

Caliphate, in which 'Umar, of course, was vitally concerned, but which are nevertheless narrated from the traditional point of view, and not from that which one would expect in a biography of 'Umar himself.

The mistakes in Arabic words are very numerous, though this may be due to the translator rather than to the original author, for in the Urdu text they would for the most part appear, one assumes, in their original Arabic form.

The printing and general get-up of the book are excellent, and are a great credit to the enterprising House of Sheikh Muḥammad Ashraf of the Kashmiri Bazaar in Lahore, who has done so much for Islamic studies in recent years.

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ARTHUR JEFFERY.

**Sons of Sinbad:** An Account of Sailing with the Arabs in their Dhows, in the Red Sea, around the Coasts of Arabia, and to Zanzibar and Tanganyika: Pearl-ling in the Persian Gulf: and the Life of the Shipmasters, the Mariners and Merchants of Kuwait. By Alan Villiers. Illustrated with Photographs and Charts by the author. New York, Charles Scribner's Sons, 1940. pp. 429. \$3.75.

The title of this book recalls the fact that Arabs sailed the seven seas long before Columbus discovered America; the sub-title is an accurate summary of its contents.

Alan Villiers is an American who had the cordial help of British officials; he was named Sheikh Majid by the Arab sailors from a tradition that the explorer Vasco da Gama's pilot was an Arab of that name. He knows more of navigation and geography than of Arabic but most of all he knows human nature and like Freya Stark loves the Arab in spite of Bedouin squalor, filth and fatalism. The story is as realistic and outspoken as is Dr. Harrison's recent volume "Doctor in Arabia." The author is in the succession of Doughty, St. John Philby, Bertram Thomas and other travellers in Arabia. Yet he is in a class by himself because his observations are of the Arab at sea and not of the Arab on shore. From Aden he takes us in a great dhow—of 150 tons burden—to the coasts of Hadramaut, Italian Somaliland and the African coast ports to Zanzibar. Then follows his three thousand mile zigzag journey up the Persian Gulf to Kuwait. And why did he go? "It seems to me, having looked far and wide over twenty years of a seafaring lifetime, that as pure sailing craft carrying on their unspoiled ways, only the Arab remained. Only the Arab remained making his voyages as he always had, in a wind-driven vessel sailing without benefit of engines. Only the Arab still sailed his wind ships over the free sea, keeping steadfastly to the quieter ways of a kinder past . . . . I had always been interested in Arab dhows, and always admired the Arab for the fine independence and the quiet good manners of his well-adjusted life."

Without chart, barometer or clock the Arab captain seemed to know every strip of beach and rock, and his skill in navigation was superb even in the monsoon storms. "We were sunburned, hungry, tired; I knew little Arabic and understood almost nothing of the gibberish those Yemenite sailors spoke." But this was at the

outset and in the Red Sea. No other writer has ever described such a voyage of Sinbad as we have in this volume with its fifty superb full-page illustrations. Accurate in his observations, colorful in his style and always sympathetic to the Arab-sailors the author holds the attention of the reader and to this reviewer he brought back vivid memories of similar coastal voyages fifty years ago. The day always begins with prayer, by all on board. An infidel might suffer Jonah's fate. "There was no hypocrisy in these strong faces which looked toward Mecca. It was obvious that their religion was a real and living thing . . . a form of very real communion with a very real God." The Moslem Friday sabbath was never observed at sea. Some of the sailors would chant the Koran from memory, but all of them on shore seemed to forget its precepts. The ports of call were temptation or revelation.

At Zanzibar Mr. Villiers saw the effect of an American cinema on the Arab mind. "The picture of life which was given in that film was both sick and sickening. With Nejdi beside me making caustic comments and asking awkward questions, the real significance came home to me. It was more than a poor show: it was a damaging mirror held up to us all. And it was a very poor commentary to be shown there to an audience of Indians and Arabs, most of whom were as bewildered as Nejdi."

In addition to many human documents and studies of sturdy honest, amusing, fantastic or villainous characters the book contains a mass of accurate information on everything nautical and of Arab life at sea. It is therefore inexcusable that there is no index. But if you seek adventure strange and engrossing, far from the wars of the western world and its restless confusion, this is your book.

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SAMUEL M. ZWEMER.

**The New Spirit in Arab Lands.** By H. I. Katibah. New York, 1940. pp. 320. \$3.00.

Dealing with Arab lands—the heart of Islam—this book scrutinizes the pre-war landscape, and surveying the present-day structure seeks to face the wave of the future. All who study the Near East, the Moslem world and Islamic-Christian relations will find here thought-provoking material. Among the drawbacks of the work is the surprising lack of harmony between the parts. Indeed one misses an all-embracing thesis weaving together the many threads of the narrative. Essentially the twenty chapters are a series of somewhat discordant studies, varying in merit and incoherently bound together. It is true that the author claims no authority in the fields on which he draws, but examination of the source material utilized leaves the impression that a good deal of "collecting" was done at random. The construction of the apparatus and index is anything but scientific.

It is doubtful whether the Arab cause is served through apologetic composition. Nor can censure of the West alone help absolve the Arabic-speaking peoples from their errors. To remedy ruinous policies, to rectify the wrongs of the past and to end age-long schisms is not achieved by minimizing the seriousness of those issues upon which hinges the national and international destiny of the Arabs.

The preaching of the Christian message in Arab lands meets in the book with half-hearted approval that soon lapses into an enigmatic, if not hostile, attitude. To be sure, Christian missions are accorded the recognition that they stood in the forefront of progressive movements. But the author hastens to remind us that "it was a Christianity channelized and organized by the help of science and a new gospel of cooperation that inspired the Arab masses" (p. 40 bottom). In discussing the origins of the Arab re-awakening there is no hint in what Mr. Katibah writes that Napoleon's expedition to Egypt was of any significance. The author cautiously evades any commitments as to the limitations upon freedom imposed by the nascent nationalism. One learns, for instance, that the minority groups looked askance at the rising tide of patriotism, but is not told whether there is any basis in fact for the reluctance in Lebanon and elsewhere to espouse the pan-Arab doctrine. These and kindred phases of the "new spirit" deserve more thorough elucidation than the author gives, since they shed light on the nature and reality of things. Compensation for this defect can hardly be found in the excursus on Zionism. Throughout the volume, published privately by the author (303 Fifth Avenue, New York City), one encounters divers manifestations of faulty style and careless proof-reading. If upon these and other grounds the book is denied a place among first-rate performances, other qualifications would, nevertheless, compel one to thank the author for his courageous attempt to pioneer in a field where contemporary writing leaves much to be desired.

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**Offenbarung nur in der Bibel**, by Johannes Witte. Göttingen, Vandenhoeck & Ruprecht, 1937. pp. 34. RM 1.20.

In this brochure, the author tries to answer some of the objections raised against his book, *Die Christus-Botschaft und die Religionen* (1936). Witte takes, with Luther, the position that the non-Christian religions, according to the judgment of the New Testament are only "Irrtum und Irrweg, Schuld und Verderben." He disagrees with Schlunk, who maintains that the revelation of God is traced historically through creation, redemption, and sanctification; Witte, on the other hand, differentiates between revelation and the *Wirken* of God. Although God has revealed himself in creation and in the conscience, yet Witte maintains that man in consequence of his sin was not capable of recognizing God in this revelation. Thus he practically denies a general revelation and natural theology. Yet what shall we do about such eloquent passages as Ps. 19: 1-4; Isa. 40: 12-17; Job 38-41? In his opinion, God has spoken only in the Bible, both in the Old and in the New Testament. "In dieser Heilsgeschichte hat sich Gott offenbaret, *nur in ihr*" (p. 30). Christianity is a unique religion, and according to Witte, Christ is the only guarantee that there is a God, and through Him alone can we know God. Only in the Bible does our writer find true monotheism. At the same time, while he finds so little value in other religions, he might have mentioned the fact that the investigations of Father Wilhelm Schmidt

and others among various primitive cultures have clearly shown that monotheism was the earliest form of religion. We heartily endorse his faith in the Bible as the Word of God and his insistence on salvation through Christ. At the same time, it seems evident that God had witnesses in other nations besides Israel, and that even the heathen have a limited knowledge of Him. In this connexion, we may think of the words of Saint Peter (Acts 10:34-35): "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness is accepted with him."

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HENRY S. GEHMAN

**Persian Painting.** From *Miniatures of the XIII-XVI. Centuries*, with an introduction by Basil Gray. Iris Books. Oxford University Press, New York, Toronto, 1940. Folio, pp. 13 text, 12 color plates. \$2.75.

Mr. Basil Gray, who is the author of various books and articles on Persian miniatures and co-author of the well-known scholarly treatise *Persian Miniature Paintings*, now presents us this charming and concise study. In the short introduction, which precedes the descriptions of the twelve color plates, he analyses the essential characteristics of the different schools of painting, and draws an interesting analogy between the development of Persian poetry and Persian painting. Judging from available material, he reaches the conclusion that Persian painting was "two or three hundred years behind poetry in reestablishing itself after the break in national culture caused by the Arab conquest." In the absence of earlier examples of Persian painting, i.e., paintings imbued with early national characteristics, which were prevalent during the Sāmānid and Ghaznavid periods, this statement will probably remain unchallenged. There are, however, a few early paintings that reveal certain perfections in style and exhibit certain mannerisms in composition which are undoubtedly of Iranian origin. For instance the miniatures of the *Kitāb-i Samak-i 'Ayyār* in the Bodleian Library are good examples of this early Iranian style. Two of the three volumes of this rare manuscript were exhibited in the London Exhibition of 1931, and three of its miniatures have been reproduced.

The date assigned to the miniatures of the *Kitāb-i Samak* by Messrs. Binyon, Wilkinson, and Gray (c. 1200) seems reasonable. Dr. Ernst Kühnel considers the manuscript to be contemporary with the early works of the Baghdād School, but does not question its Iranian origin. His chief reason in dating it about fifty years later (c. 1250), is that the cloud patterns and other details of the miniatures betray certain Mongolian influences. But is it not possible that these Mongolian elements, which are essentially Chinese, might have crept in long before the invasion of Chingiz Khan? We know from reliable historical sources that the Seljūqs and their successors who ruled in Iran, such as the Atābeks of Azerbaijan, the Siphahbuds of Mazanderan, and the Khwārazmshāhīs of Khiva, all sustained commercial as well as cultural relations with China.

Binyon, Wilkinson, and Gray have assigned the miniatures of