

niques of this system it is possible to have genuine mystical experience, yet experience not of God but of the ultimate Self of the mystic in its created uniqueness and purity. The second type of mysticism is found in monotheistic religions. In it the mystic finds union through love with the depth of God Himself.

These two forms of mysticism differ absolutely, we are told, in their foundations, acts, and terms. Mysticism of the Self follows very definite techniques and those who are "élite" in nature will surely reach destruction of the ego and the experience of the pure Self. The Christian mystic, by contrast, has no techniques, since he rests entirely upon the grace of God who is the Creator of the Self. For this mysticism there is no élite class since the only measure is that of love.

While there is a general pattern of mysticism in the monotheistic religions, they are not to be equated. Only in Christianity, M. Gardet maintains, do the mystical and speculative unite fully. This is true because only in Christianity is known the Divine Word become flesh and the One and Triune God, which are not symbols but actual events and facts. The theological interpretation of these central Christian facts makes a complete unity with the experiences of the Christian mystic and provides the framework of understanding for those experiences.

Does this then mean, the author asks of himself, that the Christian faith is a necessary condition for having mystical experiences of God? He answers that this is not so, although it is a highly desirable condition. The soul in any tradition may receive God's grace. But because of the limitations of their theological formulations, non-Christians in their experiences must stop, dazzled, on the threshold of the mystery of God (p. 175).

Mystical experience of the Self leads to neglect of theology, quite naturally, while experience of God leads to emphasis upon the values of dogmatics. Experience of the Self tries to preserve that Self while the experience of God loses the Self to find it again, transfigured by and in the love of God.

Space does not permit discussion of the body of this work. Brief chapters deal freshly and incisively with Hindu, Muslim, Jewish, and Christian mysticism, respectively, and chapters in part 2 describe briefly, yet in essential detail, the figures of the great Muslim mystics, Rābī'a, Al-Bisṭāmī, Al-Ḥallāj, and Ibn al-Fārīd. A final chapter examines the techniques and experiences of Sufism with its two paths, of *fikr* and *dhikr*.

Criticism of this volume has to await the elaboration of the thesis promised in a later work. Questions such as the following remain in the mind of the reader: Is there no place for the doctrine of grace in Hindu mysticism? Are there no techniques used by Christian mystics? Does Roman Catholic dogma actually succeed in bringing into complete unity its formulations and the experiences of the mystics in its tradition? Do other monotheistic religions fail to provide sufficient theological structure for their mystical experiences? Whatever the answers to these may be, this volume is certainly well worth

reading and studying. It is highly stimulating and suggestive, and its material on Islam is of high value.

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CALVIN KEENE

Amthāl-i-Qurʾān. By H. E. ʿAlī Asghār Ḥekmat, Majlis Press, Teheran, 1373 (1955), pp. 337, and Indices.

H. E. ʿAlī Asghār Ḥekmat is at the present time the ambassador from Iran to India, after having served his government both as Minister of Education and as Foreign Minister. In addition to his administrative activities he has assiduously engaged in literary projects. His valuable contributions to present-day literature in the Persian language include *Abridged Translations of Shakespearean Plays*; *The Translation of the Third Volume of Professor Browne's Literary History of Persia*; and *The Evolution of Persian Prose*.

Amthāl-i-Qurʾān may be comprehensively translated as "Figures of Speech in the Qurʾān." This scholarly study of the Qurʾān in one of its most fascinating literary aspects is written in the Persian language, with the Arabic text of relevant passages from the Qurʾān incorporated and translated. The word *amthāl* is employed in the broad sense to include fables, proverbs, and parables, as well as apt comparisons, so that it covers inclusively the author's careful examination of the prophet Muḥammad's use of figures of speech. Some of the proverbs are similar to sayings in the Old Testament and there are teachings of Jesus that are readily recognized, particularly from the Sermon on the Mount. Parallel citations from the Bible are from the Persian translation that is in general use in Iran today.

The main part of the book, pp. 140-335, is devoted to the interpretation of the parables of the Qurʾān. Each passage is given first in the Arabic text, which is followed by a Persian translation. It is then interpreted, both in accord with the opinions of the most generally accepted commentators, the authorities in *Tafsīr*, and also in the light of the usage to which it has been applied subsequently by the poets and theologians. As Professor Hādī Ḥasan, of the Aligarh University has already remarked, "the main part of H. E. Ḥekmat's work is a critical study of 53 Quranic parables in exquisite Persian."

Students who are working with Arabic and Persian studies will appreciate the author's careful and accurate references to source books and the useful indices.

Birmingham, Ala., U.S.A.

DWIGHT M. DONALDSON

Law in the Middle East. Edited by Majid Khadduri and Herbert J. Liebesny, Washington, D. C., 1955, pp. 372, glossary and index. \$ 7.50.

Vol. I: Origin and Development of Islamic Law. The Middle East Institute,

Professor Joseph Schacht, one of the contributors to this volume, says in concluding the third chapter: "The Sharīʿa will always remain one of the most important, if not the most important, subject of study for the student of Islam." Despite this and similar statements by other authorities on Islam the books which have been published in recent

years about the various aspects of Islamic law can be counted on the fingers of one hand, and are but a trickle compared to the torrent of books on Islam and the Middle East. It is therefore with great pleasure that one welcomes this volume on the origins and development of Islamic law to be followed by a second volume on the modern legal systems of the Middle Eastern countries.

It must be stated outright that this book is not directed at the lawyer or those who seek technical knowledge only. As stated by the late Mr. Justice Jackson who wrote the Foreword, by Mr. George Camp Keiser, Chairman of the Board of Governors of the Middle East Institute, who wrote the Introduction, and by the Editors in the Preface, the aim of the book is to develop a better and more balanced understanding of the Middle East. As a matter of fact the stimulus came from a small group of American laymen not members of the legal profession. A Committee on Law in the Middle East prepared the broad outline, considered contributors in the United States, Europe, and the Middle East, and charged the Editors with the preparation of a detailed plan and with its execution.

Most of the fourteen contributors are men famous in this field. Sir Hamilton Gibb, in his chapter on Constitutional Organization, once again demonstrates his interpretative scholarship. His penetrating treatment of the historical process shaping itself into constitutional theory, the failure of the moral duty in Muslim society to result in a civic duty, and the essential continuity of the principle of Muslim government as represented in the observance and protection of the Shari'ah cannot fail to attract the undivided attention of the reader.

Professor Schacht's two excellent chapters on the Early Development of Jurisprudence and the Schools of Law represent extensive and painstaking research which went into his *Origins of Muhammadan Jurisprudence* and his *Esquisse d'une Histoire du Droit Musulman*. His conclusion, based partly on Professor Emile Tyan's *Histoire de l'Organisation Judiciaire en Pays d'Islam*, that the judicial function of the state started only during the Umayyad period, and his other conclusions, based partly on Goldziher's works, that Muslim law developed from the Umayyad popular practice and that the systematization of the law took place essentially in Kūfah and not in Medina have presented Muslim law in an entirely new light very different from the traditional theory.

The chapter on the Nature and Sources of the Shari'ah by the late S. G. Vesey-Fitzgerald presents a straightforward exposé of the subject, although dependence was not, in the main, had on primary sources. Some of his conclusions — e.g. that a system of courts and lawyers not unlike that which has since become familiar in Islam existed at the time of the Prophet (p. 91) — do not agree with those reached by Schacht and Tyan who depended mainly on primary sources.

This raises a question as to the duty of the Editors in questions of conflict of opinion among the contributors. It is true that they state in their Preface that they abstained from changing the ideas and views of the writers, but one would expect, in case of conflict, at least a footnote referring the reader to the contrary opinion.

Special mention must be made of Professor Tyan's chapter on Judicial Organization and Dr. Liebesny's chapter on Western Judicial privileges. Chapters by Dr. Şubhī Maḥmaşānī on Transactions in the Sharī'ah, by Professor Muḥammad Abū Zahrā on Family Law, and by Mr. Henry Cattān on Waqf are able presentations of the subjects discussed but they have nothing to do with the origin and development of the law, and it would have been better to reserve them for the second volume which, presumably, is to deal with positive law. Nevertheless it is interesting to note the attempt of Mr. Cattān to connect the institution of "uses," which is the origin of the law of trusts in English law, with the law of Waqf. His theory is as reasonable as any so far advanced, but we might ask why there are no Arabic legal terms in the law of uses? Is it not the case that when an institution is borrowed by one culture from another its technical terms are borrowed with it also? Is not that one of the arguments used by writers to disprove any influence of Roman on Muslim law?

It seems that the absence of one of the Editors, as stated in the Introduction, during the last stages of preparing the book placed an unusually heavy burden on the other, since there was a time limit to complete it. This is reflected in the mistakes in spelling: e.g. p. 57 Fanan for Fagnan, p. 79 Tryan for Tyan p. 108 *istighāl* for *istighlāl*; in lack of standardization: e.g. the same person is referred to on p. 81 as Sulaymān I, on p. 109 as Sulaymān the Magnificent (Al-Qānūnī), on p. 282 as Sulayman II known as the kanuni [according to a certain theory he could be II]; in faulty transliteration, of which there are many examples; and in not guarding against the Arabic idiom in the translated papers: e.g. p. 148, "if the man wished to divorce his wife with whom he has consummated the marriage he does so," p. 181, "Waqf property is that the owners of which have dedicated it in perpetuity." One would also question the wisdom of using the term "Courts of Complaints" on p. 59 while these courts are given their name Mazālim on p. 263, or the phrase "having regard for the public interest" on p. 65 while its Arabic equivalent is used on p. 101.

But these minor matters should not detract from the importance and the extreme usefulness of this work whose Editors must be congratulated for their well-placed efforts.

Princeton University, N.J.

FARHAT ZIADEH

The Arabian Peninsula. By Richard H. Sanger, Cornell University Press, 1954; pp. xvii, 296, ills., maps, index; \$ 5.00.

This volume collects much useful and fairly recent information on the Sa'udi Arabian Kingdom and on most of the other areas of the Arabian Peninsula.

The most authoritative portion is the account of the author's participation, in 1946, in the diplomatic mission by Colonel William A. Eddy (then American Minister to Sa'udi Arabia) to arrange a treaty of recognition, commerce, and friendship between the United States and the Yaman in its historic capital, Ṣan'ā' (the government at present is at Ta'izz). This chapter and the following and final one on the revolt in the Yaman in 1948 are most vivid and interesting.

Value and interest are to be found at many places in the summary of information (now already needing revision!) on the various regions of a storied peninsula which, both geographically and historically, comprises a complicated entity most difficult to master and describe. These qualities of the book are found, for instance, even in the retelling of the story — important for the entire globe as well as for Arabia and Hither Asia — of the discovery of a revitalizing economic resource within the Peninsula in the form of abundant oil. For American readers this story cannot be retold too often. It is something in which, for the achievement of American enterprise, power of capital, and policy of fair-dealing, they can justifiably take pride.

Mr. Sanger's book sticks to its subject of the Arabian peninsula, avoiding the Arab Palestine problem which casts a shadow upon all relations between the United States and all the Arab countries. It goes to the extreme, however, of omitting entirely one of the most significant episodes in the history of American-Saʿūdī relations. That was the secret wartime conference between President Franklin D. Roosevelt and King ʿAbd al-ʿAzīz ibn Saʿūd on an American warship in the Red Sea in 1945. Any American who reads this book, or anything else on any Arab land or problem, should also read the following: *F.D.R. Meets Ibn Saud*, by Colonel Eddy (then American minister, and official interpreter on the occasion), published by American Friends of the Middle East, New York, 1954; "The Political Temperature in the Near East Today ... (pamphlet), address by Colonel Eddy at the Naval War College, April 1, 1953, and *What Price Israel*, by Alfred Lilienthal, Henry Regnery Company, Chicago, 1953.

The reviewer, like others who have written about the book, could furnish a number of corrections on both major and minor points for use in case of a hoped-for second edition. Only three notations will be set down here: Chapter II, "Reopening One of King Solomon's Mines", is now history, for the activity by SAMS (not "Sams") at Maḥd al-Dhahab (not "Maḥd Dhahab") has been ended. P. 34: The last battle of King ʿAbd al-ʿAzīz with the rebellious Ikhwān was not "at the town of Riqji," but at a completely desert spot al-Raqī (pronounced: ar-Ruqaʿī), just east of the great wādī, al-Bāṭin, near the junction of the boundaries of Saʿūdī Arabia, Iraq and Kuwait. Dealing with dots on a map of Arabia may be dangerous; one may be indeed a town, or even an oasis with from two to over forty towns and villages (witness Al-Hufūf or Al-Ḥasā or Al-Aḥsā!), but on the other hand it may be only a waterhole or a notable formation of sand or rock.

Chapter XIV, "Muscat: Our Oldest Near Eastern Friend." Some confusion and obscurity in this chapter need clarification, especially the first paragraph of page 192. The division between the Sultanate of Muscat on the coast and the Imamate of Oman in the interior began long before World War I. And surely "Sheikh Suleiman ibn Taimur" is a mistake for Shaikh Sulaimān ibn Ḥimyar (Al-Nabhānī, shaikh of the tribe of Banī Riyām and Amīr of the Green Mountain — Al-Jabal al-Akhḍar). A part of the obscurity of details in this chapter results from the indiscriminate use of "Said" for both *sayyid*

("lord, sir, Mr.," etc.), which is an alternate title for the Sultān of Muscat, and for Saʿīd ("happy, auspicious," etc.), a personal name, as in case of the present Sultān or Sayyid of Muscat, Saʿīd ibn Taimūr. "Sultan Said Sultan" for the Sultān Saʿīd ibn Sultān (d. 1856) is a mistake for Taimūr ibn Faiṣal, ruler of Muscat at the end of World War I. Further (p. 194) "Al Busaid" is *Āl Bū Saʿīd*, which is of course not the personal name of the sultān's uncle (he has three) who accompanied him to the United States in 1938, but the ancestral tribal name of the ruling family of Muscat and all their relatives!

A rather painful point, incidentally, is the mention, more than once, of "white" women in Arabia, rather than "American", or "occidental." The Arabian Peninsula is nowhere static. It is to be hoped we may see a second edition of this useful book.

Dhahrān, Saudi Arabia

C. D. MATTHEWS

Manuel de Genealogie et de Chronologie pour L'Histoire de L'Islam Avec 20 Tableaux Genealogiques hors texte et 5 Cartes. By E. de Zambaur, 2nd edition, (unrevised) 1955, Bad Pyrmont: Orient-Buchhandlung Heinz Lafaire, Inhaber: Walter Behrens, 2 vols. I, pp. xii, 388, indices; II, 20 genealogical tables and 5 maps, 75 D.M. = \$ 15.75.

This great work has long been out of print and it is a signal service to have it reissued, 28 years after its first appearance, in spite of the fact that it appears in facsimile, without any revision. In many respects this manual far surpasses Stanley Lane-Poole's *The Mohammedan Dynasties*, (published 1894, reissued 1925) and the two annotated and improved translations of it prepared by the late W. W. Barthold, (*Musulmanskia Dynastii*, Petrograd, 1899) and by the late Halil Edhem, in Osmanli Turkish, (*Düvel-i Islām*, İstanbul, 1928). Unfortunately, these translations of Lane-Poole's work stuck too faithfully to his plan hence limiting themselves to a restricted group of dynasties alone. De Zambaur deals with twice as many dynasties, which he recognizes are still not all, and adds non-regal families which have been distinguished by their members as statesmen, ministers, vizirs, governors or generals. His manual also contains lists of governors resident in the great cities or *Amsar* of Mecca, Medina, Cairo, Damascus, Aleppo, Mosul, Baghdad, Basra, Kufa, Rayy, Fars and Nishapur, pp. 19-49; Sassanian governors of Yemen, p. 113; Grand Vizirs of the Ottoman Empire, pp. 161-66, 311-312; and the Ottoman Pashas of Egypt, Budapest, and Baghdad and governors of Bosnia, pp. 166-174. In presenting all this additional material, culled from Arab and other Islamic historians, particularly the *Al-Kāmil* of Ibn al-Athīr, numismatic and epigraphical sources, de Zambaur reluctantly omits any introductory historical notices on each dynasty or family, which he admits is one of the valuable features of Lane-Poole's handbook. De Zambaur also notes in the preface that he has completed a monumental, annotated translation and commentary, with analytical indices, glossaries, synoptic and genealogical tables, of this great history by Ibn al-Athīr from 302 A.H. onward, where Al-Ṭabari's account ceases. What has become of this translation? Cannot it somehow be published if still available?

The first five genealogical tables (A-E) in volume II deal with various branches of the °Alīds, then, in turn, with the Umayyads (E), °Abbāsids (G), Ayyūbids (H), Banū Shihāb of Lebanon (K), Wahhābis (L), Sayyids of Muscat and Zanzibar (M), Uqaylids (N), Ottomans (O), Baduspanids (P) Buyids (Q), Seljuks (R), House of Djudji (S), Tīmūrīds (T), and Mongols (U). The five useful outline maps indicate subdivisions of the Islamic domain and the names and territories of dynasties in each area at various periods. First comes Spain circa 450 A.H., with about 15 petty dynasties; then Asia Minor circa 730 A.H. showing almost a score of principalities vying for the succession of the Seljuks of Konya; then Syria under the Zangids, and Iraq, circa 530 A.H.; followed by fragmented Iran, circa 750 A.H.; and India, circa 800 A.H. Although there are lists of rulers of the Maldives and three Indonesian dynasties in vol. I, unfortunately neither the genealogical tables nor the maps deal with Indonesia or Muslim areas East of India.

Muslim scholars in Malaya, China, Indonesia or the Philippines, we hope, will soon add to our knowledge of their Islamic heritage. In this connection I cannot abstain from recommending C. L. Pickens Jr.'s excellent annotated *Bibliography of Literature on Islam in China*, Hankow, 1950, 72, pages, (already noticed in *The Muslim World*), J. K. Birge's, *A Guide to Turkish Area Study*, and L. P. Elwell-Sutton's companion *Guide to Iranian Area Study* both A.C.L.S., Washington, D.C. 1950 and 1953 respectively, to say nothing of Louis Massignon's indispensable *Annuaire Du Monde Musulman*, 4th ed., Presses Universitaires, Paris, 1955, as fine models.

In conclusion and for the record, I must add that there already exists a very fully annotated copy of the original edition of de Zambaur's Manual which should be thoroughly checked and used in any future revision of this great handbook. This corrected copy belonged to the late orientalist Prof. Karl Süssheim. His choice library was bought by Yale University at the end of World War II and some five thousand volumes of it, chiefly in Osmanli Turkish, were generously loaned by Yale to the Institute of Islamic Studies, McGill University in 1952. Süssheim's copy of de Zambaur contains many notes and corrections, usually in his own hand, in ink either on the tables or on loose sheets of paper lying between the pages. When I last consulted Süssheim's copy in July, 1955, there were minor corrections on genealogical tables A, D, Fa, O, S, and T. There were many corrections plus loose notes on tables Fb, G, H, Q, and R. There were some corrections and separate loose notes on tables K, L, and N. Süssheim was apparently unable to correct table M on the rulers of Muscat and Zanzibar!

Beirut, Lebanon

HOWARD A. REED

Turkey. By Geoffrey Lewis, Nations of the Modern World Series, N. Y., Frederick A. Praeger, 1955, pp. 222, appendices, map, index, \$5.50.

Lewis' book is the second of the same title in the Nations of the Modern World Series. The first by A. J. Toynbee and Kenneth P.

Kirkwood was published in 1926 and, hence, is quite out-of-date. The author is a Senior Lecturer in Islamic Studies at Oxford University. He visited Turkey in 1951 and 1953. During the latter visit, he travelled extensively within Turkey. Thus, he combines scholarship in Turkish history with first-hand information of present day conditions.

He has skillfully combined his knowledge of modern research in Turkish history with the techniques of journalistic reporting to produce a book which is both informative and pleasant to read. Although too comprehensive in scope, *Turkey* is certainly the most intimate and accurate of the recent publications dealing with the same topic.

Turkey, is divided into two parts. Part I, "The Story of the Turkish Republic," is composed of twenty-two brief chapters which total somewhat more than two-thirds of the whole. The treatment in this section is largely chronological, beginning with the origins of the Ottomans and continuing through the general elections of 1954. In this section, Lewis orients his material around significant developments in the political sphere. Part II, "Aspects of Modern Turkey," is composed of nine chapters dealing separately with different phases of Turkish social life and with Lewis' personal analyses. Lewis has appended an annotated translation of the Turkish Constitution as revised up to January 10, 1945.

The author traces Ottoman history up to the 20th century in about forty lucidly written pages. He has done this ably; yet the reader will certainly miss among his headings on the basic institutions of the Ottoman Empire one dealing with the "fief" and land tenure systems. In the reviewer's opinion, these latter institutions provide the real clue to an understanding of the nature of the Ottoman system and embody the secret of its decline and fall.

However abbreviated Mr. Lewis' treatment of the geography, economy, politics and culture in modern Turkey may be, his data and analyses are accurate. Without making pretensions, he has been able to detect the real motivations and the nature of the main aspects of contemporary Turkish nationalistic, democratic, secular and Westernist trends as well as the causation of the various difficulties and disappointments which have been encountered.

The major merit of *Turkey* lies in the author's sympathetic approach to the historical and contemporary Turks. His attitude has enabled him to keep aloof from common prejudices while permitting him to appraise and criticize in a well-balanced manner. Actually, it is the inclusion of his own considered opinions which makes the book absorbing for the general reader.

McGill University, Montreal

NIYAZI BERKES

The Arab Genius in Science and Philosophy. By Omar Farrukh, The American Council of Learned Societies, 1954, pp. 161, Cloth \$ 3.50, Paper \$ 2.50.

The Arab Genius is one of many books which reflect the present mood of the Arab mind, and the changes in values and attitudes which have crept, unnoticed, into this mind.

The word "Arab" in the title of this book, the scope of which is