origin; for it is recorded to have been held by a 13th-century Lithuanian prince, a recent and lukewarm convert to Christianity. In Western Asia hareflesh was forbidden under the Mosaic law on the ground that the animal "chewed the cud but did not divide the hoof". Amongst the Muslim peoples the position is not so clear. Al-Shaf'ī regarded hareflesh as lawful, and Abū Ḥanīfah held that there was no harm in eating it because the Prophet had done so when it was offered to him roasted and had ordered his companions to eat it; also because it was not a carnivorous animal or one that ate carrion, but resembled the gazelle. The desert Arabs seem always to have eaten it with relish. Bertram Thomas records an amusing Bedouin folktale of how the Prophet, annoyed with the hare's behaviour, declared its flesh to be ḥalāl "for all men to eat, every bit of you, even your bowels". On the other hand the Shīʿa will not eat the hare, and this attitude is so characteristic as to have earned them the Turkish nickname of tavşan yemez. The ban, however, seems to be social rather than religious, and the fact that this prejudice is shared by Muslim Persians and Christian Armenians suggests that it is pre-Islamic, if not Indo-European, in origin.

"It is clear," Professor Simoons says, "that many powerful and complex agents play a part in the establishment and abandonment of food restrictions. Great opportunities exist here for the cultural geographer, the historian, the student of culture change, and the nutritionist to extend our knowledge of a little-understood problem that is of much importance in the effort to feed the world's peoples" (p. 125).

MANCHESTER

JOHN A. BOYLE

Notices


This is the second expanded edition of the one-volume (1944) edition of the Select Writings and Speeches of Muḥammad ʿAlī, the eminent Khilāfat Movement leader of Muslim India in the early decades of this century. The last chapter of the first volume comprises the historic leading article of the weekly Comrade, Calcutta (26th September, 1914), captioned The Choice of the Turks, whose publication resulted in the closure of the periodical, forfeiture of the security deposit of the printing press, and the imprisonment of its editor—Mawlana Muḥammad ʿAlī—the younger of the famous Ali Brothers who made history in the early twenties of this century in the Indo-Pakistan subcontinent. This editorial of the Comrade was considered so highly dangerous and so gravely seditious by the (British) Government of India that its republication even as late as 1944 was flatly disallowed. It is for the first time now, since the proscription of the relevant issue of the Comrade, that this journalistic masterpiece of Muḥammad ʿAlī is seeing the light of the day again.

Most of the other writings and speeches of this great fighter for freedom, who demanded death or return to a free country during the Indian Round Table Conference in London (1930), included in the collection are of topical value.
only. Nevertheless, to a historian of the 20th-century Muslim India, in the throes of a grave political struggle culminating in the achievement of Pakistan, this book will be of great help and value. It will also be useful in drawing a correct picture of the emotions, ambitions and aspirations of the Muslims of India, who had to contend against overwhelming odds for their cultural, religious, economic and political freedom. The editor has rendered a signal service to the Indo-Pak Muslims by collecting together, and thus preserving, the writings and speeches of this lion-hearted crusader in the cause of freedom, in whose quest he suffered all sorts of privations, indignities, physical discomfort, and even financial worries. The Muslim nation, in its place, suffered the grievous loss of his death at a time when he was most needed. To a conscientious student of contemporary and recent history of Muslim India and to a publicist and a researcher, the two handy volumes, neatly printed and well got-up, would be of immense help and value in presenting a well-knit, self-explanatory and coherent account of the Muslim India's struggle for freedom in the twenties of the present century.

This book which is a mirror of the political activity of the pre-Partition Muslim India will be read with interest both in and outside Pakistan. It also provides glimpses into the chequered life of a Western-educated Muslim who in his closing years became hardly distinguishable from a 19th-century shaykh. It is hoped that this publication will remind the co-religionists of Muhammad 'Ali of the great and meritorious service rendered by him for the cause of their freedom—a dream whose fulfilment in the shape of Pakistan he was not destined to see during his lifetime.

KARACHI

A. S. BAzmee Ansari.
On page 40 a quotation from Dr. Muḥammad Iqbal’s *Reconstruction of Religious Thought in Islam* (p. 75) has been wrongly printed (see line 31 et sq.). This list of printing mistakes can be easily multiplied.

The Arabic part consists of nineteen articles covering 560 pages. The first article is entitled *al-Tawqī‘at al-Tadrīṣīyyah* by Prof. Najjī Ma‘rūf, Principal of the College of Arts. This well-documented and excellent study of the Tawqī‘at or Farmāns consists of three chapters. In the first chapter, the writer discusses the Tawqī‘at in the Arab civilization beginning from the time of the Prophet. He explains the meaning of Tawqī‘at, recording of Tawqī‘at in Diwān al-Inšā’, Insignia in the Tawqī‘at, idioms and phrases used in the Tawqī‘at, the importance and the scientific value of the Tawqī‘at. The second chapter deals with the educational Tawqī‘at in Baghdād and Syria. The third chapter contains specimens of the educational Tawqī‘at.

The second article *al-A‘lām fīl-Shimāl al-Afriqi* is written by Dr. Ibrāhīm al-Samīrī. This article discusses the Arabic names, surnames and titles used in the Northern Africa especially in Tunisia and Algiers.

The third article of ʿĀhmād Maṭlūb presents a critical edition of rare philological treatise of the famous grammarian Ibn Ḥiṣām al-Anṣārī (708/1309–761/1360) entitled *Fawḥ al-Shadhā bi Mas‘alat Kadhā*. The editor has added valuable notes.

The fifth article of Dr. Baqīr ʿAbdul Ghanī entitled *al-Taṣālīl min al-Ḥukkām fi Adab al-ʿAṣr al-İslāmī wa-l-Umawī* deals with the cases of injustice done by the rulers as depicted in the literature of the early Islamic and the Umayyid periods.

In his article Ibn Sīnā wa-l-Mabādi al-ʿAmmah, Dr. Ja‘far ʿAl-Yaṣīn, Lecturer in Philosophy, discusses Ibn Sīnā’s views concerning “Common Principles”.

Dr. Husayn ʿAlī Mahfūz has discussed the life and works of ʿShaykh Sa’dī of Shirāz as a product of Baghdād in the fag end of the ʿAbbāsid rule.

*Economics of Conservation* is the title of the article contributed by Dr. Ḥamīd al-Qaysī.

*Makhṭūḥat Shīr al-Akhraṣ* forms the title of another critical edition of the poems of al-Akhraṣ prepared by Dr. Yūsuf ʿIzz al-dīn, ʿṢā’id al-Baghdādī al-Madā’inī; Al-Kāshīyūn (the Babylonians of B C. 1530-1160), ʿṬarīqat al-Baḥth al-ʿIlimī ‘ind al-Kīndī; al-Tanūfus bayn al-Shirkāt; al-Iṣḥārākiyyah wa-l-Tafawwut al-Iṣṭiṣādī; ʿṬabaqāt min Aʿlām Baghdād; al-Ḥulāt al-Iṣṭiṣādīyyah; li madinat Baḥgdād; Al-Insān wa Maṣādir al-fiʿl al-Iqtīṣādīyyah; and Naẓariyyat al-Taʿrif wa-l-Dirāsāt al-İslāmīyyah form the titles of other essays.

It is, however, strange that the list of contents does not contain the article of Muḥammad Sayyīd b. ʿJāmī al-Dīn entitled ʿṬaʿrīkh al-Adab al-ʿArabīyyah fi Daḡhisṭān, pp. 499-512.

On the whole the Bulletin contains some very valuable articles and manifests the activities of the teachers and professors of the University of Baghdād.

KARACHI

M. S. H. MA‘SUMI