

med and have exercised tremendous power on Moslem thought since the early days of Islam; not only by supplementing but by interpreting the Koran. The *Hadith* are accepted by every Moslem sect, in some form or other, and are indispensable to Islam. For proof of these statements we refer to Sprenger and Muir. The Koran-text quoted is from Palmer's translation, together with references to the three standard commentaries of Beidhawi, Zamakhshari and Jellalain. For orthodox tradition I have used the collection known as *Mishkat-ul-Misabih*, because it is short, authoritative, and because an English translation of this collection exists. (Captain Matthew's *Mishcat-ul-Masabih*, or a collection of the most authentic traditions regarding the actions and sayings of Mohammed; exhibiting the origin of the manners and customs, the civil, religious and military policy of the Musselmans. Translated from the original Arabic. Calcutta, 1809; 2 folio volumes.) This collection, originally the work of *Bagäwi* (516 A.H.) and based on the classical works of *Buchari* and *Muslim*, was edited and issued in its present form by *Abdullah-al-Khatib* (737 A.H.); and Brockelmann in his history of Arabic literature calls it "the most correct and practical book of Moslem traditions." I had no access to the translation and all references are to the Arabic edition printed in Delhi.

The frontispiece is from the celebrated *Shems-ul-*