order to rescue his fellow Muslims from modern "Jāhiliyya," embarked on a similar program. He decided: 1) to provide a methodology for a "correct" understanding of the Qurʾān's intellectual and moral principles; 2) to present an authentic account of the laws instituted by the Prophet; and 3) to translate the Qurʾān in a manner which would reflect "something of the majestic grandeur" (4) of the Qurʾān. Consequently, in 1942, Mawdudi began publishing in his magazine *Tarjuman al-Qurʾān* his *Tafhim al-Qurʾān*—a new Urdu translation of the Qurʾān along with "explanatory notes" (xx)—in monthly installments. The first volume was published in 1950, and the complete *Tafhim* was published in six volumes in 1973.

Mawdudi did succeed in producing a remarkable Urdu translation of the Qurʾān. His reconstructive program, however, based on what he considered to be truly Islamic Shariʿa and the relevance of that Shariʿa for modern times, is questionable. First, the authenticity of much of the canon law and of the six major collections of *Hadith* and their link with the Prophet remains suspect; second, even if the Prophetic link is firmly established, it is highly doubtful that the Prophet himself would have issued, today, the same laws and regulations for contending with the modern forms of *Jahiliyya*. Further, neither the transhistorical implantation of the traditionalist's Shariʿa nor the transcultural imposition of the programs advocated by the Muslim liberals is likely to take root in Islamic soil, for programs of either kind are, essentially, alien to the present economic conditions in Muslim countries. Until Muslims attain a negotiable power that would not only seek to remedy the economic devastation caused by colonialism in the past, but that would also effectively discourage economic exploitation of their countries by the present world powers, reconstructive programs which are both relevant to the times and truly Islamic cannot be conceived.

*Center for Jewish-Christian Studies*　　　　　　　　ERNEST HAMILTON
*Chicago Theological Seminary*
*Chicago, Illinois*

**Middle East Contemporary Survey.** Vol. IX. Edited by Itamar Rabinovich and Haim Shaked. Tel Aviv: The Moshe Dayan Center for Middle Eastern and African Studies and the Shiloah Institute, Tel Aviv University, 1987. 735 pp.

This book is vol. IX of *The Middle East Contemporary Surveys*, which attempt to provide an analysis of political, economic, military, and international developments in the Middle East. It is aimed at being used as a reference by researchers, policy makers, and journalists. It is selective in its treatment: it includes Libya and the Sudan while excluding Tunisia, Algeria, and Morocco.

The book provides a useful chronology of events, with an Israeli perspective and commentary which is evident in its dismissal, for instance, of arguments by "US analysts and academics that US-Israeli strong ties jeopardize US goals in the Middle East" (p. 21). It accuses the PLO of obduracy (p. 24) and categorizes Likud's unwillingness to negotiate peace as based on skepticism (p.23). The book's usefulness is thus limited by its particular bias.

*University of Massachusetts*　　　　　　　　YVONNE YAZBECK HADDAD
*Amherst, Massachusetts*

**The Sufi Path of Knowledge: Ibn al-ʿArabī's Metaphysics of Imagination.** By William C. Chittick. Albany, N.Y.: State University of New York Press, 1989. xxii plus 478. Indices. $24.50, pb; $74.50, hb.

William Chittick continues to produce helpful works in the area of Islamic mysticism. This book, similar in pattern to his *The Sufi Path of Love: The Spiritual Teachings of Rumi*, offers

extensive and lengthy quotations from Ibn al-ʿArabī, particularly from his *al-Futūḥāt al-Makkiyya* ("The Meccan Openings," as Chittick renders it; also commonly, "Meccan Revelations"). The *Futūḥāt*, in its 560 chapters, some of which constitute major books in themselves, presents the Shaykh al-Akbar's "summary" teaching on the Qurʾān, Hadith, Muhammad, Sharīʿa, etc. The scope of this abstruse work is suggested by the fact that it is expected to fill 17,000 pages in Osman Yahia's forthcoming critical edition. *The Sufi Path of Knowledge* offers the most complete and systematic introduction to Ibn al-ʿArabī and *al-Futūḥāt al-Makkiya* yet available in English.

Employing approximately 800 substantial excerpts from the *Futūḥāt*, Chittick organizes Ibn al-ʿArabī's thought into major sections treating theology, ontology, epistemology, hermeneutics, and soteriology. Following the introduction there is a 30-page "Overview." The study concludes with a 45-page "Consummation" of Ibn al-ʿArabī's thought. *The Sufi Path of Knowledge*, while lending itself felicitously to sequential reading, is exceptionally well designed for research purposes since, besides including a comprehensive bibliography and an exhaustive index of names and terms (38 pages), it offers three other very useful indices: source location of passages translated from Ibn al-ʿArabī's works, Qurʾanic verses cited, and hadiths and sayings of the Prophet that appear in the book.

In addition to providing extensive information and insight into Ibn al-ʿArabī's complex and subtle thought, Chittick corrects a still widely held misconception concerning the "Greatest Shaykh," namely, that he espoused pantheism. Both S.A.Q. Husaini (*The Pantheistic Monism of Ibn al-ʿArabī*) and A.E. Affifi (*The Mystical Philosophy of Muhyid Dīn-Ibnul ʿArabī*) have contributed to this obfuscation. Chittick notes that while Ibn al-ʿArabī himself never used the expression *waḥdat al-wujūd* (Oneness of Being), the idea itself pervades his work. But Ibn al-ʿArabī's thought is much too complex to be reduced to, and thereby rejected as, mere pantheism. His elaborate reflections on *tawḥīd*, Chittick notes, provide "an inexhaustible ocean of meditations upon the Unity of God and its relationship with the manyness of all things." By way of suggesting Chittick's treatment we can simply note that he presents Ibn al-ʿArabī's position concerning the phenomenal world as He/not He and frequently cites one of the Shaykh's key Qurʾānic verses in support of this view, "Nothing is like Him, and He is the Hearing, the Seeing" (42:11).

*The Sufi Path of Knowledge* will long prove indispensable for anyone wanting to penetrate the mysteries of Ibn al-ʿArabī's comprehensive and recondite thought.

*Cleveland State University*                                    JAMES E. ROYSTER
*Cleveland, Ohio*

**Colonising Egypt.** By Timothy Mitchell. New York: Cambridge University Press, 1988. x plus 218 pp. $42.50.

*Colonising Egypt* is not an account of the process by which the British assumed control of the military, economic, and political instruments of power in Egypt. It is, rather, a deconstructionist exploration of differences between the way Europeans and Egyptians thought and acted in the nineteenth century. The leitmotiv throughout this study is the world exhibition which Europeans so delighted in during the second half of the century. Relying heavily on the methodological and conceptual contributions of Jacques Derrida and Michel Foucault, Timothy Mitchell argues that by the second half of the nineteenth century Europeans had become accustomed to viewing all social phenomena as "exhibitions," in the sense that the material world was assumed not to be as "real" as a conceptual component behind it which gave it meaning, and which it signified or symbolized. This epistemological perspective is most clearly seen in the methods of the social sciences, which arose in this period, but it also characterized the attitude of most Europeans who had contact with the Middle East, whether as tourists, artists or reformers. Mitchell's primary purpose is to relate the epistemology to nineteenth century