the most modern knowledge in the classical symbols of the Persian poetic art, it is hard to translate” (Introduction, p. xv).

Nevertheless, Botschaft des Ostens is, on the whole, a remarkably good translation of Payâm-i Mashriq. Annemarie Schimmel has by and large remained true to the spirit of Iqbal’s thinking. But the verse-form of her translation did create certain inevitable difficulties for her. To maintain a particular rhyme, for example, she at times finds herself using German expressions which either do not convey Iqbal’s meaning with full force or introduce something that he did not really mean. Let us take a few random illustrations. In the poem entitled “Die Ueberwindung der Natur” (Botschaft, pp. 36-8), Iqbal’s line

چيه خوش است زندگي را همه سوز و ساز كردن

meaning “How nice it is to make life aglow with passion” has been translated as

Wie schoen ist’s, dem Leben stets Feur zu geben” (p. 38), i.e., “How nice it is continuously to give fire to life”:

On page 39 of the Botschaft, Iqbal’s

كبيلي و چينگيزي

meaning “My skilful intellect is (a source of) commotion for the world” has come out in translation as “Die Weltordnung huetet mein scharfer Geist, der sie ersann”, i.e. “My acute intellect tends the world order which it conceived”. (In the same poem, there is a rather disturbing misprint on page 38: the phrase “mit Steinen zu plaudern” should actually read “mit Sternen zu plaudern”.)

On page 39 of the Botschaft, Iqbal’s

سمايل آفريدى اياغ آفريدم

(line 1 of the quality of being a Timur or a Chingiz), meant to convey the military might and terror of these great conquerors, has been rendered as “Du Timur und du Dschingiz”, “Thou Timur and thou Chingiz”. Then on page 53, the line

مغفور و مغفور

(line 2 of the Dialogue between God and man) reads in translation: “Du schufst den Ton, ich den Pokal zum Tanz”, i.e. “You created clay, I the cup for dance”. Here the word Tanz was quite unnecessary but it was inserted because it was to rhyme with glanz, ganz, etc. Be that as it may, the fact remains that the phrase zum Tanz has introduced an element in the translation which was neither present nor implied in the original. But, then, one may possibly attribute such things to the poet’s licence (It must also be noted, incidentally, that a number of mistakes have crept into Annemarie Schimmel’s translation of the original Urdu preface to Payâm-i Mashriq, particularly on page 7 of Botschaft des Ostens.)

Despite these shortcomings, Botschaft des Ostens is a notable contribution to the wider understanding of Iqbal. Moreover, those who have read and admired Goethe’s West-Oestlicher Divan will now be in a position to appreciate the message emanating from the East which so inspired that great German poet, In Iqbal they would find a thinker who, like Goethe, belongs to all men equally, who stands for the best in man qua man.

KARACHI

RAFIQ AHMED


This book by Prof. Bernard Lewis is the latest addition to his earlier works, The Arabs in History, The Emergence of Modern Turkey, and Istanbul and the
Civilization of the Ottoman Empire. It is a collection of the six public lectures which he delivered at the Indiana University, Bloomington, U.S.A., between March 19 and April 23, 1963. In these lectures, the author has tried to trace the impact of the West on the Middle Eastern countries and their response which has appeared in the form of political and intellectual movements.

The first chapter contains an interesting geographical and historical introduction to the Middle East with brief descriptions of the varieties of cultures that have flourished in the region since the ancient times.

The second chapter entitled “The Impact of the West” revolves around the theme that the impact of European imperialism on the Middle East was “late and brief”, but the impact of Europe was “profound and overwhelming”. The author characterizes the Western reforms introduced in the Ottoman Empire in the 18th century as “a loss of cultural confidence”. He believes that a century and a half of European influence in the Middle East brought about “immense and irreversible changes on every level of social existence”. Some of these important changes were initiated by Muslim reformer that led to the rise of national states in the Middle Eastern countries.

The third chapter captioned “The Quest for Freedom” contains a survey of the political movements in the Middle East. The author deplores the failure of the Western form of democracy, but admits that “some features of traditional Islamic civilization are distinctly favourable to democratic development such as tolerance, social mobility and respect for law”. He expresses the view that the imported patterns of Western democracy could not work properly in the Middle Eastern countries, because they had no roots in their past history. It could be possible if these countries had a long period of tranquillity in order to make the necessary adjustments. Meanwhile new experiments are being made. The author discusses patriotism and nationalism in the Middle East in the fourth chapter. He briefly analyzes the various nationalist movements in Turkey, Iran and the Arab world which arose under the impact of European nationalism. It seems to have been left incomplete and without any satisfactory conclusions.

The fifth chapter entitled “The Revolt of Islam” briefly surveys the Islamic revivalist movements in the Middle Eastern countries. The author admits that the original movements of thought in the Muslim world since the beginning of the Western penetration have been Islamic.

The sixth and the last chapter deals with the position of the Middle Eastern countries in international affairs. In this chapter, the author has made some suggestions for improving the relations of the Western Powers with the Arab world. He is sympathetic in suggesting some constructive steps when he says: “A natural and healthy solution to the Arab crisis can be found only by the Arabs themselves. Outside interference, from East or West, delays such a solution, by diverting Arab attention to political problems and adventures, and thus impeding the emergence of constructive Arab statesmanship. To the achievement of such a solution the West can, perhaps, make a contribution—its only possible constructive contribution—by giving economic and technical aid, provided that some means can be found of reconciling the giver’s interest in the economic and efficient use of his gift and the taker’s interest in avoiding any infringement of his independence and freedom of action” (p. 139).
However, some remarks made by the author in this chapter would seem objectionable to a Muslim reader in the Middle East. Describing the impact of Western ideas on the freedom movements of the Muslim world, the author observes: "The West was great and strong; by study and imitation, it might be possible to discover and apply the elusive secret of its greatness and strength, and generations of eager students and reformers toiled in the search. They may not have loved us, or even understood us, but they did admire and respect us. Today they usually do neither. The mood of admiration and imitation has given way to one of envious rancour. This change has no doubt been helped by our own lamentable political and moral failures; it has also been helped by the lessons of liberty and human self-respect which we of the West have taught. In the words of Muhammad Iqbal, in a poem addressed to England on the desire of the Easterner for freedom—

It was the scent of the rose that drew the nightingale to the garden:
Otherwise the nightingale would not even have known that there was a garden" (pp. 45-6).

Here is a sharp contrast between Eastern humility and Western overbearing. Iqbal acknowledges the indebtedness of the Muslims to the Western civilization which provided an incentive for their freedom and progress. But the West has not always been great. Europe admired and respected the Islamic civilization for several centuries. Western scholars studied at Muslim institutions of higher learning, and benefited from the contribution of Muslims to the arts and sciences. Nor is the present "greatness" of the West utterly unquestionable. It is impossible for an average non-Westerner to accept the idea that the West is superior to the East in every field of human activity. Surely the collapse of moral values and religious belief in the West today is a sign more of degeneration than of superiority.

One could equally well quote Iqbal on the fundamental malaise of the Western civilization which is the main theme of his message to the Western peoples in his famous work Payam-i Ma'driq which he wrote as an Easterner's answer to Goethe's Divan: "You have stored knowledge and given away your heart: alas! you have wasted that precious treasure". By the word "heart" Iqbal, of course, symbolises the spiritual qualities of man which include a strong belief in God and love for mankind in general. This idea occurs repeatedly in Iqbal's verses in Payam-i Ma'driq and his other works.

There seems to be little appreciation, by the author, of the great ability of the Middle Eastern nations for their reconstruction and progress. He seems to be more concerned with the balance of power in the Middle East, and laments the lessening of Western influence in this strategic region. Glossing over the blunders of the Western Powers in the creation of Israel in the heart of the Arab world, he makes some unwarranted attacks on the Arabs. "Must we persist in regarding the Arabs as spoilt children, who must either be smacked and locked in the nursery, or else stuffed with cream—cakes to keep them quiet? Is there no way of achieving a rational and normal relationship, based on a realistic assessment of the interests, needs and circumstances of both sides?" (p. 137). The author has used uncharitable language, and his sarcastic tone hardly justifies
entertaining of such innocent hopes. It would have been better had he taken a dispassionate view of the Arab problems.

The book makes quite interesting reading on the whole, but leaves much to be desired. The subject is vast and important, and deserves a comprehensive treatment. Nevertheless, the author has discussed many important topics related to the modern developments in the Middle East.

KARACHI

MUHAMMAD RASHID FEROZE


The late Dr. Muhammad Naṣīm's doctoral dissertation entitled The Life and Times of Sultān Maḥmūd of Ghazna (Cambridge, 1931) still holds the field so far as the great Ghaznavid Sultan is concerned. Its appearance outshone and completely eclipsed the rather floppy and 'nationalistic' study of Prof. Muhammad Habib of the Aligarh Muslim University entitled Sultan Mohmud of Ghaznin (Aligarh, 1927 and Delhi, 1951). After a lapse of more than thirty odd years we are now treated with a well-planned, well-written and extremely fine study of the Ghaznawids as a Turkish dynasty, of slave origin, who founded and established an empire which in its brilliance and cultural splendour was overshadowed only by the resplendent 'Abbāsid Caliphate of Baghdad. The world of Islam knows few dynasties whose successes paved the way for the spread of Islam in alien lands so much as did those of the Ghaznawids. Even after the lapse of so many centuries the Hindus of India do not seem to have forgiven the valiant Maḥmūd, and practically the first religious act performed in the post-Independence era was that of laying the foundation-stone of the new (or renovated) temple of Somnath at Patan, Verawal "amidst the chanting of Vedic hymns" and sacred songs.

In his refreshingly objective study Dr. Bosworth, Lecturer in Arabic in the University of St. Andrews, Scotland, has compressed a wealth of material, not found elsewhere. Unlike a professional historian he treats his subject with the sympathy, acumen and approach of a scholar who brings to bear the impact of his deep and vast study, his breadth of vision and his unbiased views on the results of his researches. Very few people could claim the modesty which is the hallmark of Dr. Bosworth's profound scholarship. Casting aside the conventional method of writing history as a register of events or an inventory of the ruler's campaigns and victories he has attempted a cultural history of the Ghaznawids with special reference to the administrative, social and military institutions that flourished in the Central and Western provinces of the Empire. The chapter on the 'Court Life and Culture' and that on 'The Social Structure of Nishapur' make not only interesting reading but show how much labour and study has gone into their preparation. These and other chapters will add to the knowledge of the students of Muslim history much that they may not easily come across in the extant works.