stupendous contradictions one has to doubt not only the methods used by the author to reach his conclusions, but the conclusion themselves. Because if his conclusion about Islam is correct there has to be a more sound method to arrive at it. Similarly his assertion the Judaism and Christianity represent "profound pathos" should also be categorically rejected, because the method used to reach the conclusion is no different than the one used in the case of Islam.

Basit B. Koshul


The Saudi poet Hisham Ali Hafiz hails from Madinah, the dreamland of Muslims all over the world. Genealogically he is descended from the Holy Prophet Muhammad (may Allah's choicest benedictions be on him). The seventy-three poems — not eighty-five as shown on the jacket — are his solidified dreams translated into English (the name of the translator has not been mentioned).

As Peter Mansfield has clarified in his foreword and as is also manifest from the caption of the last poem, "I am a poet who uses no rhymes", as well as the title in Arabic chosen for the book, Kalimāt lahā Ḣaqā (Words with Rhythm) (p. ix) — the poems fall under the currently fashionable prose-poetry. In the absence of the original, one can only wonder how they might have sounded and tasted in Arabic.

Hisham combines in himself a rare admixture of qualifications. He received his B.Sc. in Military Science from Cairo Military College in 1954 and his B.A in Political Science and Economics from Cairo University in 1955. Additionally, he is the publisher of the largest group of newspapers and magazines in the Arab world.

The contents of the book are divided under eleven well-defined parts, viz:

1. Supplications and Entreaties (seven poems).
2. Remember God and He Will Remember You (eight poems).
4. Bleeding Palestine (five poems).
7. Islam and the Arab Nation (two poems).
8. From the Depth of My Heart I say to You (four poems).
9. Ideas and Meditations (six poems).
10. Sorrows and Sad Thoughts (nine poems).
11. Human Types (five poems).

At the end is supplied an "Index of First Lines". The titles of the above-mentioned parts speak eloquently of the religious and nationalistic trends of the poet and their number might also have been inspired by the "eleven stars" mentioned in the Holy Qur‘ān (12:4). The religious outlook upheld here is, however, poetic, hence vast, not legal, and thus not narrow. He "convinces the reader", to quote from the foreword," that it is possible to be passionate in your faith without being a scowling fanatic" (p. x). Dismay over the present plight of the Arab world is another keynote. A feeling of dissatisfaction and restlessness speaks of a strong will to return to the roots and to pave the way for a powerful resurgence.

Although quite a few poems seem to be conventional and statemental, many other bear the print of personal touch and freshness of expression e.g. "My life is being consumed by days" (p. 18), "My violated quiet" (p. 42), "I shall sentence you to . . . happiness in the valley of misery" (p. 52), "I am fed up with equilibrium and neutrality" (p. 63), "My fear is itself afraid" (p. 66), "One foot ridicules the other" (p. 71), "The failure of ink makes me sad" (p. 101), etc. The poems continued in the last four parts are comparatively stronger and deeper and more personal.

From the point of view of get-up and printing quality the book is, to quote again from Mansfield, "the most remarkable publishing venture" (although not error-free, e.g. p. 9, l. 16 "this" for "the", p. 99, l. 6 "loved" for "lived", p. 134, l. 6 "God" for "Got"). This venture is welcome as it provides to the western and the non-Arab reader "a rare insight into the thoughts and feelings of an unusual individual in a distant land".

The book under review is the outcome of a course called Models of Islamic Economics that the authors developed at the American University of Paris. The book comprises eight chapters four of which contain theoretical portion to serve as a criterion for evaluating the systems followed in four Muslim countries. Chapter One deals with the sources of the *Shari'ah*. Chapter Two discusses the philosophical background of Islamic economics and deals with the Islamic concept of man as compared with economic man, unity of Allah, justice and equity and the obligation of commanding good and forbidding evil. Discussing the Islamic concept of vice and virtue, the authors candidly observe:

Moral and ethical issues based on Islamic value system are thus a major element in all activities that could be considered as economic. A comprehensive and rigid set of normative guidelines, based on divine revelation, define the sphere of economic life for a Muslim. (p. 26)

Chapter Three discusses the Islamic economic system and Chapter Four describes the Islamic micro- and macro-economics. The last four chapters study the political background of Pakistan, Saudi Arabia, Iran and Libya and evaluate their economic systems in the background of the first four chapters. The reason for including these countries, in the words of the authors, is that "they claim to follow the Islamic path and are officially committed to the implementation of Islam". (Introduction, p. x)

The contents of the book suggest that the authors have taken great pains to make use of about one hundred and fifty sources that they have listed in the bibliography. Of these about fifty are in Persian. Thus the non-Persian scholars must be grateful to the authors for introducing them to such a large number of Persian books many of which contain material on Islamic economics. A thorough study of the book shows the authors' diligence and devotion. Their understanding of the nature of the subject may be appreciated by the following observation:

The Islamic Man is partially human and partially divine. . . . The fact that makes the Islamic Man a different being to come to terms with duality, partly induced by his rationality and partly driven by divine revelations. . . . This dual nature of man can create further problems. Is Islamic economic theory a contradiction in terms since it hinges upon a tautology? In other words, since the behaviour of Islamic economic actors is predetermined by the prescriptive nature of the Islamic Man,