importance as a discovery, is yet of the greatest importance as the earliest attempt at proving the possibility of error in Galen's writings.

But, is originality the only criterion by which scientific achievement can be assessed? It is only in modern times, with the great success of the experimental method, that originality has become the hallmark of greatness in science. This was not always so. In the Middle Ages the greatest attribute of a savant was his erudition. This always meant fidelity to ancient authors. It is also doubtful whether originality should be considered an essential factor in judging the standard of medical practice. It is as practitioners that the Arab physicians excelled. The practitioner is not expected to renounce established theories and practices easily, whatever he may think of them. The greatest quality in a practitioner is his ability to use to the utmost the methods of treatment available. This may seem to the layman a very modest ideal. We, practising physicians, consider it a very great achievement indeed even if it does not show much originality. Too much originality in medical practice may be disastrous.

It is thus in the field of medical practice that we should look when trying to assess Arabian Medicine. It is useless to persist in fruitless attempts at always proving its originality.

Dr. Siddiqi's book contains a very valuable appendix where an attempt is made to identify drugs mentioned in Arabic medical literature. I am not competent to judge whether the identification is always right but in any case this is an important study.

We also thank Dr. Siddiqi for the excellent collection of pictures depicting several aspects of the history of Arab medical practice.

CAIRO

M. KAMEL HUSSAIN (F.R.C.S.)

Afzal Iqbal, DIPLOMACY IN ISLAM, Institute of Islamic Culture, Lahore 1962, pp. 156.

This monograph by Mr. Afzal Iqbal, a member of the Pakistan Foreign Service, is a welcome addition to his earlier works two of which deal with the life, writings and speeches of Mawlānā Muḥammad ‘Alī Jawhar and the third one is on the life and thought of Mawlānā Jalāluddīn Rūmī. The author has this time wielded his pen on a very interesting and important subject, i.e., diplomacy in Islam which has hitherto received little attention from Muslim writers.

It is an essay on the art of negotiations as it was formulated by Prophet Muḥammad. The questions which seem to have prompted the author to write this essay concern the art of diplomacy as it has developed in the West under the impact of the Machiavellian tradition which brought about a divorce between diplomacy and the moral imperative. "Is it possible to conceive of an honest diplomacy without hypocrisy and deceitful manoeuvres with which it has been so far associated? Is there any historical evidence available to show that honest diplomacy has produced beneficial results?" Mr. Afzal Iqbal has answered these questions in the affirmative by discussing some of the important events of the life of Prophet Muḥammad.
The essay is divided into three chapters. The first chapter describes the role of Prophet Muhammad in the main negotiations held in his lifetime. First he is shown as a wise arbitrator of the dispute among the Arab tribes of Mecca over the fixing of the Black Stone in a corner of the newly constructed building of the Ka'bah. His negotiations with the Quraysh for the propagation of Islam in the face of the worst type of persecution, the signing of the first treaty at Madinah with the Medinians and the Jews, his refusal to enlist the two Mecca Muslims who wanted to fight against the Quraysh in the battle of Badr, the perseverance shown by him at the battle of Uhud, the sagacity and farsightedness demonstrated in the implementation of the Pact of Hudaybiyah, his conduct as the conqueror of Mecca, his reconciling the Anṣār at Ḥunayn, his dealings with the hypocrites and his patience at the slander against ‘Ā’ishah bring out the finest qualities of the Prophet's personality as an astoundingly successful negotiator. (pp. 3-58).

The second chapter outlines the principles of diplomatic behaviour established by the Prophet in receiving delegations and envoys and despatching his own envoys to various kingdoms. The Prophet showed exemplary kindness and hospitality in receiving the delegations from Ṭa'if, the Christians of Najm, Banū Sa'd, Banū Ṭayyī', Banū Tamim, Banū Ḥanifah, the kings of Ḥimyar and Kindah. He emphasised in his instructions to his own envoys to the various kingdoms that they must be truthful, sympathetic and tactful. (pp. 61-92).

The third chapter underlines the moral principles that Prophet Muhammad applied in his dealings with his own followers as well as with non-Muslims. These principles are: gentleness in human relations, trust in truth, faithful communication, patience for a cause, modesty and loyalty.

A picture of the principles of diplomacy in Islam does emerge out of the author's treatment of the subject in this monograph, although it leaves much to be desired. A discussion of the application of these principles during the time of the first four Caliphs would have elaborated the theory of diplomacy in Islam, and would have shown how the teachings of the Prophet were implemented by his closest Companions. This is, however, outside the scope of this monograph, as the author has pointed out (p. xvi). He has undoubtedly explored a field which had been lying untapped, and opened up avenues for further research.

The author's reference to Māriyah (Mary), the Coptic mother of Ibrahim, the infant son of the Prophet, seems to be based on Western sources wherein she is referred to as a slave-girl. According to Arab authors she was neither a Copt nor a slave-girl. She had embraced Islam before the Prophet married her in Madinah. The misunderstanding seems to have been caused by the use of the word jāriyah by Arab historians for the four girls sent by the Governor of Alexandria to the Prophet at Madinah. This word means both a slave-girl and a young maid. These girls who hailed from Upper Egypt belonged to noble families. Ibn Hishām mentions that the people of Hafn, the birthplace of Mary in Upper Egypt, were exempt from the payment of land tax on account of her relationship to the Prophet. (Ibn Hishām, Sirat al-Nabī, Cairo, 1937, Vol. 1, p. 4).

The author has used the word Apostle for Prophet Muhammad frequently in this monograph. It has a meaning in Christian terminology other than the word Prophet denotes. Such confusion is always likely to be caused when
Christian terms are employed in discussions on Islam.

It would be quite appropriate had the author clarified somewhere in his monograph that the greatness of Prophet Muhammad does not lie merely in his successful handling of matters where the art of negotiation was involved. His real greatness lies in the fact that he was the greatest benefactor of mankind, and that his life is an exemplification of the highest human qualities. Western writers try to sidetrack the real content of the Prophet’s message by describing him as a capable statesman and leader. The State in Islam is only means to an end, an agency for the preservation of the higher human values enunciated in the Qur’an and the Sunnah. What Prophet Muhammad aimed at and what he actually built up under Divine guidance was a new social order in which the moral values of Islam were to reign supreme.

On the whole the monograph is a valuable addition to the literature on Islam dealing with a subject which is of great importance to the scholar and the diplomat alike, and is equally interesting to the average reader.

KARACHI

MUHAMMAD RASHID FEROZE