Meshed, we passed the large village of Khoshmaites about half way.” But instead of passing this village we stopped there for a night, and preached and sold five copies of Scripture. The next morning, as we approached Tus, we saw the ruins of its large walls in the distance, and our caravan slowly wended its way toward them. These walls enclose an area about one mile square. On the site of the old city we saw sheep and camels grazing and oxen pulling the plough.

In investigating what remains of the ancient ruins we walked through one of the holes in the Northeast wall and went straight for the fort, the commanding position of the old shrine. We found it surrounded on all four sides by a moat and a wall. A large courtyard lies within, and in this courtyard were growing the best watermelons we have eaten in Persia and Kharbuseh (a variety of cantaloupe) of no mean quality. The walls of the fort proper are now standing in four gigantic corner-fragments of a fortification that once afforded considerable protection. The enclosed area is forty yards square, but there is a protruding circular tower at each of the four corners. In the midst of the débris of bricks within these old walls, we found interesting fragments of pottery and felt keenly the desire to see what pick or shovel and patience might reveal concerning this ancient city, that fell into the hands of the Arabs in 650 A.D. and was destroyed in the Mongol invasion of 1220 A.D.

Beyond the western wall of the fort was a second protected courtyard. This we passed as we went to the large bridge that lies outside the southwest gate. The stream that it spans is called the Kashaf Rud and flows into the Hari Rud of Afghanistan. This bridge is on a caravan road that continues its course diagonally across the city.

Alongside the main road, which is still in use, is the most outstanding feature of the present ruinous city, the old shrine. According to the Kitab al Shams, this shrine was built originally by Jamshid, the most famous of the legendary monarchs of Persia, the same Jamshid who is credited with the building of Persepolis, the introduction of the solar year, and the accidental discovery of wine. Later the shrine of Tus was rebuilt by Naar, the governor of Khorasan in the latter part of the eighth century A.D.

When we reached the shrine and entered it, we surprised a band of grave robbers, who had opened the two graves within, which were marked by large gravestones. They found nothing but bones whereas they had hoped for treasure.

But where was the tomb of Ghazzali? The villagers could tell us nothing. The two tombstones inside the shrine were inscribed with other and more recent names. We located another grave north of the city, marked with a large stone, but it also was too recent by several centuries. At last, however, we found that one of them was inscribed with the name of a Ghazzali who was called Abu Hamid. A hasty and unsuccessful effort appears to have been made to cut off the part of the stone which bears Ghazzali’s name. This happened approximately five hundred years later, when the stone was used to mark the grave of a certain Hadji Mohammed who died 1007 A.H.

The evidence on the tombstone as to the spelling of the name of the great theologian and mystic is that it should be spelled Ghazzali rather than Ghazali. The tashdeed is clearly seen on the rubbing.

To many of the readers of The Moslem World the interesting facts concerning the history of Tus and the biography of Al Ghazzali are accessible in Professor Jackson’s “From Constantinople to the Home of Omar Khayyam,” in Sykes “History of Persia,” or Macdon- ali’s article on Ghazzali in the new Encyclopedia of Islam. The best modern Persian authority is the Kitab al Shams by Mohammed Hasan Khan.

The particular observation I wish to make in this
article is that while the books of Ghazzali are being forgotten by the Shiia Mohammedans the Bible is being sold widely in Eastern Persia.

Since the beginning of the work of the American Presbyterian Mission in Khorasan, with the sacred city of Meshed as a base, 24,363 copies of Scripture have been sold. On tours throughout the province during the past year the sales amounted to 1,680 copies.

Since the opening of the new mission hospital in Meshed less than two years ago, 7,208 Scriptures have been sold to the patients and their friends by the missionaries in charge of evangelistic work in the waiting rooms, and during the last year 1,795 copies have been sold directly into Afghanistan.

Dwight M. Donaldson.

Meshed, Persia.

THE BAB IL METAWALLI

Saint worship has long held a prominent place in the heart of popular Islam, being practised in many different forms and places, as those resident or travelling in Moslem countries can testify from even superficial observation. It is, however, only the missionary with his closer knowledge of Moslem thought who realises to what an extent this worship of saints extends and how it practically affects the life of the people.

It is rather difficult to arrive at the precise Moslem idea of the power of departed and existing saints, to be invoked either as intercessors for the faithful with the Almighty and all-Transcendent Allah, or by virtue of their saintliness and reputation, having in themselves inherent power to help all who call upon them.

A famous modern authority on Islam says,* "the devout Moslem believes . . . that there is a great invisible organisation of saints, a kind of spiritual board of administration, which under Allah is managing the affairs of the world. That board has a head which is called the Qutb or axis. He is supposed to be the greatest saint of his time, and he lives generally invisible. There are certain places in the Moslem world that he peculiarly haunts and these places are visited by those who would pray to him and ask his intercession." One of the most famous of these dwelling places is the subject of the present article and one of the chief gates in the ancient wall of the city of Cairo.

These saints of Islam are a class of person superior to human beings and endowed with extraordinary faith and the power of working miracles according to their degree of faith. Their existence is vouched for on the following passage from the Koran—"Verily, on the favourites of