

BOOK REVIEWS

Islam and the Arabian Prophet. By Dr. G. I. Kheirallah. Islamic Publishing Company, 144 W. 72 St., New York City, N. Y. pp. 175.

The author (at present in charge of the Moroccan Shop, 1533 Boardwalk, Atlantic City) is a native of Egypt and knows the Orient. He is in close touch with the small groups of Moslems in the U. S. A., and this book was written with a purpose: "While Islamic literature is extensive I am unaware of any comprehensive work in the English language from which the student as well as the second generation American Muslim may gain a fundamental knowledge of the religion and its promulgator as known to and understood by the people of the Prophet or his followers."

Among biographies, he expresses his chief debt to the recent study of Mohammed's life by Dr. M. Husayn Haykal of Cairo. On this modern presentation he has drawn heavily. Others to whom he expresses his debt are Muhammad Ali of Lahore and Khuda Bukhsh of Calcutta. The portrait presented is more attractive than critical, more ideal than historic. The style of the writer is excellent, the numerous illustrations well-chosen and the Arabic text of the Koran passages quoted is beautifully printed. Over one-half of the text (pp. 1-114) deals with the Prophet's life, and the remainder sketches the ritual and ethics of Islam. There is one page only on the creed, here called "the cardinal principals (*sic*) of Islam." But the details of ablution and prayer and pilgrimage are given in English and Arabic, e.g., "The women worshippers occupy a section behind the men or a balcony, separated by lattice screening or a transparent curtain. This separation of men from women worshippers is not due only to the practice of the Jewish and Eastern Christian worshippers who did likewise, and still do, but is imperative because of the genuflexions practiced during the ritual."

We learn (p. 152) that "Mohammed was the first among the teachers of mankind to limit polygamy and to raise and safeguard the status of womanhood." Neither Khuda Bukhsh nor Mansur Fahmy in his classic on the subject would quite agree to this statement. Nor can we recall the history of Islam for thirteen centuries and agree that "The Arabian Prophet was the first teacher and reformer to raise his voice against the practice of slavery and the first to take steps to mitigate this evil." History needs to be re-written to accept the statement, "The *jizya* or poll-tax on non-Muslims freed them from military service and guaranteed them religious and secular liberty. . . . In accordance with its teaching, the Muslims accepted the Jew and Christian as their brothers in the worship of God, and treated them as wards of the faith."

When we read this charmingly written biography of Mohammed we find the same idealization and the glossing over of unfavorable facts. There is an entire absence of documentation in the story of the pensive youth, persecuted for his faith, driven out of his home, married to Khadijah, and receiving the revelations and honors due to God's special and final messenger. "All the Prophet's marriages took place before Muhammad gave out the law governing marriage." This is stated to justify his marriage to Zainab. (Cf. the article on *Nikah* in the Encyclopaedia of Islam). We have the same special pleading in the brief chapter on the Jews of Medinah, and on the defeat at Ohud. But what can one make of such a statement as one finds on page 84?—"Up to this time Muhammad had employed a Jewish youth as secretary to pen his *Hebrew* and *Syrian* messages. He now ordered a young Muslim, Zaid Ben Thabit, to *master* these two languages and took him as his personal secretary."

The best one can say is that this ideal portrait of Mohammed and the sketch of Islam is from the brush and pen of a sincere follower of the Great Arabian.

S. M. ZWEMER.

L'Arabia Sa'ūdiana (1938). By Carlo Alfonso Nallino. Raccolta di Scritti editi e inediti. A cura di Maria Nallino. Rome: Istituto per l'Oriente, 1939. pp. xii, 303. Bibliography, illustrations, maps.

In the spring of 1938 the Italian Arabist Nallino, accompanied by his daughter Maria, went to the Hijāz. During his many years of work with *Oriente Moderno* Nallino had gathered materials for a study of the Kingdom of Sa'ūdī Arabia; the primary object of his trip was to check and supplement his information by firsthand observation of the administration of the Kingdom and the life of the citizens. After a sojourn in Jidda and an auto journey to al-Ṭā'if in the interior, the Nallinos returned to Italy and the professor began writing his book. He had virtually completed Part I and had drawn up the outline for the remainder when he died in July 1938. In tribute to his memory the Istituto per l'Oriente of Rome planned the publication of his collected works. His daughter, making use of the notes he left behind and information that she herself had acquired, edited *L'Arabia Sa'ūdiana* as the first volume of the set.

Nallino had intended to make a detailed survey of every phase of life in Sa'ūdī Arabia. Had he lived on, the book would have been fuller, but even in its present form it is an extremely valuable compendium of data set forth systematically and accurately. Nallino's procedure is that of the social scientist rather than of the traveler such as Philby and Amin al-Riḥānī. Nallino should prove particularly rich to one who cannot use the Arabic works of Ḥāfiẓ Wahba and Fu'ād Ḥamza, while even those acquainted with Arabic may find much that is new.

Part I deals with the political, administrative, and judicial systems of the Kingdom. A brief chronological table sketches Wahhābī history from about 1740 to the Treaty of al-Ṭā'if with the Yemen in 1934. The functions of the King and the Viceroy

of the Ḥijāz and the organization of the central government in Najd and its dependencies and in the Ḥijāz are described. In the section on the army Nallino points out that there is no Minister of War, since the military forces are directly under the King. The royal control is exercised through the Agency of Defense, which, unlike the other organs of the government, extends its activity throughout the whole Kingdom. When the Agency was set up about 1933 the powerful Minister of Finance 'Abd Allāh Āl Sulaimān was placed at its head. Interesting details are given on the Coast Guard, the Night Patrols [*assa*] and the Air Arm. In the account of the Automobile Service a Limehouse mechanic might recognize such terms as *tāksī* and *lūrī*.

In the section on the local administration of Najd Nallino states with regard to the tribal government of the Bedouins, where it has not been supplanted as it has been in the colonies of Ikhwān: "The only novelty introduced by the Wahhābī movement, and above all by Ibn Sa'ūd, is the obligatory observance of Moslem law of the Ḥanbalite school in place of those customary juridical traditions that were not in harmony with the norms of Islamic religious law." In Najd there are no written codes for the regulation of internal affairs: everything here depends on the will of the King. A table of the administrative districts covers four pages, the data being taken from Fu'ād Ḥamza's *al-Bilād al-'Arabiya al-Su'ūdīya*, which is more recent and more accurate than the same author's *Qalb Jazīrat al-'Arab*.

Part II contains discussions of religious, ethnographical, cultural, and economic subjects. A table of the principal tribes of Najd, 'Asīr, and the Ḥijāz is based on the collation of several Arabic sources and the Admiralty's *Handbook of Arabia*. Nallino's article on Wahhabism in the *Enciclopedia Italiana* is reprinted in part. Penal regulations published in the official newspaper *Umm al-Qurā* of Mecca are translated. There is a description of the collective punishment known as *istiṣbāḥ*: troops surround the camp of the condemned nomads during the night and at dawn receive the command *Ṣubbiḥūhum* ["Attack them in the morning"], the signal for the wiping out of the camp. Ibn Sa'ūd is said to have used this severe reprisal on occasion to insure the safety of the highways from the *razzias* of the Bedouins. The impact of the Wahhabism of the government on the daily life of the people may be discerned in the translation of the prohibitions to be enforced by the *Ḥai'at al-amr bil-ma'rūf wal-nahy 'an al-munkar* [Commission for Commanding Good and Forbidding Evil] in each town of the Kingdom. A translation of the message that Ibn Sa'ūd sent to the people of the Ḥijāz in 1925 outlines the basic principles of taxation. There is a discussion of the Wahhābī opposition to the *waqf ahlī*, a type of pious foundation giving the *usufruct* to the family of the founder which has often been used to exclude legitimate heirs from the inheritance specified for them by the Koran.

Abundant information is given on the schools and libraries, followed by a survey of modern Hijazian literature and journalism. After notes on the pilgrimage, on entry into the Kingdom by non-Moslems, and on relations with foreign states, Part II closes with a

section on the coinage. The face value of stamps is expressed in the *amīrī* piastre, a unit that is not coined, being twice the value of the current piastre [*qirsh dārij*] that is struck of nickel.

Part III is devoted to Jidda and al-Ṭā'if and the road taken by the Nallinos between the two cities. Although it was not a penetration into the unknown, the trip resulted in the recording of a number of details that earlier travelers had overlooked. Maria Nallino is no doubt the most learned in the ways of Islam of the few Christian women who have ventured into the Ḥijāz.

An appendix of over forty pages contains documents on the structure of the government, on slavery, and on Sa'ūdī nationality, as well as treaties and diplomatic exchanges with foreign states, many of which have already appeared in *Oriente Moderno*, while a few are translated for the first time.

Although the material compressed into this book is in a way encyclopedic in extent, there are of course questions where the Nallinos leave us in the dark. They give the punishment for adultery as the bastinado for a man and flogging for a woman; there is no mention of stoning [*rajm*] such as Muḥammad Ibn 'Abd al-Wahhāb inflicted in a famous case in the early days of Wahhabism [see Ibn Bishr, *'Unwān al-majd*, 1st ed., p. 14], yet I have been told by a reliable authority of an example of stoning in al-Aḥsā' in the 1920's. In the excellent discussion of the *hujar* or colonies of Ikhwān, Bedouins who have been settled in agricultural villages with no tribal distinctions, nothing is said of the reports that the experiment has not proved very successful. However, there is no point in further enumeration of omissions, for there is enough here to keep the student of Arabia busy for many an hour.

It may not be superfluous to join Nallino in noting that Ibn Su'ūd and Su'ūdī are the official forms. But Ibn Sa'ūd and Sa'ūdī, which seem to me to be sounder classically, are so well established in the Western language that it is perhaps better to continue to use them.

The plan for the remaining volumes of Nallino's collected works is as follows [I understand that vol. II has already been published, but I have not seen it]:

- II. Islam: Religious beliefs, Sufism, &c.
- III. History and Institutions of Islam.
- IV. Moslem and Oriental Law.
- V. Astronomy. Astrology. Geography.
- VI. Linguistica. Literature. Miscellaneous.

The great edition of al-Battānī's *Opus astronomicum*, the Koranic chrestomathy, and the handbook of the spoken Arabic or Egypt will not be included.

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GEORGE RENTZ.

Fulcher of Chartres, Chronicle of the First Crusade. Translated by Martha Evelyn McGinty. Philadelphia, University of Pennsylvania Press; London, Humphrey Milford, Oxford University Press. 1941. \$1.00.

This is a worthy translation, well annotated, of an important chronicle, forming Series III, Vol. I in the most useful "Transla-

tions and Reprints from the Original Sources of History," edited by John L. La Monte.

Fulcher himself is sympathetically introduced by the translator. The maps clarify his itinerary. The narrative shows us its difficulties: commissari, communications, reinforcement, climate, unreliable friends, mobile and innumerable (though usually disunited) enemies, which were the difficulties of all the crusades.

The currents of history flow, like those of the Bosphorus, in opposite directions. The eastward movement in Fulcher is colorful in itself and interesting to students of mediaeval society. The Christians showed themselves barbarians to the Moslems: "They did nothing to the women in their tents except pierce their bellies with their lances." They waded ankle-deep in blood in the Jerusalem "Temple," "where the Saracens made their prayers more gladly than elsewhere." And they sowed the seeds of unending hatred.

This has been part of the unseen deeper current westward which, nevertheless, by now has mingled our waters in peace. Fulcher saw "the savage attacks" by which the Byzantine civilization was destroyed, even its "very good land especially fertile for all crops," but he did not see the Arabic civilization. He saw the luxuries of the East, but not the refinements the East will bring us. For example, he notes the plumbing of Jerusalem: "They had gutters in the streets in which all the dirt was washed away in the rainy season." He notes items of loot, but shows no appreciation of "The great Camboya trade." He eats sugar-cane as a novelty, but does not see that it is to be carried westward, with its Arabic name.

A chronicler's narrow vision must be supplemented by that of other chroniclers. It is as one of a series, which should be Arabic as well as Latin, that this translation will gain its full value to the impartial historian.

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CURRENT TOPICS

Moslem Converts on Trial

A United Presbyterian Missionary at Rawalpindi on the North-west frontier writes:

Lal Din and his brother Server, converts from Mohammedanism, took a stand for Christ two years ago and ever since then have grown steadily in the Lord until now they would be hard to recognize as the same men. During all this time they have been persecuted, sometimes beaten. They had to leave their village and their lands and goods. Not long ago, just after the harvest, they thought they would go to the village and persuade their old friends and relatives at least to give them back their household goods and some family keep-sakes which they much valued. With my permission and blessing they went on this expedition while I left for the hills of Landour, Mussoorie, where I had been appointed Chaplain for the Kellogg Memorial Church for the summer.

The people of the village were very pleasant to them and invited them to stay for the night, but trumped up a case against them. The villagers made superficial cuts on one of their number to prove that he had been attacked by the converts. Then they called in the police and charged the two with trespass at night, robbery and attempted murder. All of the village was ready to witness against the Christians.

These were very serious charges and might mean 18 to 22 years in jail if proved. I was unable to come to Campbellpur as I was 700 miles away and fully occupied with preaching almost every day of the week. To attend a case in India means hanging about the court house for days at a time. They had no one on their side to witness in their favor. I could have done nothing had I been there as I was not an eye witness. The police, magistrate, and lawyers were all Moslems and against these two men who had denied their religion and accepted Christ. They were out to give them all that was possible in the way of punishment and make them an example to others who dared to think of becoming Christians.

They were in a bad way and I had of course to advance them money for a lawyer, though this was the first time that they had asked anything of me in the way of money. Being an emergency I gladly gave it. I wrote to them often, giving Scripture and impressing upon them the necessity of telling the truth, even if it should seem to go against them. The lawyers are so accustomed to defending their clients by false witnesses and lies that it is difficult for the defendant to tell the truth. The two accused men did tell the truth and everyone in the courtroom thought they were crazy.

Their straightforward statements seemed definitely against them, and even silly, giving away valuable information. People in the courtroom, including the judge decided that the two men must be telling the truth because no one who was lying would make such apparently silly statements. The other side followed the usual custom, and having thought that there would be a big fight, made big plans, even against the missionaries. Their false witnesses out-did themselves so that no one in the courtroom believed what they said. The falseness of the charge was evident. Lal and Server were released without a stain on their character and the other side were punished for perjury.

The trial took three months.

—*Missions on the Borders of Afghanistan.*

New Developments in Sinkiang, China

This is the province in N. W. China with the largest Moslem population and one reads with astonishment of recent progress in agriculture, mining and education. In spite of the war, China moves forward everywhere. The article appeared in *Ta Pung Kao*, translated for *China at War*:

Of vital importance to agricultural development in Sinkiang has been irrigation. The province with an area of 1,834,000 square miles, of which one third is desert, is for the most part dry. Cultivable land totals only about 210,000 *mow* (35,000 acres). The climate in southwestern Sinkiang is mild and suited to the growing of wheat. And there have been great developments in irrigation.

Moving on the province's network of highways built or repaired during the first three-year plan are now a total of 3,000 automobiles. The goal of the second three-year plan will be the training of 360 more drivers and the purchase of 707 more automobiles, thereby increasing the capacity of transportation to 4,413,700 tons. In the way of radio, telegraph and telephone communications, the completion of the first three-year plan saw the addition of 14 radio stations, eight broadcasting sets and 500 amplifiers. Electric wires were installed over an additional 358 miles, and long-distance telephone service over 720 miles. In the Municipality of Tihwa, 1,000 automobile telephones have been installed.

The progress in the development of mineral resources and power has also been considerable. Sinkiang is now self-sufficient in kerosene and has an annual output of 350,000 tons of coal, 20,000 tons of cement, 10,000 tons of iron and a power capacity of 5,000 kilowatts.

For the development of light industries, such as spinning and weaving, manufacture of woolen goods and the making of matches and flour, 42 new factories have been established during the past four years. Ili is the center of the province's light industries.

There are at present in Sinkiang one university, 15 middle schools, 300 primary schools and 122 mass educational schools. They were established and financed by the provincial government. Besides, there are 2,000 private schools of secondary and primary grades with an enrolment of 200,000 students. Students in the Institute of Sinkiang are exempt from all fees while all those in the provincial middle schools are given an annual subsidy of \$150 each.

SURVEY OF PERIODICALS

BY SUE MOLLESON FOSTER

Union Theological Seminary Library

I. GENERAL

MODERN TENDENCIES IN ARABIC LITERATURE. M. A. M. Khan.
(In *Islamic Culture*, Hyderabad. July, 1941. pp. 317-330).

French penetration into Egypt in 1798 introduced all sorts of new ideas, many of which have exercised great influence on literature.

MUSIC IN MUSLIM INDIA. S. N. Haidar Rizvi. (In *Islamic Culture*, Hyderabad. July, 1941. pp. 331-340).

Though theologians insist that Islam always has prohibited music, the fact remains that the Mohammedans have loved this art and carried it with them wherever they have gone.

MUSIC: THE PRICELESS JEWEL. Henry George Farmer. (In *The Journal of the Royal Asiatic Society*, London. Part II, 1941. pp. 127-144).

Quotes Moslem authorities' opinions for and against the propriety of singing.

II. ARABIA

AMERICAN IDEAS FOR ARABIA. K. S. Twitchell. (In *Asia*, New York. November, 1941. pp. 631-636).

The foresight and enterprise of King Ibn Sa'ud are responsible for the inauguration of agricultural and irrigation methods used successfully in our semi-arid Southwest.

III. HISTORY OF ISLAM

PLACE OF ISLAM IN THE HISTORY OF MODERN INTERNATIONAL LAW. M. Hamidullah. (In *The Islamic Review*, Woking. July, 1941. pp. 266-273).

Argues for Moslem activity in this direction during the Middle Ages as shown in the writings of al-Wáqid'iy and of Imám Muhammad ash-Shaibániy.

RACIAL ELEMENTS IN THE NORTH EAST PROVINCE OF EGYPT. Abbas Ammar. (In *The Journal of the Royal African Society*, London. October, 1941. pp. 347-361).

Deals with the Arabization of Sharqiya in early times.

IV. KORAN. TRADITION. THEOLOGY

LA PRIÈRE RITUELLE DU MUSULMAN D'APRÈS L'IHYÂ DE GHAZÂLI. A. d'Alverny. (In *En Terre d'Islam*, Lyons. Trimestre I, 1941. pp. 3-19).

An analysis of Book IV, on worship, of al-Ghazali's major work.

V. RELIGIOUS AND SOCIAL LIFE

MUSLIM CONDUCT OF STATE. M. Hamidullah. (In *Islamic Culture*, Hyderabad. July, 1941. pp. 275-316).

Describes the conduct of war in all its phases.

ON THE TURKS' RUSSIAN FRONTIER. Edward Stevenson Murray. (In *The National Geographic Magazine*, Washington. September, 1941. pp. 367-392).

Pictures life in a Turkish home at Artvin and tells of a trip as far west as Erzinean.

VI. POLITICAL RELATIONSHIPS

ABYSSINIA: THE BRIDGE BETWEEN AFRICA AND ASIA. Sir Sidney Barton. (In the *Royal Central Asian Journal*, London. October, 1941. pp. 436-440).

Records the country's history through a hundred years of British influence.

ARAB NATIONALISM AND THE WAR. (In *The Round Table*, London. September, 1941. pp. 698-708).

Investigates the origins of the Iraqi revolt of May, 1940, and finds its cause in the disillusionment suffered by the Arab world at the policies of France and Great Britain since 1918.

THE STALEMATE IN INDIA. II. The Moslem Attitude. (In *The Round Table*, London. June, 1941. pp. 548-550).

The Parkistan scheme is still supreme with its opposition to majority rule and its insistence on Moslem zones of influence.

THE STRATEGY OF THE WAR. II. Iraq. VI. The Campaign in Syria. (In *The Round Table*, London. September, 1941. pp. 648; 661-667).

Accounts of two much-prized British successes.

WARNING FROM THE NEAR EAST. Albert Viton. (In *Asia*, New York. September, 1941. pp. 512-515).

Pleads for a drastic political change in Britain's attitude towards the peoples of Asia and Africa.