

to have been utilized largely in the preparation of this book.

The book is nicely produced and the numerous illustrations are, for the most part, well chosen.

B. 144.

MOJTABA MINOVI.

ĠĀMI' AL-ĤAQĀ'IQ BI-TAĠRĪD AL-'ALĀ'IQ. Origen y Texto por M. J. CASAS Y MANRIQUE. 10½ × 6½, pp. xv + 58 + 22. Upsala: Almqvist and Wiksell, Impresores, 1937.

This work is an edition of a Sūfī manual existing in a unique MS. of the Upsala University Library, attributed in a heading to the famous Ghazālī, but shown by the editor to be later by some centuries, and regarded by him as an abridgment of a treatise *Tuhfat al-Safarah*, translated by Asin Palacios in *El Islam cristianizado* (Madrid, 1931) as a work of Ibn 'Arabī, but to be assigned to one Bistāmī near A.H. 700. It is largely made up of extracts copied verbatim from Suhrawardī's *'Awārif al-Ma'ārif*, and others which might be a literal translation of a Persian treatise *Mirṣād al-'Ibād* of one Dayah. These are printed in parallel columns with the text as its "sources". In a learned Introduction the editor furnishes evidence for the results at which he has arrived.

The abridgment is at times somewhat drastic. In Rinn's *Marabouts et Khouan*, p. 301, a table is given taken from some Khalwatī work, wherein a particular colour is assigned to a particular type of soul. As might be expected, the types or stages are seven: the second is the *Lawwāmah* with colour yellow. In the extract from the *Mirṣād*, p. 37, the colour of the *Lawwāmah* is given as blue, but the stages to which red, green, yellow, and white belong are mentioned. The Arabic mentions the colours blue, green, one like smoke, and white, but only locates the green. If the Spanish translation of the *Tuhfat* is literal, it only mentions blue and green, but locates neither. Hence there is a possibility that that work and the *Ġāmi' al-Ĥaqā'iq* are independent copies of some other; and

since the *Lawwāmah* is unlikely to have been assigned a colour without the other souls being provided with the like, the *Mirṣād* is probably an abridgment of some older work.

This edition appears to be a thesis for the D.Phil. degree, well earned by conscientious research and accurate scholarship. In the Arabic text I have only noticed one misprint, p. 31a, 6a f., *يطلب* for *يطلب*.

B. 158.

D. S. MARGOLIOUTH.

DAS BILD DES FRÜHISLAM IN DER ARABISCHEN DICHTUNG VON DER HIGRA BIS ZUM TODE DES KALIFEN 'UMAR 1-23 D.H. UND 622-644 N.CH. VON OMAR Z. FARRUKH, B.A. 9½ × 6½, pp. xv + 142. Leipzig: Druck der August Pries GMBH. London: Luzac, 1937. 7s. 6d.

This work is an attempt at tracing the penetration of Islamic ideas into Arabic versification during the first quarter of the first century of the Hijrah. With great care and industry the author has collected from such sources as are available verses belonging to the period, located them chronologically, and tabulated the occurrences in them of Qur'anic words and ideas. As an example of the pains taken attention may be called to *Tabelle I*, wherein figures are given for the occurrence of the names and attributes of the Deity for each of eleven years, in verses emanating from Medinah or from outside Medinah respectively. Perhaps the inferences drawn are not always quite convincing; thus in proof of the proposition that the Muslims preferred the title *Rasūl* for their Prophet to *Nabī* it is shown that during the years A.H. 1 to 13 the former appears in verses at least 135 times, the latter some 110. Since in the profession of faith he is called by the former, we should have expected the numerical difference to have been much greater.

The pamphlet contains interesting studies of words, such as *dīn* and *birr*, and illustrations of both the introduction