The book on the whole is written in a faulty, feeble and laboured style. The composition of sentences is artificial. Due to lack of reasoning and cohesion the author has failed to make himself easily understood. The following, among many, may be cited as examples:

"The juristic theory of Islam deals with these conscious acts of the people. It differs from the physical and bodily laws which control in order to regulate the movements of the outside physical world as the circulation of earth around the sun" (p. 14).

"The life of the law has not been logic, but it has been through experience for the prevalent moral and political theories, intentions of public policy, avowed or unconscious, even the prejudices of judges has (?) to determine rules for governing men, and since the law embodies the story of a national development, hence we to know what it has been and what it has move [sic] to become" (p. 24).

"... and the sixth period which started with the victory of Baghdad by Halaque [sic] Khan remains in operation to the present-day and so this period is a mere period of Taqlid" (p. 30).

"Every word of the Quran is accepted as the very words of God by the angel Gabriel, the Holy Spirit, to the Prophet" (p. 31).

Apart from the constructional and idiomatic defects, the book abounds is grammatical and printing mistakes. The part of the book devoted to applied law such as the Law of Waqf, Gift, Pre-emption, Easement, etc., seems to be a bit better off. But wherever the author has meddled with the rules and principles of general jurisprudence, he has invariably faltered and confused the issues.

The author's hard and sincere labour is laudable. If he could recast the book by dispensing with the superfluous discussions of Western jurisprudence and be more calculated and direct in his generalisations with reference to some standard classical works on Islamic jurisprudence, the book would be much more useful.

KARACHI

A. B. MD. SULTAN ALAM CHOWDHURY


The title of the book is rather deceptive. The sub-title, Nasser's Arab Nationalist Policy, provides the correct angle from which to review the book. In its proper perspective the book is a good exposition of Nasser's policies. It is wide in scope, deep in study and incisive in analysis. At places, one is struck by the author's warmth of feeling. Charles D. Cremeans served as a teacher, a soldier and a diplomat in the Middle East. At present he is a Consultant on Middle Eastern Affairs to the U.S. Government. In addition, the Council on Foreign Relations appointed him a Research Fellow and also called together a Study Group of specialists on Middle Eastern affairs who brought varied experience and unusual talents. Helped by these invaluable discussions, comments, arguments, recollections and disputes on problems, Mr. Cremeans has produced this excellent book.
The book provides an analysis of the Arab policies and background. In the preface, Mr. Cremeans explains, "I have sought to make an analytical rather than an historical approach. Events illustrate and explain the ideas which are my main subject. My endeavour has been to make the ideas dominate in setting forth the theme and to use events to document them." The book is the first one on the current Arab policies. It is based on the Arab press, radio, broadcast, conversations, interviews, observations and such other sources. He wishes the book to demonstrate to the Arabs that "an American can be sympathetic and honest in his evaluation of their situation and their efforts to improve it". He has probably succeeded.

The book consists of thirteen chapters. The first chapter provides a setting for the book. The Arab attitude is brought out by the remark of a Bedouin Sheikh, "What we fear is that they (big powers) will decide that our desert which is in the centre of the world, is a good place for their razzia (raid)." The chapter brings out common dangers and internal rivalries of the Arabs, their responses to the world events which define the dimensions of the Arab foreign policy.

The second chapter is a good analysis of events; a better portrayal of the character of President Gamal Abdel Nasser. Nasser emerges as a hero pulsating with life. In his The Philosophy of the Revolution, Nasser wrote, "I do not know why I always imagine that in this region in which we live there is a role wandering aimlessly about seeking an actor to play it. I know not why this role, tired of roaming about in this vast region which extends to every place around us, should at last settle down, weary and worn out, on our frontier beckoning us to move, to dress up for it and to perform it since there is nobody else who can do so" (p. 214). Nasser has tried to fill this role. "His power and influence rest on his ability to symbolize Arab nationalism as an idea and as a practical force. As he walks on the world stage, millions of Arabs see him playing the role they would like to play and doing the things they would like to do" (p. 25).

Nasser is a revolutionary and so are his outlook and style of work. Egyptian foreign policy which is made by revolutionaries with a military background tends to be "reactive rather than creative". Later, Nasser developed a doctrinal framework. "The rapid response, particularly to challenges or affronts, which characterises Nasser's conduct of foreign policy is made possible by the highly centralised system of policy and strategy formulation. Its explanation lies in the Egyptian- and Arab-sensitivity to insult. He practically never lets an insult or slight, real or fancied, go unanswered" (p. 35). His use of propaganda, Egyptian teachers and representatives abroad, al-Azhar, the Islamic Congress, armed forces and other clandestine activities are discussed in great detail. He has, in fact, organized and co-ordinated various external activities, private and public, with his foreign policy. The third chapter describes the inner tensions and the various cultural conflicts that transition from a traditional to a modern society brings forth. Nationalism provides the driving force which aims at achieving the objectives of Arabism, independence, unity, reform and progress. This role of Islam is to provide the externals of Muslim piety to the leaders who are secular and westernized in their outlook. The book is rather weak in its assessment of the Islamic content in the Egyptian make-up.
The next three chapters describe the Arab world geographically, socially, historically and in other fields. The chapters entitled Arabs Steer their Own Course recite the facts of historical developments from the Palestine War to the nationalisation of the Suez Canal, and later to the breakup of the United Arab Republic into Syria and Egypt. This comprehensive treatment is sympathetic and clearly brings out, from the Arab viewpoint, the deceptions of the West and the perfidy of Israel. He finds that no formulas or devices can provide a solution of Arab-Israel conflict and that history might change its complexion. In this struggle, Nasser has, in the main, "followed the classic pattern of Egyptian rulers in seeking to extend power southward into the Sudan and northward into Syria, a pattern established by the Pharaohs and exemplified by Muhammad Ali in the nineteenth century" (p. 219).

In the next three chapters, Cremeans turns prophetic and also a master analyst. He explains the philosophy of the Egyptian revolution, Arab socialism and analyzes Arab-Israel conflict and other political problems and inter-Arab relationships. He deals at length with the problems, priorities and dilemmas which Nasser has to face as an Egyptian and also as Pan-Arabist. In his Afro-Asian policies, Nasser has been powerfully influenced by Nehru and Marshall Tito and has acquired a fad for international conferences. He has developed the policies of positive neutralism and adopted certain lines of action in his dealings with African and Asian matters. The Egyptians aspire to establish a three nations—Egypt, India and China—leadership of the Afro-Asian nations. In his dealings with the Great Powers, Nasser is assertive and therefore hardly satisfies either the Soviet Union or the United States. He has, however, been able to get away with quite a few things.

In the last chapter, Mr. Cremeans discusses at length the alternative policies the United States should adopt towards the Arabs. He recommends that the United States should present itself as a dynamic country, in sympathy with the developing countries; maintain a neutral position between the Arabs and Israel and use the military force with circumspection. It should also encourage intellectual and cultural exchanges, deal with the Arab states as sovereign entities, contribute to economic development and encourage independence and progress everywhere.

The book fully justifies the amount of labour and expense that has gone into its production. It shows depth and great sympathy in the treatment of the subject. It is easily among the good books of the year.

KARACHI

ASLAM SIDDIQI

Bayard Dodge, MUSLIM EDUCATION IN MEDIEVAL TIMES, The Middle East Institute, Washington, D.C., 1962, pp. 119, price $3.75.

After the publication of Professor A. S. Tritton's book, Materials on Muslim Education in the Middle Ages (Luzac & Co., London 1957), it was expected that if another work on the same subject, whether by a Western or an Arab scholar was to appear, it would deal with the historical development of education in Islam, especially treating of the impact of the Muslim system on the intellectual and