

BOOK REVIEWS

The Legacy of Israel. Planned by the late I. Abrahams and edited by Edwyn R. Bevan and Charles Singer, with an introduction by the Master of Balliol. Oxford, Clarendon Press. 1927. Pp. 551, with 83 illustrations and index. 10/-net.

In this collection of essays, a companion to "The Legacy of the Middle Ages" and a worthy successor to "The Legacy of Greece" and "The Legacy of Rome," each chapter is again by a master of his subject. For readers of this review especially Chapter V, "The Influence of Judaism on Islam," and Chapter VI, "The Jewish Factor in Medieval Thought," are of importance.

Professor Guillaume in Chapter V, points out "the spread of Judaism among the Arabs was marked by breadth rather than depth" (p. 134) and that it is therefore necessary to study the Talmud rather than the Old Testament for a right understanding of the Koran. "The extent of Jewish influence on the Koran has been by no means exhausted; every Old Testament character mentioned therein is dealt with in the manner dictated by Jewish exegesis" (p. 148).

Professor Mittwoch's work, "Zur Entstehungsgeschichte des Islamischen Gebets und Kultus" (Berlin, 1913) and Professor Wensinck's article in *Der Islam* (V. 1914), "Die Entstehung des Muslimischen Reinheitsgesetzgebung" underlie the comparison of Jewish and Moslem Prayer and the respective purity laws of the two religions. Then follows a summary of Jewish and Islamic laws concerning marriage and divorce, Korban and Wakf. "Marks of Jewish influence will be found in practically every chapter of Moslem jurisprudence, and more especially in the Hadith literature, which forms its alleged justification" (p. 167).

The essay closes with a most interesting reference to Dante. "It is, I think," says Prof. Guillaume, "possible to trace one of the greatest literary achievements of the Christian Church to Jewish influence on Moslem writers," namely in the *Divina Commedia*. "The principal details of his vision and very many other Dantean ideas and symbols of a more subtle kind have been traced by Prof. Miguel Asin y Palacios in "Islam and the Divine Comedy" (English translation, London, 1926) to the writings of Islamic traditionists and particularly to the Spanish Arab Ibnu-l-Arabi (died 1240) and the genesis of these ideas is Jewish" (p. 170).

In Chapter VI, which is illustrated by several excellent maps, Dr. Chas. Singer shows the important rôle played by Arabic culture in Europe in the Middle Ages. Greek thought, he points out (p. 177) "was in charge of men of Arabic speech for centuries before it reached the Latins, and the first effective contact of the medieval West with Greek thought was in translations from the Arabic . . . conveyed

largely through Hebrew channels." "The scholastic system came to the Latins largely from Islam and from Islam it was largely brought by the Jews" (p. 182). The development of the Hebraeo-Arabic literature of South Italy and Sicily, the old Magna Græcia, and especially in Spain is traced in considerable detail, and one realizes again the attraction of Toledo for the scholars of Western Europe before "the retreat of Islam meant the substitution for learned purposes of Latin for Arabic" (p. 203).

Sufficient praise cannot be given to the editing of the book and the choice of the many illustrations, a number of which must be unique. Also the index is most carefully made of the abundant material included in the volume.

E. I. M. BOYD.

Survey of International Affairs 1925. Vol. 1. The Islamic World since the peace settlement. Arnold J. Toynbee. Oxford University Press, New York. 600 pp. \$8.50.

Professor Toynbee is to be congratulated for his industry, accuracy, readableness, and detailed, clear statements. It is a work which all students of Islam will find indispensable; and moreover it should find a corner in the library of all ministers of the Christian religion, since the day is long passed when the Church in the homelands can safely remain ignorant of Moslem questions. Islam is one of the greatest challenges which the Church of Jesus has to meet at this time, and, as in all other subjects, knowledge is power. In this huge work, the whole of the ground is carefully covered, and the book is enriched by a good index, and some excellent maps.

The work is skillfully divided into three parts: General, North-west Africa, and the Middle East, followed by eight appendices. Part one largely deals with the important subject of the Abolition of the Ottoman Caliphate, which was one of the greatest reverses Islam has known. The second section includes such matters as the reaction of the Northwest African peoples against western ascendancy, the collapse of 'Abdu'l-Karim in 1925, and the nationalist movement and reforms in Tunisia and Algeria. The concluding division ranges from Egypt to Syria, Iraq, Turkey, Persia, Afghanistan, and India. The account of the rise of the Wahhabi power in the Arabian Peninsula and the fall of the house of Hashim gives us, incidentally, a splendid introduction to that significant reformer and leader 'Abdu'l-'Aziz b. 'Abdi'r-Rahmani's-Sa'ud of Nejd.

The difficulty of reviewing such a work as this lies in its comprehensiveness. Nothing seems to have escaped the writer's attention, as witness the admirable note on the oil question on page 529 ff., or that on the constitutional developments in Egypt on page 230 ff. and the imposing array of authorities cited in the footnotes. These last seem to cover every source bearing on the subject on hand: special commission reports and recent books are reinforced by the columns of the *Times*, *La Liberté*, *Le Temps*, *The Manchester Guardian*, and a host of other papers and periodicals. This is an historical survey of great significance: a contribution to Islamics unique in its encyclopædic voluminousness: not a mere summary of events and statistics, but a scientific work to be read, and kept on the library table for ready and frequent reference.

EDWARD J. JENKINSON.

Our Bible and Learned Moslems. (Urdu) By Gu'am Masih. Available from the Editor, Nur Afshan, McLeod Road, Lahore. 1926. Pp. iv, 198. Paper, Re. 1.

Confirming the Cross. (Urdu) By Gulam Masih. Available from the Editor, Nur Afshan, McLeod Road, Lahore. Pp. 1926. Paper, Re 1.

The Christian weekly, *Nur Afshan*, of Lahore, under the editorship of the Rev. Gulam Masih, in spite of being the battleground of Christian-Moslem controversy, is very sympathetic in its treatment. When the editor of such a paper writes a book on Islam and Christianity we can all feel sure of its usefulness, and the soundness of its arguments.

The first treatise is a final reply to the charges that the Bible has been "corrupted." All who have to deal with the problems of the evangelization of Islam will welcome this book. The author deals with the credentials, origin, history, and past and present influence of the Bible; and then with the internal and external evidences of its genuineness. The author has faced the charge of corruption in the form in which it is brought by modern Moslem controversialists, and thus the book is up-to-date. The last part of the book gives the views of certain leading Moslems as to the genuineness and authority of the Bible. The arguments of the Ahmadis are ably refuted. The language throughout is excellent, and the arguments are convincing.

The second title is the only book in English or Urdu dealing so thoroughly for Moslems with the crucifixion, resurrection and ascension of Jesus. Various parties among Moslems have set forth from the Koran differing theories concerning the death of Christ, but the author has given the best and soundest possible explanation of these Koranic passages, and in doing so has overlooked no leading Moslem commentator. The doctrine of the Atonement is also examined, with full replies to the Qadianic objections. One chapter furnishes a complete exposure of Mirza (the alleged Messiah of the Punjab).

JOHN A. SUBHAN.

- I. **Algazel**, *Maquacid al-Falasifat*.
- II. **Algazel**, *Tahafot al-Falasifat* ou "Incohérence des Philosophes".
- III. **Averroes**, *Tahafot at-Tahafot* ou "Incohérence de l'Incohérence." By Maurice Bouyges S.J., Imprimerie Catholique, Beirut. Vol. II. Pp. 448. 66 francs.

We quote from the introductory notice and are glad to call attention to these very important Arabic texts with critical notes and Latin summary:

"Ces trois ouvrages forment une trilogie d'un intérêt exceptionnel, puisque les doctrines d'Avicenne ou d'Alfarabi, exposées par Algazel dans le premier, sont attaquées par lui dans le second, et qu'Averroès prend leur défense dans le troisième.

"Le *Maqâ'id* d'Algazel, passé en latin sous les noms de *Logica*, *Metaphysica*, *Scientia naturalis*, etc., fut étudié par les Scholastiques dès avant Saint Thomas d'Aquin. Le *Tahâfot at-Tahâfot* d'Averroès jouit d'un grand succès auprès des averroïstes padouans. Quant au *Tahâfot* d'Algazel, il eut moins de notoriété parmi les chrétiens en dehors des pays de langue arabe. Mais son influence dans les milieux musulmans, d'Orient et d'Occident, fut si considérable, et sa méthode, ainsi que le choix des sujets traités (en 1095! quelques mois avant le Concile