

در میان سینہ حرفے داشتم گم کرده ام
گرچه پیرم پیش ملائے دبستانم برید
سازخاموشم نواے دیگرے دادم هنوز
آنکه بازم پرده گرداند پیئے آتم برید

TRANSLATION

"I am a blossom of the plain,
Carry me back from the avenue
To mountain and wilderness again
Where air's to breathe, and the vast
to view."

"Far from self I have gone astray,
Learnt me the foxy and furtive wont:
Carry me, helpers of the way,
Back to the reeds, my ancient haunt."

"Once I had a word in my heart;
Now it has vanished from my breast;
Though I am old, let me depart
Back to the school that taught me
best."

"I am a hushed and silent lute;
Now in my head is a new, sweet air;
O let my strings be no longer mute,
Take me to him who will repair."

Part II, Ode 25, verses 1-4.

TEXT

تو اے شاہین نشین در چمن کردی از آن ترسم
ہو اے اویال تو دھد پرواز کوتاہ
ز جوئے کہکشان بگزر، ز نیل آسان بگزر
ز منزل دل بمیرد گرچہ باشد منزل ماہ
پس از من شعر من خوانند و دریا بند و میگویند
جہانے را دگرگون کرد یک مرد خود آگاہ

TRANSLATION

"Falcon thou art, and hast made
Thy nest in the grassy glade,
And its air, I am fearful, might
Foreshorten thy pinions' flight,"

"From the stream of the stars arise
And cross the Nile of the skies;
For the heart must die right soon
If it lodge, though it be in the moon."

"When I am dead, this my lay,
Men will recite, and say:
One man who was self-aware
Transformed a world everywhere."

Part II, Ode 31, verses 2, 4 and 7.

The book is nicely printed and neatly bound and we congratulate Muhammad Ashraf on its excellent get-up.

G. Y.

MATLA'-I-SA'DAIN WA MAJMA'-
-I-BAHRAIN; by Kamālu'd-Dīn
'Abdu'r-Razzāq Samarqandī; edited
by Muhammad Shafi' Ex-Principal,
Oriental College, Lahore. Persian
Text; pp. xix 938; price Rs. 10.

MUHAMMAD SHAFI' is one of the most distinguished Indian pupils of the late Prof. Browne of Cambridge, and the book was brought to the notice of Muhammad Shafi' by his eminent teacher when the former had gone to Cambridge for post-graduate studies. Muhammad Shafi' worked on the book during his stay on England, and collected several MSS. of it available in the libraries there. Since his return from England the book has been under his study for nearly 30 years, and the first volume of it was published some nine years ago, and the second is issued now. The third volume which contains Part 4 of the book is still being edited and will be published in due course. Muhammad Shafi' has read much contemporary literature, primarily, to present the text of the book as accurately as possible, and secondarily, to add notes where the events narrated in the book required confirmation or elucidation. Muhammad Shafi's edition exhibits erudition combined with painstaking research, but the printing is poor and the editor rightly regrets in his preface to the book for the indifferent style of writing, and the large number of mistakes which have crept in the book. The majority of these mistakes are however amended in "the list of corrections" appended to the book, but a considerable number of them still exist and they will come to

the notice of the reader when he goes through the text. For example on p. 790 اورارات should have been ادارات meaning 'stipends,' 'scholarships.' Similarly, دنایک Persianised form of Ped Nāyak (Prime Minister), is correctly written on p. 801, but later on the same page, as well as on the following pages وار has been omitted and only دنایک printed which is faulty.

To economise space the editor has used a larger number of signs and abbreviations and given a list of them in vol. I. This list should have been reproduced in vol. II as well, because it is not convenient to the reader to refer to vol. I every time he has forgotten a sign to ascertain the letter or term which it represents. Muḥammad Shafi', further, has been very careful in giving alternate readings, but in cases where a word was clearly misspelt in a MS., that incorrect spelling should not have been given as alternate reading in the footnotes. For instance on p. 1143 the word قِذَاهُ is correctly written, but in footnote 3 on the same page قِذَاهُ is given as another reading which is clearly a mistake. Similarly دناصری for Tennaserim which is adopted by the Portuguese traveller Nuniz also, was the correct Persianised form of the name, and required no explanation. Muḥammad Shafi' on p. 1478, has given a special note stating that دناصری has been spelt دناصری in *Tuḥfat al-Mujāhidīn* (Arabic text, p. 43), which was uncalled for. On p. 1141, the reading ادات in the phrase واهل فله الات وادات حصاردارى is defective. Muḥammad Shafi' has given the correct reading of the word ادوات in the footnote based on the texts of MSS. آباب but he has not adopted the correct plural form of the word in the main text given by him. Some mistakes of رسم الخط, evidently committed by the scribe, have been overlooked by Muḥammad Shafi', for instance اولی is written اولی in the printed text. But all these blemishes are of a minor

character and well rounded off by the editor's vast scholarship as shown in the glossary and explanatory notes given at the end of the volume. We congratulate Muḥammad Shafi' on the achievement of a difficult task and hope that the few shortcomings, such as pointed out above, will be removed when a second edition of the volume is published. It is also hoped that the second edition will be printed in types and not lithographed as in the present case.

Now a few words about the book and its author, Kamālu'd-Dīn who most successfully played the role of an ambassador in which capacity he was sent to the court of Devaraya II of Vijayanagar in 1442-43 A.C. But being a historian of wide vision and talent he has presented in this book not only a true picture of the Vijayanagar Kingdom, but a detailed and faithful history of Khurasan, Fars and Iraq narrating political events, economic conditions and religious and literary movements of these countries during his time. I venture to give below an extract from the volume to show the literary style of the author, his extensive knowledge of geography and wide outlook on things in general.

و پنجم شوال از کرمان روانه شد ***
و عازم هرموز شده منتصف ماه بساحل
عمان و بندر هرموز رسید ، والی هرموز ملک
فخر الدین توران شاه کشتی روانه فرمود ***
و ثاق و مایحتاج مقرر شده ملاقات پادشاه میسر
شد ، و این هرموز که آن را جرون گویند
در میان دریا بندریست که ع

در روی زمین بدل ندارد

تجار اقالیم سبعه از مصر و شام و روم و آذر
بایجان و عراق عرب و عجم و ممالک فارس و خراسان
و ماوراء النهر و ترکستان و مملکت دشت قباچاق
و نواحی قلماق و تمام بلاد شرق و چین و ماچین و

خان بابیق روئے توجہ بان بندر دارند، و مردم دریا بار از حدود چین و جاوہ و بنگالہ و سیلان و شہر ہائے زیر باد تناصری و سقوطرہ و شہر نو و جزایر دیوہ محل تا دیار بلیار و حبش و زنگبار و بندرہائے بیجانگر و گلبرگہ و گجرات و کنبات و سواحل بر عرب تا عدن و جدہ و ینبوع نفایس و ظرایف کہ ماہ و آفتاب و فیض سحاب آن را آب و تاب دادہ و بر روئے دریا توان آورد بان بلدہ، آرند، و مسافران عالم از ہر جا آیند، و ہر چہ آرند در برابر ہر چہ خواہند لے زیادت جستجو لے در آن شہر یابند، ہم نقد دہند و ہم معاوضہ کنند، و دیوانیان از ہمہ چیز غیر زر و نقرہ عشرستانند، و اصحاب ادیان مختلفہ بل کفار در آن شہر بسیارند، و بیرون از عدل با ہیچ آفریدہ معاملہ ندارند، و باین سبب آن بلدہ را دارالامان گویند، و مردم آن بلدہ را تملق عراقیان و تعمق ہندیان باشد۔
(صفحات ۶۹ - ۷۷)

The volume may be had of Mr. Muhammad Rafi', 24, Mission Road, Lahore.

G. Y.

THE REFORMS AND RELIGIOUS IDEAS OF SIR SAYYID AHMAD KHAN; by J. M. S. Baljon, Jr., D. D.; pp. xii, 101; J. Brill, Leiden; 1949.

THE present generation of Indians has almost ceased to have a correct perspective of what Sir Sayyid Ahmad Khān, founder of the M.A.O. College, Aligarh, did for the welfare, progress and the revival of catholicity among the Muslims of India. In fact only those who have been to Aligarh and seen the great work of the Reformer enshrined there, and have stood at the awe-inspiring yet simple mausoleum of the Founder surrounded by the graves of his closest associates, will realise the importance of the

man who was definitely one of the most outstanding figures of the nineteenth century Islam in India. Dr. Baljon has done good service to the cause of learning by publishing this very readable book on one whom the Muslims affectionately called simply "Sir Sayyid."

The book is really a thesis presented to the Faculty of Theology of the University of Leiden and it is only natural that "particular notice has been paid to the religious side" of Sayyid Ahmad Khān, but as "the totalitarian character of Islam" did not allow a disconnection of social and religious questions from the domain of religion, the author had to scan the social and educational ideas of the Reformer as well. It is creditable that though the author is avowedly a specialist of the Christian religion and he had to deal with the writings of one who was, at best, tolerant towards Christianity, he has made an objective study of some of Sir Sayyid's writings and evaluated him in as impartial a light as was possible under the circumstances. Although the book is a short work covering barely 101 pages, it is the conspectus of the Reformer's social and educational work, his ideas as to what Islam originally was, its re-interpretation to the world at large and his views about the Christian doctrine from the Islamic point of view. It is only when Dr. Baljon deals with this last aspect of Sir Sayyid's views that, perhaps involuntarily, he becomes subjective in his treatment and has recourse to such platitudes as "the Christian doctrine of the Trinity and the teaching of the Sermon on the Mount are beyond his (Sir Sayyid's) comprehension" or that he believed in the "irrational prohibitions" like that of "wine-drinking and the consumption of pork." But such instances need not deter us from our view that the author has dealt fairly with many of the published works of Sir Sayyid Ahmad Khān, whether in the form of letters, articles or books, and has, besides, made use of most of what has been