

anthology and made the approach to the original realistic as we find below in the selections from 'Attār's verses on p. 27.

عشق جمال جانان دریای آتشیست
گرعاشتی بسوزی زیرا که راهش اینست
جانی که شمع رخشان ناگه بر فروزد
پروانه چون نسوزد چون سوختن یقین است

" FIRE

" It is a raging sea of Fire
The Darling's beauty to desire:
Be thou a lover, thou shalt blaze,
For so were ever beauty's ways.

Consider where the candle's light
Gleams suddenly in radiance
bright,
How should it ever be presumed
The moth will not be all
consumed? "

A comparison of the above will convince the reader of Prof. Arberry's skill in translation and of his genuine scholarship, as will be seen in another citation also from 'Attār on p. 29 of the anthology.

همچو خورشید از فروغ طلعتش
ذره ذره پای تا سر نور شد
جمله روی زمین موسی گرفت
جمله آفاق کوه طور شد
چون تجلی اش بفرقگاه فتاد
طور با موسی بهم مهبور شد

" UNVEILED

" The veil was banished from sun
His face
And every mote danced with
ecstatic grace;
The matchless splendour of His
presence bright
Bathed every atom in immortal
light.
A Moses all the face of earth did
lie
And all the heavens were a Sinai;

But when His glory kissed the
mountain-head,
Moses and Sinai together fled."

M. N.

THE ETHICAL PHILOSOPHY OF
AL-GHAZZALI, vol. I, part I,
by M. Umuruddin, (Department of
Philosophy, Muslim University,
Aligarh, India); 1949; pp. 128; price
Rs. 5.

THIS brief and interesting book serves as a background of al-Ghazzālī's ethical thought. The author believes that there is yet a great scope for books on al-Ghazzālī and we fully agree with him. Ghazzālī's "humanitarian and universal outlook on men and their affairs has a fascinating appeal for all." "His ideas are always fresh and new." "The study of his philosophy is the study of the fundamentals of human thought." "His struggle to establish the validity of real and eternal values of life, of religion and of philosophy and to expose the emptiness of false ones is a beacon light for seeker after truth." Above all, the study of al-Ghazzālī is helpful in understanding the culture and civilization of Islām, as he critically examined the tendencies and philosophical systems of his time and left a definite stamp of his personality on subsequent thought.

The author's aim in this work is to "present the basis, principles and practical implications of al-Ghazzālī's ethical theory, reconstructing the whole system out of his work." The volume under review deals only with the background of his ethical thought. In chapter I, the author discusses al-Ghazzālī's times—political and religious conditions. It is a masterly summary of the main events beginning with the immediate successors of the Prophet and ending with the rise of Saljūqs and the death of al-Ghazzālī. In the second chapter the logical and philosophical movements are dealt with in a very concise and precise manner. Muslim philosophy, developing

fast particularly under the impact of Greek philosophy, manifested itself in four main directions: (1) Mu'tazelism (Rationalism), (2) Ash'arism (Scholasticism), (3) Sūfism (Mysticism) and (4) Philosophy. A brief account of these different schools of Muslim thought is given in an admirable manner, every line of which is authenticated with reference to the books of authors of established reputation and scholarship. This task is accomplished in such a manner that we are at a loss to get even the slightest hint of the author's own views.

The third chapter deals with "Ethics before al-Ghazzālī." This is a very sketchy chapter dealing with the ethical thoughts of renowned Muslim philosophers, such as, Kindī, Fārābī, Ibn Sīnā, and Ibn-Miskawaih. We are at a loss to understand why the author has not paid more attention to this important subject which constitutes the main source of al-Ghazzālī's ethical thought.

The last chapter deals with the "Inner Development of al-Ghazzālī." It is based solely on al-Ghazzālī's autobiography "Al-Munqidh min ad-Dalāl" (the Deliverer from Error). The purpose of the book itself is not autobiographical. It is rather an effort to expose the errors of the prevailing religious and philosophical doctrines of al-Ghazzālī's time. The autobiographical element is incidental. In it al-Ghazzālī reveals his inner history faithfully and truthfully. The author makes the fullest use of this work and reproduces its main thoughts briefly and lucidly. He has attempted merely to summarize, not to estimate.

In spite of this criticism, Mr. Umu-ruddin's book must be regarded as a book of great value and those who are studying the subject of which it treats will be attracted by its lucid and interesting style.

M. V. D.

SUPPLEMENTARY NOTE*

A further reference has come to our notice in the K. al-Badr al-Ṭālī bi-Maḥāsin man ba'd al-Karn al-Sābi' of Muḥ. b. 'Alī al-Shawkānī (Cairo, 1348) (ob. 1250 H.), a work not perviously available to us. Al-Shawkānī says (vol. i, p. 240) that the Sharīf Ḥamūd b. Muḥ. al-Ḥasanī, the lord of Abū 'Arīsh became independent in the Abū 'Arīsh area, including Ṣabyā, Damd, and al-Mikhḷāf al-Sulaimānī where he had been governing on behalf of the Imām al-Manṣūr bi'llāh. The Lord of Nejd ordered 'Abd al-Wahhāb b. 'Amir al-'Asīrī to attack the land of the Sharīf Ḥamūd, and he advanced at the head of 20,000 men. Ḥamūd stayed in Abū 'Arīsh because he had no troops, and the Wahhābis entered it in 1217 H. Ḥamūd surrendered and "dakhā al-da'wat al-Nadjdiyāh," i.e., became Wahhābī. He then attacked the Imām's country and took the ports of Loheia, Hodeida, and Zabīd, Hais and their districts, becoming a semi-independent ruler. Al-Shawkānī supplies us with further details of his career till his death in 1233 H.

* The Wahhābis in Western Arabia in 1803-4 A.D., pp.308-311, October 1949 issue.

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Ed., I. C.