

the same time, he defends his own apostleship, not by pointing to power, but to weakness, the willingness to suffer for others.

After a brief and inconclusive historical section by Bishop John Reid, the book is drawn to a close with a few comments by Robert Doyle. He admits that the advocates of "power evangelism" raise important questions and have legitimate concerns. He rejects, however, their proposed solutions as unbiblical.

The signs and wonders movement expects to meet God in Word and event, to be responded to with faith, and emotional and physical effects. But this is not the expectation towards which the Bible's promises and commands direct us. God is encountered in his Word. The expected response is faith. This is because God is a person, not a force" (p. 118).

This reviewer is convinced that the only legitimate and necessary methods of Spiritual Warfare are fervent prayer and faithful proclamation. The following paragraph taken from a paper on George Whitefield and the street preachers of 18th century England, read by Graham Harrison at the Westminster Conference of 1985, will serve as an appropriate conclusion:

They did not work up a meeting and after an hour of repetitious chorus singing start preaching in a psyched-up atmosphere that they then mistook for the presence of God. Indeed, often they preached from 'cold', as it were, to hostile gatherings of people who had come to mock--and worse. There is not much atmosphere about a windswept hedgerow or a wall in a market place with the stones and clods of earth flying about your head. I grant you, it must have got the adrenalin flowing! But it was in situations like this that these men preached and God manifested his power. Multitudes were humbled, not at a psychologically predictable moment, but as the Word of God in the hand of the Spirit and from the lips of these great preachers penetrated their hard hearts and broke them. That, in my book, is 'power evangelism'.

BOOK REVIEW

Annemarie Schimmel. And Muhammad was his Prophet: The Veneration of the Prophet in Islamic Piety. Chapel Hill, N.C.: University of North Carolina, 1985. xii + 377 pp. Reviewer: P.J.B.

This book is a study of Muslim veneration of Muhammad, especially in Turkey, Iran and Pakistan. Much of the material, however, goes back to Arab sources, and will also interest those concerned with Arab Islam. Those who were puzzled by the furor over Salman Rushdie will find here help in understanding the deep offense many Muslims felt.

Prof. Schimmel begins by exploring the origins of Muslim esteem for Muhammad in the poetry, al-maghazi, Sira and Hadith literature. In

Chapter two she turns to a detailed consideration of his portrayal in the traditions as the "beautiful model" (uswa hasana). Muslims came to think of him as the perfect interpreter of the Qur'an and the perfection of all physical and spiritual qualities. Chapter three examines his unique position in Islam, especially the doctrine of his "sinlessness" (asma). We learn that there has been, and continues to be, considerable disagreement among Muslims on this question.

In chapter four, Schimmel discusses the various legends and miracles associated with Muhammad in Qur'an interpretation, in particular the so-called opening of his breast (Sura 94), the splitting of the moon (Sura 54), and his illiteracy. This leads, in chapter five, to a consideration of Muhammad's role as intercessor, the use of charms, and the practice of calling down blessing upon him. The author is sensitive to both popular practice and to the reservations held by some Muslims about these practices. This is evident in chapter six where the use of the names of Muhammad is discussed.

One of the valuable features of this book is that it helps one to enter the mind of the Muslim, and understand some of the wilder ideas, such as the use of the letters of Muhammad's name. Chapter seven looks at the concept of the "Light of Muhammad," tracing its origins in the Qur'an and early Islamic poetry, and its later mystical developments. Chapter eight describes the celebration in the Prophet's birthday, from its origins to the fully blown Mawlid celebrations in the Middle Ages. It is natural at this point to consider the legends about Muhammad's supposed night journey and ascension (asra' wa-mi'raj), and their use by the mystics' to illustrate their own experience.

In later chapters, Prof. Schimmel examines in more detail the evolution of poetry in honor of the prophet, and especially its development into complex theosophical speculation. She also looks at more recent developments, such as the idea of the "Muhammadan Path" in India, and modern interpretations of Muhammad in the Arab world. The final chapter is reserved for Muhammad Iqbal, in whose work "all the different aspects of the veneration of the Prophet seem to converge."

I liked this book, not only for its easy style, but also for its many detailed examples and extensive footnotes and indices. This is probably the most comprehensive study of the veneration of Muhammad to have been published in English. I would recommend it to those who want to get to grips with Islam from the inside.

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