

professed. Indeed, Phipps's Jesus as the peaceful reformer is attractive and persuasive. Unfortunately, Muhammad and the Qur'an have not been so routinely demythologized by Muslims. Even recent efforts by several scholars to evince the "truth" about early Islam do not begin to match the effect that scientific study of Jesus and the Testaments has had in the Christian West.

Phipps is aware of this discrepancy and, in order to compensate, purposely sets Muhammad's name first in his title. However, his depiction of Islam's prophet as statesperson and its revelation as a human document is not satisfactory, in part because Muslims and non-Muslims alike are not prepared to accept the substance of his interpretations. There are also some inaccuracies and misrepresentations. E.g., though Phipps often mentions the similarity between the Christian doctrine of the Word made flesh and the Muslim view on the divine Word's becoming a book, his repeated use of the Roman Catholic term "infallible" to render the Qur'an's chief characteristic misleads unschooled readers. Elsewhere, his remark that "one of the most frequent morality teachings of the Qur'an pertains to God's destruction of Sodom" (p. 175) is simply not correct. Nor is it evident or agreed that "theocracy is the theory of government in the Quran" (p. 172). Less troublesome are the faulty transliterations — likely typesetting errors — of *hunata* for *hunafa'* (p. 25) and *hagg* for *haqq* (p. 239).

Unfortunately, Phipps's study does not preserve a sense of the ferment and genius characteristic of each tradition, as it prunes away the so-called "enlargements" from the two prophets. Though he claims that pluralism does not relativize its objects, I see no other outcome but fashionable, albeit genuine, images of the savior and the prophet as well as scriptures and revelation, which leave the religions less favor than they deserve. The book contains indices of proper names and revelatory verses as well as frequent endnote references.

Leonard T. Librande, Carleton University, Ottawa, Ontario, Canada

William C. Chittick, *Imaginal Worlds: Ibn al-'Arabi and the Problem of Religious Diversity*. Albany, NY: State University of New York Press, 1994. Pp. 208. \$57.50, cloth; \$19.95, paper. ✓

Chittick has been studying Ibn Arabi for more than twenty-five years. In his *Sufi Path of Knowledge* (1989), Chittick analyzed Ibn Arabi's *Funuhat* from an epistemological view. In the present work he offers a systematic summary of Ibn Arabi's thought with reference to the problem of religious diversity and imagination. Scholastic theology usually does not accept religious diversity, as it believes in the unity of truth. The universal perspective of the Sufi message explained religious diversity as accidental, while Ibn Arabi considers this diversity to be a necessity, a manifestation of divine names.

Similarly, Chittick finds imagination a fundamental constitutive element of cosmos as well as of human mind in Ibn Arabi's thought. Since the existence of this element defied rational and systematic treatment of Sufi ideas, even such scholars as Nicholson wished that Ibn Arabi had written more clearly (*Studies in Islamic Mysticism*, 1921). Rom Landau (*The Philosophy of Ibn Arabi*, 1959) found that the spiritual truths of mysticism could not be understood by Aristotelian logic; they were in conflict with rational justification based on this logic. Chittick argues that Western thought that opted for rationalism found it difficult to understand the spiritual world. Dismissing imagination, the West could analyze the material world but failed to explore the world of the human mind. Ibn Arabi's "imaginal" worlds offer openings into this unseen and unobservable universe.

Chittick seems to have studied Sufism against the background of Islamic intellectual tradition, which has prevented his exploring fully the significance of the concept of Shari'a in Ibn Arabi's thought (e.g., chaps. 66 and 88 in the *Funuhat*). Shari'a defines limits of things, without which there would be cosmic chaos (chap. 66). Shari'a also complements *Siyasat Hikmiyya* (positive law) that human wisdom develops independently of revelation (chap. 86). Ibn Arabi's distinction of divine will for creation from the divine commands was later developed by Ibn Taymiyya to distinguish between laws of creation and moral laws and by Abu Ishaq al-Shatibi to explain why the will behind divine legislative will is different from the creative will. Ghazali found it difficult to explain and concluded that divine moral injunctions were not supported by the divine will — or they would have necessarily come into existence. Ibn Arabi helped the jurist philosophers to solve this paradox.

Ibn Arabi, however, stressed *maslaha* (wholesomeness) as the point of similarity between the two expressions of divine will. Al-Shatibi developed this theme further into a system of legal philosophy defining *maslaha* as the end of Islamic law and explaining that this principle was

universally accepted. (See my *Shatibi's Philosophy of Islamic Law* [Islamabad, 1995].) Chittick does not seem to include *usul al-fiqh* in Ibn Arabi's scope of religious diversity. According to Ibn Arabi, Shari'a provides unity to religious diversity and "justification" and "balance" to imaginal worlds.

Muhammad Khalid Masud, Islamic Research Institute,
International Islamic University, Islamabad, Pakistan

Lucinda Allen Mosher, *Living Stones: A Jerusalem Seminar Journal and Reflections on the Israeli-Palestinian Peace Process*. Pomfret, CT: Pomfret Press, 1994. Pp. 162. Paper.

The "living stones" to which the title of this book refers are believers – Muslims, Christians, and Jews – who live in the Holy Land, relate to its spirituality, and are working for peace between Israeli Jews and Palestinian Arabs. This book is the diary of educator Mosher's trip to Israel/Palestine in 1994 as a member of a seminar co-sponsored by the Hartford Seminary and the Tantar Ecumenical Institute near Bethlehem. The writer emphasizes Christian perspectives, both her own and those of Palestinian and foreign Christians whom she meets at Tantar. "Moderate" Muslim and Jewish perspectives are also represented. The closest one comes to a militant viewpoint is a monologue attributed to a Hamas member whom Mosher met in Hebron. For the most part, however, militants were not on the seminar's itinerary, so their views are not represented here.

The book is strongest – and most useful to general readers – in its presentation of Palestinian Christian perspectives. It offers glimpses of how Palestinian Christian clergy and intellectuals are developing their own theology of the land and theology of liberation. Mosher's text and footnotes mention books and articles in English on the subject for those readers interested in learning more. The author's enthusiasm for her experiences is evident, and the seminar appears to have been instructive and meaningful for its participants.

Unfortunately, the same cannot be said of Mosher's journal. It is brimming with trivial and pointless details about the group's experiences: what they had for breakfast, difficulties with fax machines or international phone lines, uncomfortable or tardy transportation, hot weather. A good travel writer might find entertaining vignettes in such material, but the prose here is flat. The many editorial, geographical, and historical errors in the book cannot all be enumerated in a short review. Suffice it to say that *Living Stones* is strewn with factual errors and arbitrary value judgments that limit its usefulness as an introduction to the Israel-Palestine conflict. That some of these errors are attributed to people whom Mosher quotes at length does not fully absolve her, for she is responsible for what goes onto the printed page. To take a few examples: Palestinians are simplistically equated with the ancient Philistines (p. 9); Jews are said to have numbered fifty percent of the population at the end of the Palestine Mandate (p. 11); Bir Zeit is a "notorious university" (p. 116); Hebron was associated with Jews in ancient times, then (fast forward a couple of millennia) "Jews restaked a claim within Hebron in 1968" (p. 78); and Mosher relates without a hint of reservation or irony an American priest's condescending remarks about "the Semitic mind" (p. 23).

Specialists will find little of use here. General readers may appreciate the Palestinian Christian references, but on the whole this is an unreliable account.

James A. Reilly, University of Toronto, Toronto, Ontario, Canada

Charles R. Page II, *Jesus and the Land*. Nashville, TN: Abingdon Press, 1995. Pp. 201. \$14.95, paper.

After a year's sabbatical in the Land, I was excited to read this work, by the academic dean of the Jerusalem Center for Biblical Studies, which attempts to reconstruct a historical biography of the life of Jesus based on insights gained from the Land while taking seriously the notion that many of the events reported in the Second Testament are based in historic fact. Page applies what can be known of first-century customs, culture, and religious regulation in the Land to what we can know about Jesus from the Second Testament.

The book includes a list of illustrations, a foreword, four chapters and an epilogue, notes, a bibliography, and indexes. The text provides an overview of the Land and customs that puts Jesus' ministry in context. The notes are substantial; the bibliography and indexes are complete enough,