

said: "I swear by God it is near when Jesus, son of Mary, will descend from heaven upon your people a just king, and he will break the crucifix and will kill the swine and will remove the poll-tax from the unenfranchised." (Mishkat 23:6.) The hatred toward the sign of the cross as emblem of the atonement is widespread among Moslems; Doughty, the Arabian traveller, tells how in the heart of Nejd, away from all Christian influences or offences, the children draw a cross on the desert sand and defile it to show that they are true Moslems.¹ On the other hand, the sign of the cross is used in amulets and on property because of its sinister power; the frontispiece gives an illustration of such use. All Moslems are agreed that Jesus is now alive and in heaven, but they disagree as to the degree of his exaltation. According to Tradition, Mohammed said that "he saw Jesus and John in the second heaven on the night of his *Mi'raj*, or celestial journey."² In the commentary known as *Jamia'l-Bayyan* it is said that Christ is in the third region of bliss; while some say He is in the fourth heaven.³ In the tradition of this *Mi'raj*, Mohammed ascends to the seventh heaven, where he finds Abraham; Moses is in the sixth. These statements indicate that Christ occupies no *supreme* place in heaven according to the

¹*Arabia Deserta*, Vol. I., p. 156.

²*Mishkat-ul-Misabih*, Book XXIV., ch. vii.

³*Dict. of Islam*, articles on the *Mi'raj* and on Jesus Christ.