

The Sudan Question. By Mekki Abbas. Frederick A. Praeger, New York, 1952. \$4.25.

Any book on the political situation in a Near Eastern country is in danger of being out of date before it is published. Events in the Sudan have gone far towards accomplishing the steps to independence outlined by this author in his last Chapter. None the less the book is a valuable contribution to an understanding of the political tensions of the area. It should be read by everyone concerned for the Sudan or interested in the working of the condominium, not least because it would appear to be the only major work in this field to be written by a Sudanese. The author's training and experience in the governmental and political life of the Sudan qualify him for the task. He has written with commendable objectivity and fairness and in a creditable literary style.

He is concerned almost wholly with the dispute between Great Britain and Egypt over the question of sovereignty in the Sudan. The chapters on background history and geography are brief but comprehensive. They have a measure of detachment hardly to be expected in a Sudanese nationalist at this stage in political agitation. The author's factual analysis of the main dispute shows wide research and an effective treatment of source material.

Particular interest centers in the story of the emergence of the third party to the dispute—the Sudanese people, as it moves from the utter lack of national consciousness following the collapse of mahdism, to the active independence movements of the present day. There is judicious appraisal of the effect of this emergence on the views and actions of the two parties to the condominium. The main portion of the book closes with a presentation of Sudanese aims and a suggested program for their accomplishment.

There are some omissions; one notably that is also characteristic of speeches and articles on the scene,—the tendency to minimise the difficulties attaching to the setting up and administering of an independent government. The optimism of young Sudanese about the possibilities for their country, both political and economic, is not always well based in fact. The author reflects this optimism. Agriculturally speaking, too great reliance is put upon cotton—a fault also of the present administration. Another important omission concerns the jealousy between the two principal religious leaders in the Sudan—a jealousy which causes many Sudanese as well as foreign friends of their independence considerable disquiet. This author does not seem to be seriously aware of it. This bitter and determined religious rivalry is carried over into the political parties. Orderly demonstrations have been held celebrating the recent signing of the Sudan agreement by Great Britain and Egypt, in which all the major political parties participated and in which their leaders spoke of unity. However, securing that unity is still a major problem.

Another fault in this work is the casual way in which the author dismisses the problem of the three southern provinces. They are predominantly pagan though they have large Christian groups. The author omits this issue from the main body of his work on the ground that "it was never made an issue in the dispute between Britain and Egypt." He allows that "the problem of the South still occupies the thought of some British officials in the Sudan, some men and women

in England who take interest in the Sudan's affairs and the missionary societies which have been working in the Sudan." No mention, however, is made of the mind of the two million Sudanese directly concerned. The appendix which deals with the South states and refutes certain arguments for a separate administration of that area, all from the viewpoint of the dominant North. The disadvantages of a very primitive people, divided into many tribes, very poor and forming a little less than one third of the total population, in an independent union with the more advanced Muslim peoples of the North, cannot be dismissed in a few easy sentences. "It requires only a little knowledge and imagination"—to borrow a quotation from a C.M.S. publication which the author himself uses—"to guess at the pressure and strain that will arise, especially after Sudanese independence is secured." Some observers in the South, both residents and visitors, have reported a great disinclination on the part of the Southern Sudanese to be included in a union with the North which does not give some guarantee of their liberty to develop as they like. This problem should be a central concern of any party seeking independence and self-determination for the country. It is entirely misplaced in an appendix. Perhaps the explanation lies in the author's remark: "There is no reason why the Christian missionary societies should continue to be given the protection and sponsoring which they have so far enjoyed."

These points apart, the book is worth-while and readable. A good bibliography is appended.

RIEF F. SHIELDS

*Khartoum*

Sectas Y Movimientos de Reforma en el Islam. (Sects and Reform Movements in Islam.) By Fernando Frade Merino. Editorial Casado, Tetuan, Spanish Morocco, 1952, pp. 324.

This is a study written in Spanish of the sects, schisms and movements in Islam since its inception. These have arisen from a variety of factors,—differences over succession, the interpretation of the Qur'an, theological and ritual divergencies, national idiosyncrasies, political issues and finally the pressure of modern science and technology upon ancient dogmas. The book is especially intended for Spanish readers to whom it makes accessible much material more fully available in English or French. Spain is closely bound to the Muslim world, not only through Spanish Morocco but by historical affinities recently re-affirmed in the Levant.

A survey is made of some twenty-six different sects. Their founders and origin are discussed as well as their main tenets and their geographical diffusion. A third of the book is given to the Shī'ah movements and their sub-divisions. The Mu'tazilites are here alleged to reflect the influence of Buddhism, Zoroastrianism and Christianity. Wahhābism is also dealt with extensively as a militant resister of secularization and idolatrous veneration of saints, their tombs and relics. The author believes that the contemporary Saudi-Arabian legates of Wahhābism are more ready than their forebears to co-operate with other sects in common defense of Islam.

The sources and wide dispersion of the Aḥmadiyya movement are also treated and special note is taken of its anti-Christian polemic

and its propagandist interest in the Gospels. The author also notes the Salafiyya movement as an attempt to purify Islamic practices, modernize education and set forward unity. He also describes certain recent Muslim conferences designed to promote the education of women, the extended teaching of Arabic and the development of activities for Muslim youth.

In its general assessment of future prospects the book considers that Islam faces major problems of readjustment but anticipates that Muslims will be successful in the task. They have experienced crises in the past and have emerged without disruption. Professor Frade, who belongs to the Academia de Interventores in the Spanish Protectorate in Morocco, appeals for Christian sympathy for Islam in its present conflicts. We should aim to unite all our spiritual resources for the solution of the great problems of our world.

IRVEN PAUL

*Hartford, Conn.*

*Outlines of Muhammadan Law.* By Asaf A. A. Fyzee, Oxford University Press, Indian Branch, Calcutta, 1949, pp. 443, Indices.

"A systematic and brief text-book on Muhammadan law as administered in India," says the Preface, for which "no apology appears to be necessary." Apology, however, is certainly necessary for the tardy appearance and the terse nature of this review. The tardiness at any rate is due to factors outside editorial control. The author has sought to give an elementary and analytical presentation of Muslim law relating to such matters as Marriage and its Dissolution, Parentage and Legitimacy, Gifts, Waqf, Wills, Estates and Inheritance. There is the briefest of historical introductions in which Dr. Fyzee discusses the origins of Muslim personal law. Although the book was not printed until 1949, there are evidences that it was written considerably in advance of that date. Iqbāl's *Lectures on Reconstruction . . . in Islam*, first published in 1930, are referred to in the Introduction here as "recent." Though the genesis of Pakistan is noted, the book is not effectively brought abreast of the changes it has occasioned.

There are many citations of cases in the text, not the least interesting being that of *Narantakath v. Parakkal*, in which a Muslim woman re-married when her husband became an Ahmadi on the ground that he was no longer a Muslim and that, therefore, the marriage-tie was already severed by apostasy. The lower court upheld this view, but the High Court disagreed on the ground that the Ahmadis accept the two basic dogmas of Islam, that, therefore, no apostasy was involved. However, the High Court did not order a new trial. (p. 49). It may be fair to add that the legal criteria for defining a Muslim are more readily attained and enforced than the total criteria necessary to the historian and the reformer. But in a work entitled as this is, one would have expected some thorough discussion of the spirit and theory of jurisprudence, more than the bare statement (or is it understatement) that "in Islam laws are intermixed with religion." The brief background treatment does less than justice to a law which is conceptually religious and a religion whose temper is legal. The author, however, is thinking of Muslim law as enforceable under the Shariat Act of 1937, not of the prophetic origins and the long course of revelation's interpenetration with cus-

tom. If he admires their style, the author is no Maitland or Dicey of Muslim legal study. As a handbook of Muslim Personal Law in the Indian Courts and for readers with a practical not a historical concern, the work is well done. It is written out of a full experience and is furnished with indices of cases, names, terms and subjects.

A. K. C.

Welcome to Bahrain. A Complete Illustrated Guide for Tourists and Travellers. By James H. D. Belgrave. Published by the author. Printed by Mark & Moody Ltd., Stourbridge, Worcestershire, England. 1953. Sole agents: Luzac & Co., Ltd., London, pp. 154, paper covers, 6 shillings.

Oil has displaced pearling as the principal source of income in the islands that make up the little Persian Gulf state of Bahrain. However, as this guide also notes, it is still a country where Shiite breast-beaters parade on the tenth of Muḥarram, where an American businessman lives on an island given him by a grateful ruler, and where Arab dignitaries don head ropes that are a survival of the Bedouins' camel hobble.

In addition to standard fare, the guidebook contains sections on pearling, Bahrain's stamps, religious customs, and a village-by-village description of the islands. Two new fold out maps are included: one of the major islands of the archipelago, the other of the capital and principal town, Manama.

Compression and a multitude of proper names may make the pages of Bahrain's turbulent history tedious study for one not familiar with the Persian Gulf. But, while a more careful and discriminating treatment is possible, it is a revealing introduction to information not readily available elsewhere.

For obvious reasons the author's references to his family are not effusive, but no one who knows Sir Charles, Adviser to the Government and Commandant State Police, and Lady Belgrave, Directoress of Female Education, will consider inclusion in a list of officials adequate attention to their long and distinguished service to the ruler and people of Bahrain.

The booklet is attractively printed, although future editions will profit by another proofreading. Surprising is the variety of names given *The Arabian Mission of the Reformed Church in America*, and the failure to mention the name of the Roman Catholic Church in Manama, *The Sacred Heart of Jesus*. And, though regrettable, it is the *Bahreïn* (with an "e") *Petroleum Company Limited*.

Visitors to Bahrain will immediately appreciate the value of this guide, English speaking residents will want it as a memento, and people such as government officials, businessmen, and missionaries will find it more than a tourist guide and superior to other recent publications about the country.

WILLIAM E. MULLIGAN

*Hartford, Conn. and  
Dhahran, Saudi Arabia*

Arabian Adventurer. The Story of Hajji Williamson. By Stanton Hope. London. Robert Hale, Limited. 1951, pp. 331, with 23 illustrations from photographs. 16/-

Concerning Hajji Williamson, named William Richard Williamson at the time of his birth in Bristol, England, a legend had grown

up which intrigued the traveler and writer, Stanton Hope. In the mysterious figure of an Englishman who had become a Muslim, made the pilgrimage to Mecca three times and identified himself completely with Arab life Mr. Hope envisaged a subject for his versatile pen. After some difficulty he found the now aged Hajji living a typical Arab life with his Arab family among the date palms and orange trees of his secluded gardens at Kut al Hajjaj, outside Basrah, not far from Zubair. A second voyage to visit the Hajji was needed before the author heard from the lips of his courteous, bearded host the complete story of his extraordinary life. Fingering the beads of his *sibḥah* as he talked, the old man began the tale at the time when, in 1885, a spirited English lad of thirteen years went to sea and defied authority on a Bristol barque. Next we see him in the United States as a young cowboy and follow him in his life as a prospector and barnstormer in California ranches and Nevada gold fields and later, as a worker on the Panama Canal. After this he was in turn a shanghied sailor in an Arctic whaling ship; a trader in the South Seas; a prisoner of the Spaniards in Manila and, in the Aden police, a religious-minded constable who became a convert to Islam.

Following his conversion, Williamson was known first as a Bedouin warrior and dealer in camels and horses and then as the master of an Arab dhow sailing from Kuwait in the business of gun running and the merchandising of pearls. In the First World War, Williamson rendered valuable service to his native land as a member of British Intelligence. Between the wars, he acted as local agent and explorer for a well-known oil corporation.

The story reads like a novel. It should be rewarding to all those interested in Arabia and the Arabs. Most of all it will hold meaning for those who have lived in Iraq, Arabia and especially in Arabian ports along the Persian Gulf. One suggestion might be followed with profit at the time of future printings of this book. The transliteration of Arabic words should be revised by someone acquainted with the spelling in Arabic.

ELEANOR T. CALVERLEY

*Hartford, Conn.*

*Apostle to Islam: A Biography of Samuel M. Zwemer.* By J. Christy Wilson, Baker Book House, Grand Rapids, Mich., 1952, pp. 261, \$4.00.

Those of us who knew Dr. Zwemer as a missionary were delighted when we heard that his biography was being written. He was in a very real sense an apostle to Islam. His writings on Islamic subjects created an interest in Muslim evangelism, and his platform addresses kindled many volunteers. His life was dedicated to this cause and he never failed to advocate it both by writing and speaking. The biography gives us a vivid picture of our old friend that is both accurate and inspiring.

Zwemer's early life and his pioneer days as a missionary help us to see the man as he really was: a man of prayer, a great reader and student, and a pioneer in one of the hardest fields in the world. His sense of humor saved him in many a difficulty—for his courage carried him into many situations that were dangerous. He was never content simply to preach. He knew Arabic like a native and his knowledge of Islam won the ear of mullahs and of shaikhs, as was