

included for comparative purposes dealing with classical antiquity (H.-I. Marrou of Paris), Byzantium (P. Lemerle, also of Paris) and China (by Hartner again).

As in any symposium, one's reactions to and assessment of the various parts naturally differ. In some cases (not excluding that of Gardet) one feels that in some degree the problem of decadence has provided an opportunity too easily to give expression to what the author feels is wrong with Islam. In some cases there are very solid scholarly articles. But what is one to say of the whole? Not, certainly, and alas, that the rest of the participants have adequately answered the probing questions that the two organizers have effectively propounded. Nor even that they have always addressed themselves to those questions at the same level of understanding. (Might one perhaps hope that when the next such symposium is held the opening statements will be circulated well in advance, before others set pen to paper. This would give greater cohesion at least.) Fundamentally, what has been achieved perhaps is a volume, scholarly but uneven, in which anyone who now sets forth to write, or even to speculate, about a decline in Islamic Civilization will find not answers to his questions so much as material partly organized to confront and stimulate any answerer.

In addition to the papers presented, the brief discussion among the participants that followed each is published here. One is tempted to remark that these discussions, though at times illuminating, seem too personalistic and too spontaneous for their presentation in this form to seem justified. Their inclusion reduces the dignity of the volume. On second thought, however, this may be valuable; it is perhaps good to be reminded that one is reading not a book on this mighty topic, which ought to be a more mighty book, but rather the record of preliminary discussions.

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**The Middle East, A History.** By Sydney Nettleton Fisher, Alfred A. Knopf, 501 Madison Ave., New York, 1959, pp. 650, xiv, index, maps, end papers and others; \$ 8.95.

The dust cover of this book will disappoint and disturb all who can read the Arabic words that form the cover's design. That will include an increasing number of people in the West and the Orient, and especially the literate Muslims of Asia and Africa. The reason is that the Arabic words on the cover are a part of the Muslim Creed and are the most sacred words of the whole Qur<sup>2</sup>ān and, most unfortunately, the word for God, in Arabic, which is Allāh, is mutilated. It is a redeeming feature that the whole creed is impressed on the front cloth cover and the jacket may be discarded.

The book itself is modestly called *A History*. It deserves to be called *The History*. It is a superb work. It describes the area, its peoples and their civilizations from their earliest times down to the middle of 1958. It is not the story of the succeeding generations of the countries, their societies and their activities. It tells their history: why and how they acted, and the results of their thinking and acting.

The author uses short, terse sentences. His paragraphs cover reigns, dynasties, social movements, political, cultural, national and international situations. His succinct sentences could be expanded into paragraphs, the paragraphs into chapters. His chapters compress and comprise the information of monographs and books. Each of the forty-two chapters but the last needs and has its own bibliography. The volume is a marvel of condensation, too tightly packed for quick reading or permanent retention, but splendid for ready comprehension and coordination.

For such a long book there are remarkably few typographical and other errors, but the following should be mentioned. On page 117, the term "procession of the Equinoxes" occurs instead of "precession." "Layla" (p. 222) is the name of the girl, not the tribe to which both Layla and Majnūn belonged. For *Tawa* (p. 123) read *Tawq*. For *Akd* (p. 124) read *Iqd*. For *Jusuf* (p. 136) read *Yusuf*. For *nagib* (p. 417) read *naqib* and for *Nahi* (p. 428) read *Nabi*. At the time of the Iraq Revolution (July 1958) Sir Abdallah al-Salim Al-Sabah was Shaikh of Kuwait, not his cousin Shaikh Sir Aḥmad (p. 543) who had died on January 29, 1950. For *Diyali* (p. 567) read *Diyala*.

Another feature of this work to be noted is that all the 391 books of the bibliographies are in the English language. Even those originally in non-English languages have English translations. It is remarkable that American students have available such extensive sources for the history of the Middle East.

The author's own point of view both in his descriptions and comments on controverted events, problems and policies, is that of an American scholar, and may be different from that of some American politicians. But one receives more than the impression, indeed, the conviction, that the historicity of his statements of fact is verifiable, even when nationalists of other countries would disagree with the explanations and interpretations given.

The book is cordially recommended for use in university and institute classes studying the Middle East and also for specialists in diplomatic, commercial and other circles, who need to know the facts and attitudes of the peoples of that area.

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EDWIN E. CALVERLEY

**Development of Islamic State and Society.** By M. Mazheruddin Siddiqi, Institute of Islamic Culture, Lahore, 1956, pp. viii, 415. Rs. 10/—.

In the preface of this book the author states that he has written a social and economic history of the Muslims from the early days of Islam to the present time. By avoiding what he feels to be petty details and by concentrating only on essentials, he has managed this review of Islamic history in four hundred pages of text. In such a highly condensed treatment of some thirteen centuries of history one is bound to find omissions and to feel that the author's treatment of certain other topics has been sketchy. Nevertheless, the book constitutes a useful outline of the subject matter it covers. There are two noteworthy aspects of Siddiqi's work. The first is his use of documentation. The lengthy quotations from his sources are fully footnoted, an accepted

scholarly procedure often neglected by authors and publishers in Pakistan. The second is the author's dependence on sources in the English language. In a bibliography of seventy items only three are in Urdu.

The most interesting and original part of the book is the final chapter entitled "Our Past, Present and Future." It is concerned with the question: "What was it that made Islam such a tremendous success and then caused its downfall?" (p. 388) The view is that the failure of Islam cannot be attributed simply to the loss of the moral fervour which characterized the early caliphate. Muslim history supports the contention that "... intellectual enlightenment and breadth of vision are necessary ingredients of successful belief and that religious conviction or moral sincerity by themselves can achieve nothing." (p. 388) Dogmatism and blind faith came to characterize Islam, which "... crystallized into a rigid system, complete and self-contained, (whose) unadaptability of religious beliefs ... is partly responsible for the decline of Muslims." (pp. 388-389)

For example, the kind of sanctity with which the jurists have surrounded the Prophet has paralyzed the intellect and has brought analytical inquiry to a stop. Religious absolutism, with its stress on predestination and man as a nonentity, encouraged the growth of political absolutism, with a divinely sanctioned caliphate. "Henceforth the Muslims were not citizen caliphs in their own right but subjects of an omnipotent ruler." (p. 390)

In Siddiqi's opinion the future of Islamic civilization depends upon the working out of a belief in Islam as furnishing overriding ethical principles but not unchangeable or indispensable laws and institutions. This entails a realization that revelation consists of two kinds, a higher and a lower." ... The parts of the Holy Qur<sup>2</sup>ān which deal with the principles of law and ethical directives possess a higher authority than the specific rules and regulations laid down by the Holy Book, which, of necessity, were determined, though not wholly, by the specific historical situation in which the law was revealed. (p. 397) Unless Muslims come to realize this, nothing can prevent the wholesale Westernization of the Islamic world. The author is a graduate of the Institute of Islamic Studies of McGill University and is the chairman of the Department of Muslim History, Sind University, Hyderabad, West Pakistan.

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STANLEY E. BRUSH

**Iraq, its People, its Society, its Culture.** By George L. Harris, in collaboration with others, Human Relations Area Files Press (Box 2054 Yale Station), New Haven, Connecticut, 1958, pp. xiv, 350, \$ 7.00.

This book is one of a series of studies of world cultures published by the Human Relations Area Files (HRAF), a non-profit research corporation affiliated with Yale University and sponsored by its sixteen member universities. The study is the result of close collaboration between the author and a number of specialists who contributed to it the findings of their own research. Its coverage of the various political, economic, and sociological aspects of Iraqi society is comprehensive and detailed, yet succinct.

Many drastic changes in government have transpired in Iraq since the date of publication, but the emphasis throughout the book on abiding values, constants of attitudes and behavior of the people, and the continuity of essentials of the culture of this area despite incursions from all sides, renders the study of permanent value. The wide range of subjects dealt with in the 19 chapters, the accuracy of dates and details with respect to Iraqi history, and the reasonably inclusive bibliography and index at the end, contribute toward its usefulness as a reliable reference or text book.

As the editor notes, during the course of compiling materials and consequent selection, generalization, and implication, many gaps in knowledge have been exposed. This is more apparent in some chapters than in others. In the chapter on "Religions," for instance, after a somewhat lengthy general discourse on Islam, an altogether too brief account of Islam as it is observed and actually practiced in Iraq follows. Likewise, the treatment of Christian minorities, small in numbers yet vitally important from the point of view of overall stability in the country, seems inadequate. Since brevity was intended, on the other hand, an exhaustive treatment of all of the themes included would not have been possible within the scope of allotted pages.

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FRANCES E. ROBERDS

**Medieval Muslim Government in Barbary.** By J. F. P. Hopkins, Luzac & Company, London, 1958, p. xxv, 170, £ 1.15.0.

Barbary governments of almost a thousand years ago might seem of little interest to readers of today. Yet, surprisingly, their subject is not entirely irrelevant to problems of this moment. Like many of the newly sovereign states of Africa and Asia, those of the Maghreb are trying to evolve new forms of government and administration. Many years of foreign domination had divorced them from indigenous systems that had been replaced by modern ones. These, however, being alien and usually too advanced, were resented. Since obtaining independence, the Maghrebi states are attempting a synthesis between modern systems and certain elements that they had inherited from their own past. Thus they are examining carefully that inheritance.

The book by J. F. P. Hopkins deals with most aspects of medieval Maghrebi administration, from Shari'ah taxes and Habous endowments to the armed forces and the various classes of officials. Based chiefly on original Arabic texts, the book leaves few proverbial stones unturned, and appears to be accurate, except for a number of typographical misprints. It also makes extremely dull reading. This may be inevitable in a work based on a thesis that secured its author a Ph. D. from London University. It probably requires greater experience in authorship not only to unearth the dry bones of 'original' facts but also to bring them to life. Though the present book will be of little interest to the legendary 'general' reader, it will be appreciated by serious students of Maghrebi history. They will also be grateful for the extensive Index, the Bibliography and the copious footnotes.

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ROM LANDAU

**Sir Muhammad Iqbal, Das buch der Ewigkeit.** aus dem Persischen übersetzt von A. Schimmel, M. Hueber Verlag, München, 1957, viii and pp. 180, D.M. 6.80 (± 13/—).

It is an important fact that through this translation of the *Dschawid Name* one of Muḥammad Iqbal's great poetical works has become available for a wider circle of readers than the Persian scholars and those who can use the Italian translation, published by A. Bausani in 1952. It cannot be denied that confrontation with German poets and philosophers has been one of the noteworthy aspects of Iqbal's life and spiritual development. His *Payām-i-Mashriq* is meant to be an "answer" to Goethe's *West-Östliche Diwan*, and the philosophical thoughts of Nietzsche and Hegel e.g. were definitely not unknown to him. In her introduction to this translation (p. 1-16) Annemarie Schimmel points to these facts, and we find several other interesting remarks in her survey of Iqbal's works in general and this *Dschawid Name* (published in 1932) in particular.

There is no use in trying to summarize here these data. And because the reviewer is not competent to discuss the translation from a linguistic point of view, the most useful thing—especially in view of the character of this magazine—is to draw the attention of readers to those passages, where Iqbal's criticism of the secularized "Western" world is expressed, and to the accusation that Europe has killed not only "the humanity" of Jesus Christ (as did Judas Iscariot) but also "His divinity" (the vision of Tolstoi, p. 54 f.; cf. also p. 100 f.). There is a caricatural exaggeration in many of the expressions used. But woe to us if we, as "Westerners" and also as Christians, do not recognize—to a certain extent—ourselves and our world in this picture.

For those who are not used to reading this kind of literature, this long prophetic-political poem may seem a little bit confusing at the beginning. But then it is worthwhile to read it over again and again. And many a person will become "involved" in this "journey to heaven." I myself must acknowledge that especially the passages on Iblīs (Satan)—and among them most of all Satan's complaint that he hardly finds a real adversary in this world—have made a more serious appeal to me than many "enlightened," quasi-Christian statements on the Devil, and that these words will remain vivid in my mind for a long, long time.

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W. A. BIJLEFELD

**Kitāb Faṣl al-Maqāl.** By Ibn Rushd (Averroës) with its Appendix (*Damimah* and an Extract from *Kitāb al-Kashf 'an Manāḥij al-Adillah*). Arabic text edited by George F. Hourani, E. J. Brill, Leiden, 1950, pp. 56 of Arabic text, 20 pages English, paper, 18 guilders.

The present Arabic tract, small in size, but great in importance, was written in 575 A.H./1179-80 A.D. by Ibn Rushd who is better known in the West as Averroës. Here, the most illustrious of all the philosophers of mediaeval Islam in Spain formulated one of his philosophical and theological principles, destined to have a permanent impact on western thought in the Middle Ages. Ibn Rushd's thesis might be summed up in an attempt to reconcile religion with philosophy. The

mediaeval mind had long been susceptible to the doctrine of the incompatibility of divine and human knowledge; and the Obscurantists who abided by the letter of Christian dogma rejected Aristotelianism and the Averroist philosophy until the 13th century. Then St. Thomas Aquinas (c. 1225-74 A.D.), who began by refuting Arab philosophers, ultimately fell under the spell of Averroism. Thus the essence of Ibn Rushd's *Faṣl al-Maḡāl* became the keystone of St. Thomas's arguments in his monumental *Summa Theologica*. This may help to account for the extraordinary value of the present work, not only for orientalists, but also for philosophers and theologians of all descriptions.

The importance of this treatise has long been recognized by scholars. M. J. Müller published it in 1859. Other editions then appeared in Cairo (n.d.) with a certain measure of emendation. L. Gauthier thrice re-published it in Algiers (3rd edition, 1948). But all depended solely on the Escorial manuscript of the *Faṣl* dated 724 A.H./1323-4 A.D. Dr. Hourani, on the other hand, has gone further by using, not only the said codex, but also a second and earlier manuscript dated 633 A.H./1235-6 A.D. preserved in the National Library at Madrid as well as a late mediaeval Hebrew version thereof. This, as the editor justly declares, is his justification for the re-issue of a new and definitive edition which he has coupled with the promise of an English translation for the benefit of philosophers and theologians who are not Arabists. In his 442 footnotes to the text, the editor apparently has deemed it permissible to overlook referring to the exact foliation of each of his sources on account of their limited dimensions. The two extracts in the Appendix (pp. 41-51), based on a discussion of Ibn Rushd's philosophy in the *Faṣl*, are illuminating complements to the whole theme. It is hoped that Professor Hourani, who is a serious student of Islamic philosophy, will not spare any effort to enrich his English rendering with a full commentary on the subject, thereby bringing to the lime-light the purport of one of the most invaluable discourses of Muslim mediaeval thought.

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Muhammad et Saint Francois, by Giulio Basetti-Sani, O.F.M. Commissariat de Terre-Sainte, Ottawa, 1959. pp. 284, illustrations, paper.

The striking title of this volume in French by a devoted follower of St. Francis gives a hint of the imagination and delicacy which the author brings to the task of searching for a new understanding of Islam's role in history under God. "Could not an analysis of biblical texts," he says "and their interpretation by Christian thoughtfulness, give us some pointers that would help us achieve a more adequate historical-theological understanding of the religious phenomenon we call Islam, in such a way as to help us find its place in the total plan of the history of divine revelation and man's salvation?" (p. 208).

The thesis of Basetti-Sani is that in the providence of God there is a special and meaningful relationship between Muḡammad and St. Francis; between the "nocturnal ascent" of the former and the more com-