tantism; by Frank E. Wilcox on the origins of missions to Muslims in the Northwest Frontier Province, by Wm. N. Wysham on a Persian Christian anthology of Muslim poets on Christ. — 112-123, cont. 207-217 Kenneth A. Cragg: The Christian and Islam Today (the crises and the spiritual opportunities confronting Islam, for instance in regard to the Palestinian refugees; the inadequacy of current Muslim soul-searching and analysis; and criticism of Christians, who have obligations to aid Muslims to rise high. The discussion is from a Christian, but also a broad philosophical and historical standpoint). — 23-32 Claudia Reid Upper: Al-Ghazâlî's Thought Concerning the Nature of Man and Union With God (reconciliation of the Mishkât veils passage with Ghazzâlî's orthodoxy). — 33-47, cont. 124-140, 191-206 J. N. D. Anderson: Recent Developments in Sharî'â Law (problems of bequests and of intestate succession, and the comprehensive family law of Jordan. The latter is generally less far-reaching than the Egyptian reforms; Egypt has also led in inheritance reforms, where testator's freedom is increased; but in spite of some daring interpretations, all is kept within traditional Muslim lines). — 48-55 Kermit Schoonover: A Survey of the Best Modern Arabic Books (forty-five books most frequently named as important, in a survey, and a description of their twenty-seven authors). — 160-171 W. Montgomery Watt: The Condemnation of the Jews of Banû Qurayzah—a Study in the Sources of the Sirah (applies Schacht's methods to the study of historical hadith, refuting in this case Caetani's doubts of historicity of Sa'd's part in the condemnation; stresses the relative reliability of historical over legal hadith). — 172-189 George J. Tomeh: The Climax of a Philosophical Conflict in Islam (notes on the Tahâfut al-Falasifa, with summary of the first mas'ala, on the eternity of the world).

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In this book, the late Dr. Bell sets out his views of Muhammad and of the Koran, including the principles which guided him in analysing, rearranging and dating the surahs and their fragments in his translation (Edinburgh, 1937-1939). At the same time, he provides the general reader with an introduction to the sacred book of the Muslims. Such an introduction, incorporating the present state of research, fills a need that has long been felt in English. In French, we have now Blachère's Introduction (Paris 1947) and his Problème de Mahomet (Paris 1952). Dr. Bell concentrates on the composition, the growth and the chronological order of the Koran, thereby covering subject-matter from both volumes of Blachère.

The work consists of the following chapters: I. The historical situation and Muhammad. II. The origin of the Qur'ân. III. The form of the Qur'ân. IV. The structure and style of the Qur'ân. V. The compilation of the Surahs. VI. The chronological order of the Qur'ân. VII. Stages in the growth of the Qur'ân. VIII. Contents and sources of the Qur'ân. There is a useful table of differences between the verse-numbers in Flügel's edition and those in the official Egyptian edition, a comparative table of various chronological arrangements of the surahs (110 ff.), a list of words in the Kuran whose derivation or meaning is discussed, and an index of references to Koranic passages, which enables the reader to use the book as a key Bell's translation.

Dr. Bell's approach to the tradition of the Muslims concerning the Koran is, needless to say, thoroughly historical but on the conservative side. He discounts the tradition concerning the first collection of the Koran, alleged to have been made by Zaid b. Thâbit at the order of Abû Bakr, but takes the existence of a recension of the Koran in the possession of Hâfṣâ for granted. This alleged first complete copy of the Koran, however, merely serves to connect the 'Othmânic recension (if it was indeed made under 'Othmân and not under 'Abd al-Malik) with Abû Bakr and 'Omar: if Zaid's first collection is to be discounted, Hâfṣâ's copy is to be discounted, too.

Among Dr. Bell's new and important conclusions I should like to single out his novel interpretation
of Muhammad's visions and inspiration and the distinction he draws between inspiration, *wahy*, and the text of the Koran (31 ff.), the further distinction, essential for the chronology of the surahs, between the "Koran" and the "Book" (128 ff., 148 ff.), the interpretation of *makhānī* as "stories of punishment" (119 ff.), and of the "We" in many passages as referring not to Allah but to angels (61 ff.). His approach to these and other problems of interpretation is new and immediately convincing. Dr. Bell thinks that neither surah 96 nor 74 were the earliest passages revealed (the traditions concerning them have indeed no independent value), and soberly abstains from suggesting a definite alternative (104 ff.). In common with other opinions recently expressed, he considers that Muhammad began by stressing the beneficent power of Allah, and that the fear of coming Judgment was not his dominant idea from the start (115 ff.). His appreciation of Muhammad's personality (26 ff.) is well-balanced and objective as far as it goes, but stops short of the problem of religious psychology, which in the meantime has been seriously tackled by Bousquet (in *Studia Islamica*, II).

The chapters on the form and on the style of the Koran contain many new observations, carefully collected, and form the background of the three central chapters of the book, in which Dr. Bell puts before us the details of his reasoning concerning the composition and chronology of the Koran. As far as the dating of individual passages is concerned, many of his results are likely to command a large measure of approval; he recognises and gives its full value to the important fact that the unit in the composition of the Koran is not the surah but the short passage conceived at one time. If he seems somewhat gratuitously critical of Noldeke's fundamental achievement, there is indeed much scope for refining the method, for filling in details, and even for reassessing the evidence in this difficult field. As regards the compilation of individual surahs, the existence of revisions and alterations made by Muhammad has always been recognised, both by the Muslims and by Western scholars. Dr. Bell has the merit of having studied many of these changes in detail and of having given us, for the first time, some real insight into their extent and their technique. He has, in my opinion, made out a convincing case for the extensive use of writing, either by Muhammad himself or by his secretaries.

This result is important enough, though it seems to me that Dr. Bell often goes too far in assuming "some unevenness in the style" and in proceeding to rearrange the Koran according to his own ideas of stylistic fitness. I shall not be suspected, I hope, of paying undue reverence to traditional opinions merely because they are traditional, but the evidence adduced by Dr. Bell is simply not strong enough to support his far-reaching conclusions. According to him, the scarcity of writing material, perhaps aggravated by the need of secrecy, led to backs of sheets and scraps being used, then sheets were cut up and scraps pasted in, scraps pasted together to form a sheet, or a sheet with writing on one side cut up and the back of the pieces used for making insertions into other passages. This mechanical process is supposed to account for the lack of logical order in the contents of the Koran. Dr. Bell bases this theory of his on the vaguest of indications. He supposes that some of the cutting and pasting was done by the editors of the 'Othmandic recension, and much of it in the life-time of Muhammad and under his authority; it is incredible that Muhammad should not have been aware of the effect that inefficient editing had on the orderly arrangement of the revelation.

The concluding chapter, on the contents and sources of the Koran, is disappointing to the specialist. I will finish with some small remarks and corrections. P. 43 ff.: the list of verses the authenticity of which has (without good grounds) been questioned, is not complete. P. 50: it is not correct to say that the "reading" of 'Āсим "stands almost alone" today; the "reading" of Warsh is paramount in the Maghreb. P. 61: the formula *lā ʻaqīsimu*, introducing an oath, means not "I swear not", as Dr. Bell translates, but "I swear". P. 156: *yawm al-fasl* hardly means the day of "separation of the good from the bad". P. 169: it is not correct to say that "Moslem law has regarded the three-months' waiting-time as applying only to the woman".