ahead along with their old civilization that dominates the old world, but they would follow the way of the Western civilization in a praiseworthy manner, having broken all their links with the past. After these accomplishments the Turks would outsmart the Western civilization by achieving a higher level than that of the West. Finally, the Turks would throw away all the nonsensical beliefs that have hitherto kept them chained to their traditions.

However admirable this view of Atatürk may be, it can be nothing more than a political slogan that he used to inspire his people for achieving the highest level of progress. It can never be accepted as a fact or an opinion that is unanimously accepted in Turkey today.

The book is quite useful and provides a basis for further study of the subject.

Karachi.

MUHAMMAD RASHID FEROZE


This book is one of the Asia-African Series, planned by the publishers, under the general editorship of Bernard Lewis and intended to cover comprehensively and systematically both the old and emergent new states of the continents of Asia and Africa. Other books in the series will deal with Egypt, Jordan, Lebanon, Pakistan and Muslim India, Persia, Afghanistan, Ethiopia, India, Ghana, Japan, Syria, Somaliland, Vietnam and Georgia. The book deals with the establishment of the Funj State in the early sixteenth century till the present-day Sudan, the one known as the Egyptian Sudan till recently. In describing the British phase of the Sudanese history, the rise and fall of the Mahdiya, the Condominium and the Republic the author has drawn upon inter alia the Arabic archives seized at the time of Kitchener’s reconquest of the country and which had remained untouched for over half a century. The origins, growth and subsequent eclipse of the movement started by Muhammad Ahmad ibn ‘Abd Allah, who believed that he was the Imam sent to establish the Faith and the Custom of the Prophet and that he was the Expected Mahdi, the divine leader chosen by God at the End of the World to fill the Earth with justice and fair-play have been dealt with in a fairly objective and balanced manner. The atrocities committed by the British on the ill-armed and poorly clad troops of the Mahdi and his Khalifah ‘Abd Allāhī have also been largely dealt with but in a style and manner that gives the impression that the British did so only when driven to the wall.

The last chapter of the book deals comprehensively with the principal elements that entered into forging the Sudan culture during the last century and a half. Many of the statements contained in the book are, however, merely descriptive and no attempt at an analytical appraisal of the events seems to have been made; the reason, in all probability, being popular rather than the scholarly character of the book.

Karachi. 

A. S. BAZMEE ANSARL