and environmental adjustments. On the contrary, these adjustments should take place in the light of that truth if they are to have any value-significance. Nor can truth be divided into small shares such that we could collect those "partial" shares and build a "universal" whole. We must, therefore, admit either that there is no truth in the religions, or that each religion reflects the same truth from a different angle, though some religions might do so more clearly than others. Hence only that religion shall be the religion of humanity which mirrors the truth most clearly. There is, however, no proof or disproof for such ultimate issues. Yet if the truth is to triumph, men shall discover that one religion—perhaps it is, in the last analysis, the question of the maturity of man's consciousness. In the meantime, the existing religions must relax their prejudices against each other and let there be unity in diversity, a greater community of great religions. After all, as Watt very rightly says, "in the present world situation the great religions, whether they realize it or not, are allies against the opposing forces" (p. vii).

KARACHI

RAFIQ AHMED

Nabih Amin Faris, THE FOUNDATIONS OF THE ARTICLES OF FAITH (a translation with Notes of the Kitāb Qawā'id al-'Aqā'id of Al-Ghazzālī's Ḥyā' Ulūm al-Dīn), Sh. Muhammad Ashraf, Kashmiri Bazar, Lahore, pp. 144, price Rs. 8.00.

Dr. Nabih Amin Faris, Professor of Islamic History at the American University of Beirut, Lebanon, has already won some fame in the Indo-Pakistan subcontinent through his English translation of the First Book of the first quarter of Imam al-Ghazzālī's Ḥyā' Ulūm al-Dīn published under the title "The Book of Knowledge", by Shaikh Muhammad Ashraf of Lahore in 1962.

Dr. Faris himself states, "the idea of preparing a translation of the Ḥyā' Ulūm al-Dīn of al-Ghazzālī originated with Professor Hitti". This may be so only in relation to America and the Middle East. Dr. Faris, however, deserves our congratulations for undertaking the translation of the Ḥyā' which has, at last, caught the attention of the modern Orientalists after a long time. It is somewhat curious that after influencing St. Thomas Aquinas (in his Thumma) the Ḥyā' should cease to attract European scholars for a number of centuries.

The Muslims have always held this work in high esteem. In the nineteenth century Sayyid Murtada al-Zabidi wrote a commentary in ten volumes on this famous work of Imam al-Ghazzālī. This encyclopaedic work has already seen an abridged Persian version as well an Urdu translation which succeeded in popularizing al-Ghazzālī's views among the peoples of the Persian and Urdu-speaking regions.

The Ḥyā' Ulūm al-Dīn consists of four parts, each containing one-fourth of the book:—(1) al-'Ībādat, worships, (2) al-'Ādāt, habits, (3) al-Mukhlīkāt, the destructives, and (4) al-Munajjiyyāt, the deliverers. In 1952, Edwin E. Calverley, perhaps for the first time, published an English translation of the first part entitled al-'Ībādat under the title Ḥyā', the Book of Worship, together with a commentary and an Introduction. A free translation of some extracts of the
Iḥyāʾ was prepared by the late Sayyid Nawwāb ‘Ali under the title Some Religious and Moral Teachings of al-Ghazzālī which was included in the Gaekwad Oriental Series, Baroda, and published in 1920.

Dr. Faris has, in fact, rendered a yeoman’s service to Islamic literature by translating this monumental work into English. So far he has published the translation of the first two books only. His translation of the Kitāb al-‘Imār, ‘the Book of Knowledge’, came out in 1962. This year he has published the translation of the Second Book, Kitāb Qawwālī al-‘Aḥādī ‘the Foundations of the Articles of Faith’ or “Foundations of Beliefs”. The translation of the title itself indicates that the translation is not literal in many places, where the sense has been freely conveyed. Such a translation is obviously bound to misrepresent the original ideas of the author. A careful collation of a few translated passages with the Arabic text reveals the following variations:

"He Whose throne is glorious and Whose power, mighty" (p. 1).

The correct rendering would be "from the obscurities of creating doubt and reversion".

"Who leads them to imitate the way of His Chosen Apostle" (ibid.)

On the same page صمد has been rendered as “eternal” while it signifies the Lord to Whom obedience is rendered, without Whom no affair is accomplished.

"On the Introduction to Religious Instruction and the Stages of Belief" (p. 13/99).
The correct rendering would be "On the Reason of Gradation in giving Right Guidance and Arrangement of Stages of Belief".

Again, (p. 13) indicates a sense more than 'acceptance' and should have been translated as 'assertion' or 'confirmation'.

Similarly, the rendering of التقاليد الحضري as 'simple acceptance on authority' is highly misleading, as is manifest from the following extract:

"How can this be denied when all the articles of faith of the common folk are based on pure instruction (تقليد) and simple acceptance on authority" (p. 13/99).

احتجوا (p. 20/101) means 'asserted' and not 'protested'. جوهير is usually translated as "substance" and not as "essence" which is equivalent to ذات.

Other instances of the free rendering of the text of al-Ghazzālī by the translator are given below:

"No matter how little doubt may be in such cases the resort to qualification is obligatory, since belief is a means of grace for the Hereafter..." (p. 134/130).

"But a closer examination and definition of the middle-road position in these things belongs to the vast subject of revelation which we must leave aside. Our aim was only to make clear that the esoteric and exoteric may be in harmony with one another and that no disagreement exists between them" (p. 53/110).

"He knows the secrets and that which is more shrouded in secrecy than secrets: He has knowledge of the suggestions of the mind" (p. 4/96).

... and arises in His essence through experience". [Literally the sentence means: "it is obtained in His essence through ingress (حلول) and egress (انتقال)."

"the ruler of all originated phenomena.

manager for the额(ال 효과) means 'events' or 'accidents' (p. 4/96).

The third Pillar concerning the knowledge of the Works of God, involving ten Principles".

ويمع السمو احتى، ويطلع على هواجس الضائرين...

حاسم في ذاته بالحلول والانتقال

مدیر للمحادث

محاداث means 'events' or 'accidents' (p. 4/96).

الركین الثالث العلم بإفعال الله تعالى وداره على عشرة اصول،
"The First principle is the knowledge that every originated phenomenon in the world is of His make, creation, and invention (p. 77/166).

"In its eternal nature it governs the origination of phenomena in their appointed times".

just as you would not yourself execute an action which is not in yourself" (p. 76/115).

Nevertheless, the translator deserves our thanks for making this important work of al-Ghazzali accessible to the English-knowing readers. He and the publisher both deserve our heart-felt felicitations. The translator has also added footnotes here and there which have undoubtedly enhanced the value of the translation. The English-knowing readers are, however, advised that they should not form an opinion directly on the basis of the translation alone. They should not follow the Orientalists most of whom generally advance their own personal opinions without penetrating into the meanings of words and their context. The Orientalists should, however, be admired for patiently devoting their most precious time to the study of creeds and doctrines which they do not themselves profess. True scholarship demands that care and attention should be exercised in rendering or interpreting views different to one's own in modern terminology.

KARACHI

M. S. H. MA'SUMI

Notices


After his Colloquial Persian and Persian Proverbs the author, a Senior Lecturer in Persian in the University of Edinburgh, adds this third book on Persian grammar to his studies of this language. The book, written primarily for English-knowing students, deals with the grammatical structure of contemporary written Persian used in daily newspapers, magazines and works of fiction. In a way the book is a useful guide for persons unacquainted with the language as it appears from day to day in the current publications of the country.

The arrangement of lessons, beginning with introducing the student to Persian script and ending with a working vocabulary of basic words in every-day use, shows the long experience of the author in the teaching of the language to Western students. Studied diligently and assiduously the book will prove extremely useful to all those desirous of having a modest acquaintance with the language of Ḥāfiz and Sa'di. In order to give the student a thorough grounding into the various styles of writing — naskh, nasta'ilq and šikastah — two useful