translate the major Sufi treatise of Jami, Naqd al-Nawâsib and some of the major works of Qunyawi. He has also edited and translated A Shi'i anthology, referred to earlier, which is a selection of the Shi'ah Hadith by 'Allâmah Sayyid Muhammed Hûsayn Tabãtabâ'i.

The translator has consulted commentary on Sahifah by Sayyid Ali Khân Shírâzí, its excellent Persian translation and commentary by 'Ali Naqi Fayd al-Islâm and the less useful Persian translation by Mîrzâ Abû'l-Qâsim Shârâni. He has provided useful notes which, though not exhaustive, are meant to identify the proper names, clarify obscurities and draw attention towards a few of the Qur'ânic references in order to suggest how thoroughly the text is based on the Revealed Book. In some cases, he has mentioned relevant Hadith and discussed the various interpretations offered by the commentators.

It may also be mentioned here that the Arabic text of the Sahifah, the supplications for the days of the week and the munâjât have been copied from the Sha'ráni edition, calligraphed by Sayyid Tahzib al-Hasan Naqvi, who incidentally belongs to a well-known family of calligraphers from Amroha (India). His father, Sayyid 'Ayn al-Hasan Naqvi, was a famous calligrapher of his time.

We conclude this review by quoting a beautiful passage from the "Introduction" of the book by the translator which will show a glimpse of his inner feelings about the Islamic civilization in general and the mystics in particular:

Islamic civilization as a whole is much like a traditional Muslim city. The outer walls make it appear dull and sombre, and it is not easy to gain access to the world behind the walls. But if one becomes an intimate with the city's inhabitants, one is shown into delightful courtyards and gardens, full of fragrant flowers, fruits trees, and sparkling foundations. . . . Some of the gardens are opened up through the study of Sufism, art and architecture, poetry, and music. . . . The most traditional and authentic gardens of the city, and the most difficult of access, are the hearts of the greatest representatives of the civilization. It is here that the supplications handed down from the pillars of early Islam can open up a whole new vision of Islam's animating spirit, since they provide direct access to the types of human attitudes that are the prerequisite for a full flowering of the Islamic ideal. (pp. xlii-xliii).

In short, the translator and the publishers of the book deserve thanks for offering such a beautiful souvenir of spiritual excellence.

S. Ali Raza Naqvi

LEGAL SYSTEM OF IRAQ, by S.H. Amin, Royston Publishers, 10 Crown Road North, Glasgow G12 9DH, Scotland, U.K., 1990, Pages 626 (including bibliography and index), Hardcover, Price £96.

The book gives a comprehensive account of the legal system of Iraq as well as its politico-economic structure. A chapter is also devoted to Iraq-Iran war and the concept of jihâd in Islam. The last chapter offers a brief analysis of the achievements and failutes of the Ba'ath socialist regime particularly during the rule of Saddam Husayn.

The author has a very good understanding of Islamic law which is manifest from his discussion of the Sunnah and Qiyâs as the sources of Islamic law, the principle of lâ darar wa lâ dirâr, and the law of qisâs and diyâh.

The book is a part of the Middle East Legal System Series, and the author is an authority in this field of studies. It provides plentiful information of legal relevance to lawyers, students of comparative law, diplomats, politicians and the businessmen who come into contact with the region.
Iraq — Mesopotamia — is the birthplace of the first known code of laws and was the cradle of a great civilization which was the initiator of socio-economic reforms. The present-day Iraq has adopted socialism as its system of economy and Arab nationalism as its guiding principle. The ruling Ba'athist party, of course, does not see any contradiction between this policy and Islamic norms, including social and political norms. The present legal system of Iraq is also influenced by Western laws, i.e., the Romano-Franco-Germanic legal traditions. Anyhow, the Ba'athists are not strictly traditionalists; they believe in a dynamic interpretation of Islam in conformity with their vision of economy, polity and society.

About a decade ago, Iraq started a prolonged war with Iran, which, according to the author, has put heavy pressure on the economy of Iraq. The changes in the Iraqi political and legal system, one feels sure, will hopefully be reflected if and when the present edition is updated. One may also hope that the next edition will be free of the several errors of spelling, transliteration and printing that seem to mar the work.

Ghulam Murtaza Azad

The third volume of the Turkish Encyclopaedia of Islam, a most comprehensive work, has just came out. The Encyclopaedia is being published by the Turkish Religious Foundation in Istanbul since 1988. According to the Editors the venture is intended to update the studies in the fields of Islamic sciences, culture and civilization and place them at the service of the world of scholars as well as the general public. It will also satisfy a longstanding need and will be invaluable for all those interested in Islam and Muslim peoples.

Editors are also expecting that, the Encyclopaedia, in its final form, will be in thirty volumes and will contain, at least, twenty-five thousand articles with illustrations. Each article, it is claimed, will be written by a scholar of repute, who has specialized in that particular discipline, under the supervision of distinguished editorial committee.

No doubt, to compile an encyclopaedia is an enormous task — time consuming and equally difficult. This seems to be particularly so in this case, because this venture, we are told, is the result of years of thought and planning. The idea first originated in 1983 and it took five years to complete preliminary work and administrative and academic setup.

Judging from the first three volumes, the editorial committee, other scholars and the technical staff deserve the congratulations for the meticulous manner in which the entries have been written and presented. By all means the Encyclopaedia is beautifully produced and will undoubtedly be a great contribution to the studies of Islam.

Note: Further information may be had from
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