

cutta of a monthly magazine of 12-16 pp. intended as "a help to Social Workers, Teachers and Missionaries, for a better appraisal of Islamic Culture and Modern movements." Its first six numbers were marked "For private Circulation only," but since then it has become a registered publication and may be subscribed for both in India and abroad.

It is a well designed and carefully edited little paper. Part of each issue is normally devoted to giving reliable information about the history, theology and culture of Islam, and frequently contains quotations in English from some of the more noteworthy thinkers or books of Islam. Part of each number is a "Digest of News," setting forth material from the Press of the world that is of especial concern both to Islam in India and those interested in world wide Islam. A third part is concerned with Islam as a living religion in India.

Readers abroad are of course mostly interested in the information each issue contains about the affairs of Indian Islam. Very many things of Islamic interest are reported in the Indian Press which do not get into the papers in other lands, yet about which we are interested to hear. Also there are movements and developments within Indian Islam of which we occasionally hear in the West, and others of which we hear nothing. Thus these *Notes on Islam* serve us in a very special way. For instance, one occasionally hears of the apotheosis of the Prophet Muhammad in popular Indian Islam, but seeks in vain for actual evidence of it. In these *Notes* for November 1946, however, we find reproduced a little poem which was composed in English by one Zeb-el-Nissa Hamidullah for the 'Id Mubarak, in which the Prophet is very definitely addressed in prayer. Information such as this on local developments of Islam is invaluable, and we hope the *Notes* will long continue to provide such a useful service as they have begun.

ARTHUR JEFFERY

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Rencontre de la théologie musulmane et de la pensée patristique. Par Louis Gardet. Extrait de la *Revue Thomiste*, 1947. pp. 67.

Louis Gardet and M. Anawati are at work on an *Introduction à la Théologie musulmane*, from which this paper in the *Revue Thomiste* gives us a preliminary study. Every student of Islam is aware that the problems discussed by the early Muslim theological writers were for the most part those questions forced into prominence by their contact with the thought of the People of the Book—the question of revelation with its accompanying doctrine of Scripture, the question of the attributes of God, the problem of free will and destiny, the problem of reason and faith, etc. It is also well known that once theological thought had crystallized in the Ash'arite and Maturidite systems, there was no significant development, at least in Sunnite Islam, till the modern School of Muhammad 'Abduh in Egypt, with its repercussions in India.

The thesis of the paper before us is that the *form* of the theological development in Islam was also largely determined by the form of patristic thought its theologians found in their environment

when they were working out their systems, and which we can see fairly accurately reflected in the works of John of Damascus. In some detail he discusses how patristic thought developed into the form in which we find it in John of Damascus, and then he brings out the parallels between the work of the Muslim theologians and this patristic work in the way they make use of their Scriptures, the manner in which they employ the techniques of Greek logic and argumentation, the method by which the various problems are attacked and worked out, showing at the same time the very different perspective of the two religions.

ARTHUR JEFFERY

La propriete en Islam. Par Louis Gardet. Extrait de la Revue IBLA, No. 38, 1947. pp. 26.

The importance of this essay of Louis Gardet is out of all proportion to its size. The question of *waqfs* poses a grave problem for every modern Muslim government, so that jurists in Islamic lands are increasingly urgent in their demand that some practical solution to the problem be found. Part of the problem, of course, arises from the fact that in our modern world Muslim communities, in spite of themselves, are being forced by the pressures of industrialization and the demands of modern social and economic life, into new groupings such as were not contemplated when the juristic system of Islam crystallized. There are not wanting those who desire to see Muslim communities return to the conditions of life under which those juristic systems grew up, but it seems inevitable that the life of Islamic countries will develop along the lines laid down by the conditions of our closely knit modern world, so that solutions in terms of that life will have to be found for many of these problems arising out of the fact that the old wine skins of the Islamic system are inadequate to hold the new fermenting wine of modern life.

In this essay M. Gardet discusses in brief the whole question of private property as conceived by the Islamic theologians and jurists, with particular reference to the problem of inalienable property, in which category the institution of *waqf* falls. His mind is for the most part on conditions in North Africa, but most of what he says is relevant to conditions in Muslim lands as far east as Indonesia. His concluding paragraphs discuss possible lines of reform which may be attempted in view of the new situation in which Islam finds itself in our days.

ARTHUR JEFFERY

Arabian Days: An Autobiography. By H. St. John B. Philby. London, Robert Hale Lim. 1948. pp. 356. Illustrated. 21s.

Among all those who have penetrated and explored the Arabian peninsula, none has written more extensively than the author of this volume. He has to his credit six others, beginning with "The Heart of Arabia" (2 vols.) 1922; "Arabia of the Wahhabis" 1928; "The Empty Quarter" 1933; "Sheba's Daughters" 1939; and "A Pilgrim in Arabia" 1946, not to speak of three other books of a more general

character. In addition we are told that two volumes on "Arabian Highlands" are awaiting publication.

Burckhardt and Burton were content with one pilgrimage to Mecca at the risk of their lives; Abdullah Philby tells of his "eighth consecutive pilgrimage" in 1945. No wonder he was "able to correct Sir Richard Burton's map of his famous journey from Medina to Mecca in 1853."

The earlier books of the author were geographical, this is biographical. In those we saw Arabia and the Arabs; in this we have a self-portrait and vivid descriptions of the statesmen, politicians, military leaders and ruling Shaikhs whose lives and doings are woven into this narrative. We discover very early that Philby is in his own words like "most of the giants of Arabian adventure—at least the British ones—who have displayed a tendency to fall foul of their own folk in one way or another." And he cites Burton, Wilfred Blunt and Lawrence as examples. "My own case was similar in some respects but was marked by certain unique features." It was. There was deportation and imprisonment. And that was one of the tragedies of his life due to war misunderstanding and diplomacy. The other was, that in the midst of his heroic career as explorer he deserted the faith of his distinguished ancestors and embraced Islam. The Chapter entitled "The Peace of Islam" which tells the reasons for this decision with a photograph of the Ka'ba at Mecca entitled "the author's spiritual home," give one furiously to think. He made the irrevocable decision at Jiddah in August, 1930, after a sunstroke, and telephoned his entrance into the fold of Islam to the King of Arabia then at Taif. It is only one instance of the author's eccentric career. As a review in the *London Times* puts it, "One can hardly close this strong, fascinating oddity of a book without recognizing the touch of a strange [Arabian] sun which infects it."

Dedicated to his mother and full of solicitude for his wife and children on his frequent solitary journeys, with deserved tribute to his distinguished clerical and military forebears—this is a genuine autobiography. Of the numerous excellent illustrations, fourteen are of the author himself, fifteen of his family and the remaining twenty-nine of Arabian people and places. The earlier chapters deal with Philby's childhood and education, then two on his years in the Indian Civil service and in Mesopotamia. The remainder of the book deals with his life spent in Arabia, Iraq, Transjordan and at the court of his great friend Ibn Sa'ud in Riyadh. This has now become a spacious capital of 80,000 people with palaces and garden suburbs—the center of power. The King is proud of his "thirty-nine sons and innumerable princesses." The house of Sa'ud is indeed in the ascendant. Nobody knows Arabia better than Philby. "When I first came to Riyadh nearly thirty years ago, the only feature of Arabian life which would have seemed strange to the patriarchs of old was the high-velocity rifle. Within my experience the motor-car and wireless communication, electric lighting, machine-driven pumps and even lifts, machine-guns and armoured cars, have contributed to the transformation of the desert. Even aeroplanes had made a tentative appearance in the desert air, though it seemed that many years must elapse before their use for ordinary travel could be contemplated.

Yet on this most recent of my journeys to Riyadh it was the King's private aeroplane, the gift of President Roosevelt, that brought me thither from Cairo in nine hours' flying time, broken by a single short halt at Jidda. So the fabulous flying machine of the Arabian Nights is at last a sober fact in the repertoire of Arabian Days."

There are two outstanding characters amid the long procession of worthies and unworthies described in these pages. It could not be otherwise. They are the foci of the great ellipse narrative and always stand in the limelight. First the monarch of Arabia, "the absolute arbiter of his country's destiny." "For years I have watched the operation of this unique administrative machine, and my judgment of its results may be biased by friendship, but it was no less a person than Sir Percy Cox, who declared that he had never known Ibn Sa'ud to make a mistake. He probably has made mistakes, but they have been so few and far between as to be negligible against the background of his achievement." The second is Abdullah Philby. Because one gains the same impression from the self-portrait of this intrepid explorer, observant traveller, bold diplomat and devoted friend of the Arab people. With utter sincerity, at the age of sixty (chapter X is called *Sittin*), he declares, "Whatever I may have missed of the good things that my contemporaries have enjoyed in full measure and with evident satisfaction, I have no reason to regret it, and I have never for a moment regretted it, when I look back on the unique career that I have fashioned for myself. And it is not for myself alone that I have lived. If knowledge is of any value or account in these days of fudge and propaganda, the world owes me more than it is ever likely to realize or repay, but man cannot live on bad debts alone, and I have been wise in my generation." The title of this concluding "Sittin" chapter points out a serious lack of all care in the transliteration of Arabic words which mar the typography of this book. Everywhere we read *calif* for the anglicized caliph or Arabic *Khalifa*; the sign for the Arabic guttural *ayn* is never correctly inserted. So we have Ibn Sa'ud instead of Ibn Sa'ud. But the author is severely critical of others' knowledge of Arabic, except his casual tribute (p. 96) to "the fluent Arabic sermons of John Van Ess" at Basra. Philby seems to be utterly ignorant of the half century's work of American missionaries in East Arabia with their medical staff in six hospitals as well as frequent visits to Riyadh and Taif as royal physicians of the King himself. They first created reservoirs of good will among a fanatic people for the explorers who followed later and for the oil-men who exploited Bahrain and Sa'udi Arabia. It was Sir Arnold T. Wilson in his book on Mesopotamia who gave a chapter to this Christian venture and declared that "the American Mission had changed the moral climate of the Persian Gulf."

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The Middle East 1948. London, Europa Publications Limited, 1948. pp. 377.
Price 50s or \$10.

This new reference book, which aims to give all the data relevant to the purposes of officials, businessmen, journalists and others about

the countries of the Middle East, will be scanned with particular interest by readers of *THE MUSLIM WORLD*. No one who has attempted to collect the kind of information that it sets out is likely to underestimate the difficulties of the editors, or to criticize too severely the defects which were inevitable in a first issue. They have been unable to include Yemen, Muscat and the Persian Gulf Principalities, and in some other instances have had to make do with very insufficient material. On the other hand, the statistical tables, lists of official, educational and other institutions, commercial notes and bibliographies, relating to the principal countries are for the most part full and exceedingly useful for their purposes. Documents printed in full include the constitution of the Arab League, the Anglo-Egyptian Agreement on the Sudan, the Anglo-Egyptian Treaty of 1936, the Anglo-Soviet-Iran Treaty of 1942, and the Constitutions of Transjordan and Turkey.

The best section in this reviewer's opinion is that on 'Iraq. Geographical and irrigation data are clear and precise. The section on peoples and religions omits, however, to specify the proportions of Sunni and Shi'ah Arabs. The historical summary is outstandingly good, whereas in most other countries it is uneven and sometimes childish. There is an admirable essay on the Constitution, which might well serve as a model for the corresponding sections in the other countries. In the economic section, some additional details and tables could be desired, but the accounts of agriculture and oil production are again of the same high standard.

A few points have been noted in the sections on the other countries. Under Aden, no mention is made of the Kathiri Sultanate of Saiyun. Of Egypt we are told that the population "is roughly divided into the Pasha (ruling) and Effendi (middle) classes, and the peasantry, the Bedouins, the Nubians, and the foreign element," and the list of publications under the heading of *The Press* is very far from complete. The section on Palestine is written predominantly from a Zionist angle and contains the usual half-concealed propaganda. Saudi Arabia includes an account of the religion of Islam, which is scrappy, ill-balanced and badly in need of revision.

A particularly valuable section is "Who's Who in the Middle East," containing between 500 and 600 short biographical notices, though here too there is room for improvement. Most of the entries have no doubt been supplied by the persons concerned, but it would be interesting to know who wrote that on "Husseini, Haj Amin El." The Regent of 'Iraq appears under "Al Hashimiyah" and has no particulars of parentage; a few entries are excessively bare and one or two incoherent, e.g. "Ebeid, Makram, Pasha."

In spite of such points of insufficiency, the venture deserves to be welcomed and encouraged. It is to be expected from so competent a directorate as that of Europa Publications that future issues will see an over-all improvement, and it may be hoped that they will include some proper maps in place of the rough outline sketches of the present issue.

H. A. R. GIBB

CURRENT TOPICS

An American Near East Organization

A new educational organization, the American Near East Society, is being organized by the Near East College Association, according to Wm. W. Patton, American Director. "Its purpose is to bring Americans accurate, up-to-date information of all kinds," Dr. Patton said, "about the Near East and to strengthen and develop cultural relations between the United States and the Near Eastern world."

For more than eighty years member colleges of the Near East College Association have served seven nations in the western Mediterranean area. As a result the Association has access to special sources of information.

The American Near East Society will at all times present strictly non-political, non-partisan and non-sectarian views. One service the Society already has begun is the publication and distribution of a bulletin. This magazine will publish news and feature stories of the Near East. At least a fourth of each issue will be devoted to recent and timely photographs. Periodically, specialized monographs by Near East experts will be issued to members.

The national office of the society will aid chapters throughout the country in engaging speakers, booking motion pictures and arranging exhibits.

Lebanon and the American University of Beirut

The American University of Beirut, Lebanon, will receive from the Republic of Lebanon a grant of land in the fertile Bekaa valley for the establishment of an agricultural institute to be named for Dr. Bayard Dodge, retiring president of the University. The gift was announced at a reception held recently in Beirut in honor of Dr. Dodge, according to a cable received by Harold B. Hoskins, chairman of the Board of Directors of the University.

Dr. Dodge, who has served the University since 1913 and has completed 25 years as president, was further honored by President Bechara El-Khoury of the Republic of Lebanon, who awarded him Lebanon's highest recognition, the medal of Grand Officer of the Order of Cedars. Mrs. Dodge received the Lebanese Medal of Merit, First Class. Also in recognition of Dr. Dodge's long service, a prominent thoroughfare in Beirut will be named for him. Egypt made him Commander of the Order of Ismailia, the highest honor which that country accords to non-governmental officials. Other countries represented at the reception were Syria, Trans-Jordan, and Saudi Arabia.

The 250 dunums (75 acres) of land to be donated to the University, which has provided American education to the youth of the Near East for over 80 years, lie in one of the richest valleys of the

whole Near Eastern area. Situated between mountains that tower 10,000 feet, and watered by two rivers, the Bekaa was appropriated by Sultan Selim I in 1516, and did not revert to Lebanon until the fall of the Ottoman Empire after World War I.

Qadiani Islam in America

From *The Moslem Sunrise*, First Quarter, 1948, we learn that Sufi M. R. Bengalee, the former editor, has left for Pakistan after devoting nineteen years of his life to the cause of Islam in this country. From an article on "Peace Can Be Saved through Islam," by the new editor, Khalil Ahmad Nasir, we quote the following paragraphs:

"If all people acted upon the teachings of Islam, war would automatically be abolished. Primarily, Islam has laid stress upon peace more than any other religion. The very word, Islam, means 'peace.' The Moslems have been commanded time and again to strive for peace. The Holy Quran says: "And be not slack so as to cry for peace and you have the upper hand, and God is with you, and He will not bring your deeds to nought." (47:35). Standing positively for peace, the Quran emphasizes that "there is much good in agreement" (4:128) and enjoins upon the Faithfuls to "live peacefully with one another" (8:1).

"It may perhaps be easy to talk of peace but the real test lies in facing the actual problems. In spite of earnest efforts, disputes still may arise which may disturb peace and harmony of the world. Islam, going further than other religions in mere preaching the maintenance of peace, hits at the very roots which cause these disputes. The main causes of wars are mostly, vicious competition, diffidence and lust of glory. Islam strikes at all of them. To stop these motives, it teaches "Do not covet that in which God has made some of you excell others." "Do not lift thy eyes to those worldly benefits which we have bestowed upon others to try them in their actions. That which thy Lord has bestowed on thee is best for thee and most lasting," says the Holy Quran.

"Apart from this, Islam also forbids interest, which supplies the sinews of war. Interest leads to the accumulation of wealth in a few hands and still facilitates war. The two World Wars were made possible only by the institutions of interest. If huge loans on interest had not been possible, the conflicts would have ended long before these wars actually terminated. The system of loans makes it possible for the Governments to carry on a ruinous struggle much longer.

"On the other hand when one nation becomes aggressor, Islam does not believe in merely becoming pacifists. It teaches that in self defense, one has to take resort to war. The Holy Quran says, 'Permission is granted to those against whom war is made that they may defend themselves, for they have been unjustly persecuted.' Not for gain or glory, but for the freedom of conscience, are the Moslems allowed to go to war."