Part III of the book which deals with "the coming of the Seljuqs and their triumph in Mas'ud's reign" is something new to those who look upon Mahmud only as a "raider and a plunderer". This book will help correct many a wrong notion and prejudice about the Ghaznavids as also open up the vast and rich panorama of their history still hidden from the eyes of the world.

Dr. Bosworth deserves our warm thanks for offering to the world of scholarship and Islamic history a work of which he may be justly proud. It is, however, a matter of regret that he could pay little attention to the Ghaznavid rule in India where the descendants of Mas'ud, the son and successor of Mahmud, had shifted their capital after the loss of Khurasan and Khawarizm to the Seljuqs. In this context his statement that "an examination of Ghaznavid activity in India would necessitate a knowledge not merely of eastern Islamic history, but also one of Indian history, and a familiarity with a culture region very different from the Islamic one" is rather discouraging. The need for filling this gap is, however, strongly felt and we hope that Dr. Bosworth may like to do so as he appears to be eminently suited for the job.

The book is neatly printed and well got-up. At the end of the text copious and very useful notes to each chapter have been appended. The introductory note on the sources along with an extensive bibliography and explanatory notes not only reveal the extent and depth of the author's study but also show that he has made a very judicious, careful and balanced use of the vast material at his disposal. It is no mean task to utilize critically and methodically a large mass of source-material without running the risk of indulging in indiscriminate borrowings. By writing this work Dr. Bosworth has established his reputation as a scholar of great promise. The book under review will, like its predecessor, Dr. Nazim's work, remain an authority on the subject for a long time to come. Both the author and the publishers deserve our thanks for bringing out this work—an epitome of solid scholarship and painstaking research.

KARACHI

A. S. BAZMEE ANSARI

Notices


This new addition to the already large number of learned periodicals published both in the West and in the East on Islamic studies shall endeavour to mirror, among other objectives of the Institute, "the impact of Islam on India and India's contribution to Islamic studies". One should welcome the establishment of the Institute and the publication of its journal in the hope that they will together form a part of that general pattern of re-awakening of the Muslims and the renaissance of Muslim scholarship which is emerging throughout the world.

From the point of view of content, the present issue of Studies in Islam, unfortunately, does not come up to the standard that should have been expected.
of the first issue of an academic journal. While the printing and layout are
good, of its seven articles, covering 70 pages, hardly two or three possess scholarly
merit. The very first article "Islam in India Before Shâh Wâliullah" by Dr.
Freeland Abbot (pp. 1-11) not only uses undignified language but also openly
flouts the facts of history. Some samples: "They (the Muslims) had come
(to the subcontinent) first as traders, then as plunderers..." (p. 1); "The only
conclusion one can safely make concerning the treatment of the Hindus by these
Muslim rulers is that it was uneven, as was the treatment of the Muslims them-
selves, for all the expressed piety. For the most part the rulers seem to have
been content to collect their head tax..." (pp. 4-5). And, further, "the
Hindus and Buddhists of Sind were given the status of protected persons, as
though they were 'People of the Book', perhaps because Muhammad Qasim
did not have sufficient troops at his disposal to be able so stir up unnecessary
discontent" (p. 3). Now this interpretation, quite obviously, attributes rather
uncharitable motives to Muhammad bin Qasim. to say the least. But the fact
is that long before the Muslims came to the subcontinent they had faced and
solved the question of the status of the Zoroastrians in Persia, so that the treat-
ment of the Hindus and Buddhists as protected persons could not be an act
prompted merely by expediency. In any case, it is astonishing that the editors
of Studies in Islam should have placed such an unscholarly article at the begin-
ning of the journal. For no matter what the dictates of political exigencies at a
particular time or place, if one succumbs to them, one can hardly expect to do
justice to the rules of objective scholarship.

Dr. D. M. Dunlop has chosen to write on the somewhat obscure personality
"Al-Hârith b. Sa'id al-Kadhûb" and his claim to prophecy in the caliphate of
'Abd al-Malik, although his account does make interesting reading. This is
followed by Prof. M. Z. Siddiqi's "The Importance of Hadîth as a Source of
Islamic Law". That Hadîth has played an important rôle in the development of
Islamic law no one would deny. But whether its importance can be confirmed,
as Prof. Siddiqi has tried to show, by reference to the following verses of the
Qur'an seems rather doubtful: "Whatever the Prophet gives accept it, and
whatever he forbids you, abstain from it" (LIX : 7); "He does not speak out of
his desire. It is nought but the revelation revealed to him" (LIII : 2).

Annemarie Schimmel's article "The Symbolical Language of Maulânâ
Jalâl al-Dîn Rûmî" (pp. 26-40) presents an illuminating discussion of some of the
symbols employed by Rûmî in his poetry, such as Shâms, Diyya', Anqâ, Rabûb, etc.

The article by Dr. S. Moinul Haq: "Saiyid Ahsâm Allah Shâh's Rôle as
one of the Leading Organizers of the Revolution of 1857", though comes closest
to realizing the professed objectives of the Journal, is in fact a modified version
of an article which appeared in the daily press of Pakistan some time ago.

Writing under the title "Culture and Civilization: The Islamic View"
(pp. 50-60), Dr. Syed Abdul Latif very rightly observes: "The imperative need
of humanity is the creation of common outlook or mind for humanity which may
body forth a concept of a civilization which shall denote peace on earth estab-
lished through mutual goodwill between man and man—a civilization which shall
promote not only the progress and perfection of the individual but the perfection
of human relation all over the world and knit mankind into a single family, the family of God, as the Prophet of Islam styled it . . . " (p. 57).

The last article "God's Oneness" (pp. 61-70) by Prof. T. B. Irving illustrates the Qur'anic concept of Divine Unity.

All in all, one should hope for better performance in future by a journal which has high and noble aims to fulfil.

KARACHI

RAFIQ AHMED


This book is a revised version of a dissertation submitted to the University of London for the degree of Ph. D. The author, a keen student of Indo-Muslim history, is on the teaching staff of the Department of General History, University of London, and is at present Visiting Professor of History, University of the Panjab, Lahore. As stated in the Preface the author has "attempted no more than an examination of the motives and techniques of five historians of the period of the Delhi Sultanate, Ziyâ' al-din Barâni, Shams al-dîn Şirrâj 'Affî, Yaḥyâ bin Aḥmad Şirhîndî, Amîr Khusrâw and 'Īsâmî; a brief explanation of some of those characteristics . . . and . . . the presentation of certain considerations proceeding from the previous analysis of the historians, in re-inforcement of the present trend towards the study of the cultural history of Medieval Muslim India" (p. iv).

Had the author's survey and examination been purely objective and unbiased there would have been no quarrel with him, but unfortunately he proceeds with the task he voluntarily sets himself by characterising the writings of these historians as "involuntary distortions" inherent in the manner in which they treated the past. How anachronistic and unmethodological it would be to judge these medieval Muslim historians of India by the advanced standards of the modern age and its highly-developed techniques of research! Historiography as a science is an extremely vulnerable discipline and naturally the most bitterly criticised one. It is exceedingly difficult, rather super-human, to maintain strict neutrality and observe undiluted impartiality while writing history. The personal feelings and convictions of the author, in spite of his best efforts to the contrary, are bound to reflect in his writings. As long as human beings are human beings they cannot be expected to behave like angels. If one sets oneself the rather unpleasant and unsavoury task of detecting 'involuntary distortions' in the works of even established historians, none is likely to escape the beam of the radar. This one inherent human weakness has been responsible for painting the ill-starred Umayyads in the blackest of colours and showing, by contrast, only the bright aspects of the equally black rule of their rivals—the 'Abbâsids, although in so far as the hostility toward the 'House of 'Ali' and the perpetuation of the hereditary rule in Islam is concerned, both were equally guilty. So long as the sceptre and the orb continue to command men and rule over their destinies partial and biased accounts of the reigns of ruling heads are bound to appear in books on history. It is a sad story of the human race that no historical account of any of its sections may be regarded as nothing but truth, absolute truth.