cynicism and disillusionment which the First World War had brought. Dead European horses, however, have a way of turning up in America, but not in Japan, from where this book comes to us as a surprise. Indeed, there is nothing Japanese, or even oriental in this work. It is an extension of the Western spirit, of the most unworthy intellectual aspect of the spirit viz., logical positivism or reductionist analysis, into a field—Islamics—which has known well the hatreds of religious enmity, of fanaticism and of political imperialism but has been so far spared the onslaughts of the cynics and the sceptics. The Western reader may feel heartened by Mr. Izutsu's work because it reassures him in his old prejudices by sharing them with him. On the other hand, the Muslim reader who understands the Arabic Qur'an intuitively, will find this book basically misconceived and full of the kind of offensive errors with which Western Orientalists have made him too well familiar.

Karachi

ISMA'IL R. AL-FARUQI

Alessandro Bausani, PERSIA RELIGIOSA (Religions in Persia), Milan 1959, 492 pp.

Prof. Alessandro Bausani is already very well-known as an Orientalist in Pakistan thanks to his works which describe various forms and styles of Pakistani literature. Moreover he has delivered several lectures on Islamic subjects at Pakistani universities. It is sufficient perhaps to mention here only his famous Storia delle Letterature del Pakistan (History of the different literatures of Pakistan) for which he received the Sitārā-i Imtiyāz from President Mohammad Ayub Khan; and his translations into Italian of the Holy Qur'an and the Ḥaḍītnāmah of the poet Iqbal.

The Religions in Persia is not merely a religious history but a book in which the real soul of Persia throbs and vibrates. The author divides the religious history of Persia into four great periods—first, the ancient religion based on the doctrine of Zoroaster; second, the medieval Mazdaic religion; third, the early period of Persian Islam and finally the modern period when Persia temporarily deviated from orthodox Islam and its forms espousing the new religion Bābī-Bāḥā'ī. Is it possible to maintain continuity in these great transitions and periods? In other words what is the inter-relation between the ancient, the pre-Islamic, Islamic and the modern Persia? This is a problem which has attracted the attention of many an Orientalist.

Bausani divides his book into three sections to which he gives imaginary sub-titles.

The first section is called The Cycle and the Angel. It describes two religious concepts—Time and the Angel. Having examined old texts which deal with the period from 7 B.C. to A.C. 9 Bausani concludes that these texts as they stand contain a theological unity. The Mazdaics identify the 'Beginning' with the 'End', (i.e., the End in anticipation). Time is considered exactly contrary to what it is considered now. In Mazdaic theology the concept of Time was peculiar; Time was an Angel—i.e., a tool for the struggle against evil. The concept of the Angel must not of course be taken in a Judaic, Christian or Islamic sense of the Emissary of God. In fact the Mazdaics do not ask "What is Time?"—"What is Earth?"—but rather "Who is Time?"—"Who is Earth?" And the reply is: "He is a young man of fifteen years"—or "She is Sfandarmat." The
second chapter of the first section treats of Mani and Mazdak—the two prophets who failed.

The second section is entitled *The Red Intellect*—from an imaginary title of a small text by al-Suhrawardi. This second section examines the problems of Persian Islam, Ismā'īlism, Falsafah, Şūfism and religious aesthetics. Considering the problem of Persian Islam, Bausani offers to the reader many examples taken from the Holy Qurʾān. He arrives at the conclusion that the form of early Islam cannot be called a debt to Christianity or to Judaism on the whole, but a debt to some special forms of Christianity and Judaism, largely imbued with the material elements of the gnosia of the Near East. Moreover, the Holy Qurʾān itself contains a lot of material which has the symbolic perfume of the gnosia. Concluding the chapter on Persian Islam, Bausani affirms with reference to the earlier period that it is impossible to speak of Persian Islam, because Persia, from the time of the Arab conquest till A.C. 1500 remained Sunni, i.e. orthodox. The part dealing with Ismā'īlism, Falsafah and Şūfism is very important and makes interesting reading, because the author has translated many passages—many of them still unpublished in European languages—such as *The Red Intellect*, which has been translated from a manuscript dated 659/1261 and published by Dr. Mahdī Bayānī of Isfahān in 1940 (re-published at Teherān in 1953 by the Anjoman-e Dist-Daran-e Ketab).

The third section entitled *The Changing God* discusses the religious creed of Shāh Ismā'īl Şāfawī, the popular legends of 'Ali in the Şafawid epoch, the school of Isfahān and the Shaykhi movements. But the paragraphs which fascinate most are the vivid descriptions of the drama of Karbalā'. Bausani narrates the historical facts by translating the chronicles of the Persian Ṭabari, and description of the yearly commemoration of the death of Ḥurayn is described in the words of a letter by Pietro della Valle, the “Noble Roman Pilgrim” (sent from Isfahān in A.C. 1618). The chapter closes with a description of the ta'zie and a translation called *Adam and Eve* from the Biblioteca in Rome.

The last chapter of the book deals with the new religion Bābi-Bahāʾi. Bausani maintains that for the ʾarif among the orthodox and unorthodox Muslims, Muḥammad was the final prophet. The Bābis-Bahāʾís, however, do not accept the view that humanity was not to receive any further messages from God. And since humanity cannot be enlightened spiritually without periodic messages through the Prophets, the Bābis-Bahāʾís believe that the new cycle of prophets beginning with the Bāb (Sayyid 'Ali Muḥammad) and after him Bahāʾ Allāh (Mīrzā Ḥusayn 'Ali Nūrī) has just begun and will continue. The author ends his book with an explanation that Bābi-Bahāʾism is the “Manifestation” which, combining the philosophy of past religions with the practicality of present-day life, offers itself to the world as a universal religion. He closes the book with an excerpt from the teachings of Bahāʾ Allāh which because of their subjective significance, may contain a message for the whole of humanity.—

“Be generous in prosperity and grateful in adversity. Be worthy of the trust of your neighbour and treat him in a bright and friendly manner. Be a treasure for the poor, a cautioner for the rich, the comforter of the needy, a guardian of the sanctity of your promise. Be impartial in your judgment and prudent in your speech. Do not be unjust to anyone and
show every mildness towards all men. Be a torch for those who walk in darkness, a joy for the sorrowful, a sea for the thirsty, a shelter for the distressed, a support and a defender of the victim of oppression. Do so, so that integrity and honesty characterize all your actions. Be an asylum for the stranger, a balsam for the miserable, a tower of strength for the fugitive. Be the eyes of the blind, and a beacon for the wanderer. Be an ornament for the face of truth, a crown for the forehead of fidelity, a column in the temple of uprightness, a breath of life for the corpse of humanity, a banner for the legions of justice, a star on the horizon of virtue, dew on the ground of the human heart, an ark on the ocean of knowledge, a sun in the sky of munificence, a gem of the diadem of wisdom, a light glittering in the firmament of your generation, a fruit on the tree of humility.”

Karachi

VITO SALIERNOS

S. M. Imámuddín, A POLITICAL HISTORY OF MUSLIM SPAIN, Najmah and Sons, Ltd., Dacca 1961, 268 pp., price Rs. 14.00 (22 sh.).

Muslim historiography, so brilliantly pursued in classical times, unfortunately declined and became sterile during the past few centuries, and, although the present century has seen a general revival among Muslims, it appears to be so far sheerly political rather than intellectual. Yet, the need for a critical study and assessment of our past was never greater. In all our history, Spain seems to be one of the most neglected areas and although recently some interest has been evinced by Muslims in this direction, this activity has not been at a high academic level.

The aim of this book “is to provide a political history of Muslim Spain in a concise yet comprehensive form covering the period from the conquest of Spain by Muslims in 711 to their final expulsion in 1613 A.C.” (Preface). This aim is remarkably fulfilled in the short canvas of 223 pages (the remaining 45 pages consist of appendices, bibliography and index), in which the author has packed the eventful history of eight long centuries. But it is a mere catalogue of historical data devoid of any interpretative sequence or order, a collection of class-notes rather than a book. Despite the fact, however, that this book is too concise and contained, it includes a great detail of information and can serve as a good ready-reference for college and university students. In this the author has modelled his study after the history-series of the Dār al-Muṣannifin, A’zamgarh.

This book suffers from a number of shortcomings. In the first place it appears that according to Mr. Imámuddín, political history means only a record of wars and battles and the routine facts of administration (appointments, dismissals, maintenance of law and order, a general account of income and expenditure etc.)—a pattern followed by Muslim chroniclers in Medieval times. Accordingly, the present work has assiduously avoided any cultural or intellectual evaluation of the Muslims of Spain. The author did manage to give a few remarks of this nature here and there but no systematic study.

Secondly, although the author gives an impressive bibliography at the end, his material is mostly derived from Western sources, references to original Arabic