community. On the same page Dr. Watt further confuses the concept of the Sunnah of Muḥammad by saying that it emphasized 'the supernatural character of sunnah of the community in that it was derived from the charismatic leader'. Immediately after the sentence is complete, Dr. Watt inserts within parenthesis a very strange phrase with no context, namely, ('and therefore to some extent did justice to the central idea of the Shi’ites'). In the following sentence Dr. Watt gives absolutely incorrect meaning of the term ‘Shari’ah in the course of arguing the so-called supernatural character of the Sunnah of Muhammad. He says, ‘The name Shari’ah further emphasizes this supernatural character—since it means ‘revelation.’ The term does never mean ‘revelation’ (also p. 199); it simply means path and it was used by the fuqahā’ to describe the Divine laws contained in the Qur’ān. Therefore, it may be noted that Dr. Watt’s assertion that the Shari’ah though largely based on Muḥammad’s human example, becomes a supernatural norm for the conduct of Muslims is not correct. For the review of Islamic jurisprudence, it appears that Dr. Watt has heavily borrowed from the scholarly researches of orientalists like Schacht and others without grasping what they mean. In interpreting the role of ijmā’, Dr. Watt links it to the idea of ‘the charismatic community’ (p. 204). But it is very dangerous to play with such modern concepts in applying them to Islamic institutions. Dr. Watt seems to have failed to grasp the idea of Shari’ah and its role in Islamic community when he makes a sweeping generalization “since the Shari’ah was hardly a practical code even for a mediaeval state, it is extremely difficult to adapt it to the needs of today” (p. 208). Similarly Dr. Watt introduces a note of missionary zeal in his observation, “It is perhaps worth remarking in closing that Christendom, at least in parts, seems to have been more successful than Islam in devising institutions in which there was a high degree of satisfaction both for those who wanted a charismatic leader and for those who wanted to belong to a charismatic community” (p. 209). Carrying this missionary zeal to its logical conclusion towards the end of the book, Dr. Watt passionately asserts “Islam would have to admit the fact of its origin—the historical influence of the Judaeo-Christian religious tradition and of the cultural tradition of Syria, Iraq and Egypt.” And he adds: “It would have to be prepared to learn, even in the religious sphere, from Christians and Jews” (p. 283).

KARACHI

MANZOORUDDIN AHMED


This comprehensive work of Prof. Bernard Lewis, Director of Research, School of Oriental and African Studies, and Head of the Department of Near and Middle East History, University of London, published by the Royal Institute of International Affairs is the latest study of Westernization in Turkey. It is a systematic investigation into the changes brought about by the Western reforms in the political, economic and social outlook of the Turkish government and
people. A number of books written by Western and non-Western scholars have been published on the subject in recent years. Few of these authors have made a thorough study of the sources and effects of Westernization in Turkey.

Starting with an introduction to the sources of the Turkish civilization, the book under review is divided into two parts, the first deals in chronological order with the phases and processes of reform and the second outlines the aspects of change in the political, social and economic fields. The latter part of the book is a penetrating analysis of the national trends, state and government, religion and culture and the new social set-up of Turkey in the post-revolutionary period. This is the most important and interesting part of the study since other writers on Turkey have paid little attention to a comprehensive survey of the changes brought about by the Western reforms.

In the final chapter the author draws the conclusion that "in large and important areas of the public life of Turkey the Westernizing revolution is accomplished and irreversible" (p. 479). This is the general view held by Western observers. Anyone who has a first-hand knowledge of modern Turkey may feel reluctant to accept this statement. Even the secularists are not agreed on the accomplishment of the Westernizing revolution except for the fact that it is still continuing (see Tarik Zafer Tunaya's work on the subject—Türkiye'nin siyasi hayatında Batılılaşma hareketleri, Istanbul, 1960). It is true that the Turkish state is based on principles of secularism and democracy, and the structure of the administration has been moulded on Western lines. In the social set-up, however, it is the élite mainly in the large towns, who are Westernised, not the masses. The Westernizing revolution has failed to dis-establish Islam from Turkish society. In theory, the Turkish state is secular and religion is supposed to be independent. In practice, no separation of religion and state has been effected. How can this phenomenon be explained except by taking cognizance of the fact that the Turkish people have strong affiliations with Islam? The failure of the religious reform introduced during the lifetime of Atatürk provides ample evidence for the influence of Islam in Turkey.

Discussing the legal reform introduced by the Ottoman rulers, the author says: "In the strict theory of the Muslim jurists, there could be no legislative power in the state, since law came from God alone and was promulgated by revelation" (p. 107). This statement does not appear to be in conformity with the legal theory of Islam. The Qur'an and the Sunnah are the basic sources of Islamic law. Later on the Muslim jurists evolved Qiyas and Ijmā' as instruments of legislation. Certain restrictions have been imposed on the legislative powers of an Islamic state. For example, the state cannot pass any law which is contrary to the fundamental laws mentioned in the Qur'an and the Prophet's Traditions, or if it is repugnant to the spirit of the Qur'an and the Sunnah. Apart from these restrictions, an Islamic state has the right to legislate on any matter for the efficient functioning of its administration. It is, therefore, obvious that there is a part of the substantive Islamic law which is immutable while the rest of it is always open to further development.

The author's description of the Islamic state as a theocracy is also open to question. Mentioning the abolition of the Caliphate by the Kemalist régime, the
author remarks: "In abolishing the Caliphate, Kemal was making his first open assault on the entrenched forces of Islamic orthodoxy. The traditional Islamic state was in theory and in the popular conception a theocracy, in which God was the sole legitimate source of both power and law, and the sovereign His vicegerent on earth" (p. 259). Islam was never a theocracy, since there has been neither an organized church nor an ordained priesthood in the Muslim world from the earliest times till the present day. It is a Western concept whose parallels may be found in Christianity and Judaism.

Commenting on the use of the Arabic script for decoration in mosques, the author observes: "For Muslims, the Koranic text is literally divine: to write or read it is in itself an act of worship. These decorative texts are the hymns and fugues and icons of Muslim devotion—a key to the understanding both of Muslim piety and of Muslim aesthetics" (p. 419). Undoubtedly, Muslims have always attached great importance to the Qur'anic text and secondarily to the Arabic languages, as an instrument of preserving the Qur'an and the corpus of the Prophetic Traditions and other religious literature of Islam. It is because of this significance that the Qur'anic texts are used by the Muslims for purposes of interior decoration in their mosques. To call these writings icons of Muslim worship is just as misleading as describing Muslims as idolaters. Since the painting of any human or animal figure is forbidden in Islam, Muslim art developed in calligraphy and architecture of which excellent specimens are found throughout the Muslim world.

The book is a mine of information on the Westernization movement in Turkey which culminated in the establishment of the Turkish Republic. Prof. Lewis has provided a thought-provoking analysis of the changes brought about by the Western reforms in Turkey, particularly of the impact of these reforms on the social and cultural developments in recent years, including resurgence of Islam since 1950 when the Democratic Party came into power. He seems to have devoted a great deal of his attention to the popular mystic orders and their influence among the common people, giving very little information about the orthodox Islamic movements, such as the movement founded by Bediuzzaman Said Nursi. The controversies between the secularists and Islamists over the misuse of secularism by the Republican régime and the subjugation of Islam to the state have been left untouched. Some of these controversies are still carried on by the journals and newspapers representing both the secular and Islamic views.

The author's intimate knowledge of modern Turkey and his documentation of Western and Turkish sources have made the present work highly valuable and informative. He has been successful in presenting a survey of the Western reforms introduced in Turkey since the days of the Ottoman Sultans until the emergence of the Kemalist régime and their political and economic consequences. The book is equally useful for the average reader interested in the current affairs of the Near East as well as for the serious student and scholar of modern Turkish history.

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