article which appeared in the Ankara "Belleten" (vol. XIII, 1949), the real equivalent of a tumân was at that time approximately 7 guineas or 35 dollars in gold. The presents in kind given by Shâh Tahmâsp to Humâyûn when the latter left for India, amount, therefore, to 700,000 dollars or roughly 3 million gold marks.

Sukumar Ray’s study is undoubtedly a piece of sound scholarly work which incidentally helps much in gauging the real character of Humâyûn’s host Tahmâsp.

Göttingen

W. Hinz


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The editor of this fine volume is the well known Honorary Secretary of the Islamic Research Association, A. A. M. Fyzee.

1) 1-17, S. M. Abdullah (Lahore): The Value of Persian Poetry. Points out some characteristic features of Persian poetry: “The trend of it is gone towards spiritualism”. “His conception of beauty ... is general. The Persian poet ... never sings of any “particular” object of beauty ... For him, all beautiful objects are only a part of “abstract beauty”. This explains why we find very few descriptions of geographical beauty-spots in Persian poetry. (We may add that human beauty is always described in general terms and lacks individual features. Description of the beauty of an individual person was forbidden. Cf. Zabidi, Ithaf as-sada al-muttaqin 6/506-8). Persian poetry is full of despair and pessimism ... The life of an average Oriental is impervious to all sorts of political changes and evolutions. The rise and fall of a dynasty are immaterial to him ... The gist of the philosophy of these poets (Hafiz and Khayyam) is: As the world is transitory and its roots are deep down in grief and sorrow, it is better to live one’s life, as far as possible, and to enjoy wine and songs ... Poisonous effects of passivity and asceticism, which certain Sufis preached. Another remarkable effect of these fluctuations in the political field was the strengthening of the attitude favouring contentment, resignation and world-renunciation. ... The sighs of the aggrieved themselves found no collective expression anywhere... No doubt, they have advised people to remain aloof from the political activities of the day, but in non-political fields they have laid emphasis on activity and selfrespect. Persian poetry provided the last source of enlightenment, solace and pacification to the human mind ... It is well worth being studied ... also it can be helpful in ushering forth an era of hope”.

There is no doubt that poetry has meant much more to the average educated man in the East than in the Western world. Whether this will continue to be so in the future, under the impact of European “culture”, remains to be seen.

10-45, A. J. Arberry: New Material on the Kitab al-Fihrist of Ibn al-Nadîm. Describes the Chester Beatty manuscript of the famous Bibliography (As a matter of fact, this ms and the ms of Shehid Ali Pasha form together one copy, which is explicitly stated by the copyist to be a transcription of the author's own autograph copy). Mr. A. lists all the variants differing from the Flügel edition, and publishes the beginning of the section on the Mu'tazilites, which is much fuller and more complete than the fragments hitherto discovered and published. It had been dropped by orthodox copyists, who were scandalized by the claim of Abu I-Hudhail that the Mu'tazilite doctrine was received with an isnād going back through Gabriel to God Himself. Then Mr. A. gives the
names of the 27 Mu'tazili listed by Ibn an-Nadim, and the text of the section about al-Ja'iz.

47-60. M. Hamidullah: *Exterritorial Capitulation in favour of Muslims in Classical Times.* Collects early data about the judicial state of Muslims under non-Muslim government from Muslim jurists (Sarakhsi), Muslim historians and geographers. "Although Muslim jurists emphasize that a Muslim is bound by rules of Islamic law in each and every part of the world, the very same jurists acknowledge that ... the binding character of the Muslim law on a Muslim in such a country is only moral, not judicial; so that if a Muslim violates some law of Islam in a foreign land and then returns to Islamic territory, Muslim courts are not competent to hear his case". On the other hand, however, most of the data collected by H. prove that Muslims had mostly full freedom of religion in non-Muslim countries; they had Muslim judges and a sort of self-administration. Allegiance of the Muslims remained to the Caliphs, not to the local ruler. Sometimes a sort of mixed court is mentioned, sometimes even the non-Muslim chiefs pay the salaries of the qadis and Mu'adhdhins. (European powers with Muslim subjects in their colonies had once to face the problems touched in this study).

61-71. Rev. H. Heras (Bombay): *A Quotation from the words of Jesus Christ in one of Emperor Akbar's Inscriptions.* The famous saying attributed to Jesus by the hadith and Ghazali, "ad-dunya qantaratun fa'buruha wa ta'muruhā—the world is a bridge, walk over it, but do not settle on it", is found in the Arabic inscription in the alcove at the front of Baland Darwaza of Fathpur, wherein Emperor Akbar records the conquest of Gujarat and Khandesh in 1010/1602. Biblical parallels.

73-85. Muhamed Kamil Hussein (Cairo): *Schiisna in Egypt before the Fatimids.* Collection of quotations from historians about Shiitic or pro-Alidic inclinations in Egypt before the rise of the Fatimids.


93-98 Sh. Abdur Rashid (Aligarh): *Shahjehan and the Rana of Udaipur.* Translation of one of the letters of Chandar Bhan, Wāqiqah Nawis of Shahjehan and author of Munṣha'at-e Chandar Bhan, to Shahjehan, being a report about his mission to the Rana of Udaipur, who had failed to keep the terms of a treaty forbidding him to rebuild the fort of Chitor. (Cf. the Cambridge History of India IV p. 207).

99-119 Ghulām Sarwar (Aligarh): *Oriental Manuscripts is the Uch Library (Baha Walpūr State).* The library of Uch Gilani, founded probably by Shaikh Muh. Ghawth Qādirī Gilānī (d. 923 h), contains 390 Arabic and Persian mss, as well as some in Urdu and Bahāwālpūrī. These were left from a much greater number, because the library has suffered much from carelessness and destruction. Mr. Ghulām Sarwar has made a catalogue of the library and in this article gives some details about the 36 best Mss. The oldest Ms. is Layla wa Majnūn of Jāmi, dated 967 h.

121-163 R. Strothmann (Hamburg): *Kleinere isma'ilitische Schriften.* Description of a manuscript of the now destroyed collection of the Oriental Seminary of the University of Hamburg dealing with Isma'ilitic subjects. The treatises contained in it are presented in chronological order, and highly interesting details are given about the history of Isma'ilism, especially in Southern Arabia, and his leaders and writers. Extracts of the texts are published at the end of the article (Nr. 7, p. 146; Nr. 4, p. 153; Nr. 2, p. 147; Nr. 12, p. 124; Nr. 3, p. 148; Nr. 8, p. 148; Nr. 9, p. 149; Nr. 17, p. 152; Nr. 11, p. 145). As the author was prevented from reading the proofs, some misprints have not