words, "inward Peace" which is called the Supreme Station and the means of attaining this end e.g., inward concentration and extinction (fanā'). Other allied Sufi terms like "drunkenness," "sobriety," "separation," and "union" have also been touched. Further, it also discusses the nature of sainthood and the respective status of the Prophets, Saints and the Believers. In footnote 2 at page 166, one again finds the author's strange Christian predilection to the following effect: "An outstanding example of this rare occurrence, (viz. 'cutting off') though somewhat beyond the scope of the Islamic perspective, would seem to be the cleavage between the two natures of Christ as expressed in the last words on the Cross. If the human nature had not been momentarily 'forsaken' by the Divine Nature, the Sacrifice would not have been complete—wa 'llahu q'lam." This belief is contrary to the explicit Qur'anic text which says: "And they (Jews) did not kill him (Christ) nor did they crucify him (wa 'a'luwma, wa 'a'mma)."

Chapter IX captioned "Gnosis" is another important chapter of the book as it discusses the moot point about the possibility of the outward eye gazing at the Truth in direct vision, while still 'in this world'.

The last Chapter captioned "Selections from his poetry," gives in English verse, a remarkable translation of some poems selected from the Shaykh's Diwan.

The foregoing analysis of the book shows that it is extremely interesting as well as thought-provoking. The author seems to have poured out his heart and soul into this composition with the result that he cannot fail to move the reader. Despite French being his mother-tongue, the author's command of English is remarkable and his translation from the Arabic prose and poetry is excellent—so that it gives an impression of being an original composition. The book is well-documented and copiously annotated throughout, thereby evidencing the author's wide reading and scholarship. The style is lucid and fascinating. A remarkable feature of the book is that the author has taken great pains to explain, in the text and footnotes, all the Arabic terms and expressions, particularly the technical terminology of Sufism, used throughout the book. If the author had added a sketch-map of North Africa and the Middle East, showing the important places concerned with the spiritual activities and journeys of the Shaykh, it would have given the reader a good picture of the scenes of his operations. Similarly, some photographs of the various Zāwiyahs spread over different places of the Shaykh's spiritual influence particularly that of the mother Zāwiyah of Mustaghanem, his native place, would have been welcome.

KARACHI

Ch. ABDUL AZIZ.


This is a very welcome addition to any library or office having an academic interest in "The Middle East." It is a "must" work of reference for anyone seeking to find out, in a preliminary way, the "who," "what" and "where" of the
organizations which carry out research or instruction in the languages, religion, culture, history and current affairs of the Middle East. It gives a balanced information of name, address, history, administration, academic staff, degrees conferred, library holdings and publications of some 353 such organizations distributed around the world. The listing is alphabetically arranged by country, except for what appears to have been a 'stop-press' inclusion of late-received information about Indonesia, Iran and Lebanon. There is a general index of institutes as well as of periodicals and serial publications dealing with "The Middle East" subjects.

In defining "Near and Middle East," the editors mention that the terms include "the Arab world (the States of the Arabian Peninsula, Jordan, Iraq, Lebanon, Palestine, Syria and Egypt), North Africa, Sudan, Turkey, Iran, Afghanistan, Pakistan and Muslim (Northern) India" (p. 5). One wonders why they chose to exclude North Africa and the Sudan from the "Arab World." One also wonders why they did not include the Sahara, East Africa and the Western Sudan, not only in the Arab World, but in their survey at all, for these countries are at least as closely connected with the "Near and Middle East" as Pakistan and Northern India. "The Muslim World," therefore, instead of "The Middle East" would have probably been more appropriate.

The book contains a few mistakes: The Syrian University of Damascus is given as "Jami'a al-Suri" instead of "al-Jami'ah al-Suriyah" (entry No. 266, p. 107). Likewise the editors have misread the name of the Lebanese University of Beirut as "al-Jami'a al-Libananiya" instead of "al-Jami'ah al-Lubnaniyah" (entry No. 152, p. 65). They have committed mistakes of Arabic grammar when they read 'Qism al-Lugha al-'Arabiya wa Adabaha" instead of "Adabiha" since the word is in the genitive case (entry No. 152, p. 65), and omitted the demonstrative "al" from "Jam'iya al-Misriya li'l-Dirasah al-Ta'rikhiya" (entry No. 254, p. 103) thus making "al-Misriya" a noun instead of an adjective. There certainly is an "Egyptian Society...." etc. in Cairo, but no "Society of the Egyptian......" etc. ('Egyptian' in the feminine form) ! They also misread "Jami'a al-Duwal al-'Arabiya" instead of "Jami'a al-Duwal al-'Arabiya" (entry No. 246, p. 100).

The Arabic Language Department in Arab universities is given as "Qism al-Lughat [sic!] al-'Arabiyah," instead of the singular "al-Lugha" according to the transliteration system observed (Ibid.; Cairo University entry No. 249, p. 102). Actually the editors are perhaps right in committing this mistake. For the term "Semitic" or "Middle Eastern languages" for these languages has no greater justification than the term "Arabic" as Arabic is the fountain-head of them all, which contains all the roots from which the "Semitic" languages grew. To call these languages "Arabic" has at least this fact of linguistic history to stand upon. On the other hand, calling them "Semitic" has nothing to stand on except the arbitrary decision of the Western European Biblical scholars who chose this name a hundred years ago for lack of anything better. But that is not the concern of the editors whose problem must have been simply that of reading the Arabic words in the survey reports correctly. And since the editors themselves reside in Cairo, to suffer from such a problem as they did is inexcusable.

Nonetheless, the book is most certainly useful and as such welcome.

KARACHI

ISMAIL RAGI AL-FARUQI