

CAMBRIDGE
UNIVERSITY PRESS

The Muslims of British India by P. Hardy

Review by: Gail Minault

International Journal of Middle East Studies, Vol. 5, No. 3 (Jun., 1974), pp. 366-367

Published by: [Cambridge University Press](#)

Stable URL: <http://www.jstor.org/stable/162389>

Accessed: 31/01/2014 10:24

Your use of the JSTOR archive indicates your acceptance of the Terms & Conditions of Use, available at
<http://www.jstor.org/page/info/about/policies/terms.jsp>

JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. For more information about JSTOR, please contact support@jstor.org.



Cambridge University Press is collaborating with JSTOR to digitize, preserve and extend access to
International Journal of Middle East Studies.

<http://www.jstor.org>

more, Zangî again appeared with his army outside Damascus on Saturday 7 Dhû l-Qa'da and not Dhû l-Hijja (p. 47). The first part of the translation about the Second Crusade in 1148 from Ibn al-Qalânisi is unsatisfactory (p. 56). Finally, 27 Rabi' I 552 should read 2 May 1157 (p. 64), and the translation of the procession of captured Christian knights in Damascus is imprecise (p. 67).

How serious are such errors and how much suspicion do they arouse about the other texts? We already have an excellent English translation of Ibn al-Qalânisi by Sir Hamilton Gibb with a very useful introduction. Professor Gibb's translation itself is not free from mistakes, but the present rendition can hardly be considered an improvement. The fact that Ibn al-Qalânisi has been fully translated as well as Usama ibn Munqidh by Professor Hitti raises the question of the usefulness of this anthology for an English audience. What is needed is the translation of relevant texts in their entirety and in inexpensive and readily available editions such as the European chronicles – the *Arab Historians of the Crusades* is too expensive for the classroom and is already out of print. The selection of historical 'bits and pieces' satisfies neither the interested layman nor the historian. The collection is altogether barely intelligible for the student, who suffers from the redundancy of the accounts and the lack of sufficient explanatory footnotes, and too selective and unreliable for the professional historian, who would prefer the original texts.

MICHAEL W. DOLS

California State University, Hayward

P. HARDY, *The Muslims of British India* (Cambridge University Press, 1972). Pp. ix + 306; bibliographic essay, maps, index. Paperback, £1.90, \$5.95. Also in hard covers.

Peter Hardy deserves our gratitude for writing one of the best general histories to date of the Indian Muslims during the period of British rule. It is not a profoundly original work, but it does put previously known information into easily accessible form. Cambridge University Press also deserves our gratitude for issuing it in a paperback edition at a price within student range, for here is a book that can be used as a text in courses dealing with the history of India in the modern period, or the history of the Pakistan movement. Professor Hardy has written a fine descriptive bibliography of works in European languages covering the whole gamut of Indian Muslim history for the general student, and he indicates in his footnotes a number of worthwhile unpublished dissertations. The book also contains useful maps which, however, are not integrated with the text.

The book is marred somewhat by misprints, but they are usually of a minor nature (for example, on p. 150, l. 21, 'it is' for 'in its'). There are, however, a few notable errors. On page 71, 'Lord Dufferin's Indian cosmos of the eighteen-thirties' should read 'eighteen-eighties'. And on page 189, the first meeting of the Jam'iyyat al-'ulama-i Hind in November 1919 took place in Delhi, not in Amritsar. The Amritsar meeting was in December of 1919, a significant difference, for the All-India Khilafat Conference of Muslim leaders, which Gandhi also attended, took place in Delhi in November at the time of the first Jam'iyyat meeting. Thereafter, the Congress, the Muslim League, Khilafat Conference, and the Jam'iyyat all convened in Amritsar in late December. These simultaneous meetings signal a coming together not only of Hindu and Muslim political leaders, but also, as Hardy points out, of the traditional 'ulama and westernized politicians among the Muslims.

The minor faults of the book should not, however, obscure its overall virtues. Hardy's style is highly readable and free of jargon; his approach to Indo-Muslim history is analytical and multifaceted, in contrast with the many works that deal with the

Pakistan movement in exclusively political terms. He provides a good summary of the economic and cultural impact of British rule upon Indian Muslims, making the point that it was by no means uniform. The 'Muslim community' in India cannot be treated as a whole; there were significant class and regional differences in the Muslim reaction to, and accommodation with, British rule. He thus successfully breaks up the myth of the 'backward Muslims', showing that it was only adopted by some, especially the aristocratic U.P. Muslims, in order to gain political favors, although others were indeed 'backward'.

His characterization of British communal policy as one of 'balance and rule' rather than as 'divide and rule' is apt. The rulers did indeed use communal differences to perpetuate their rule, but this policy was pursued with an eye to maintaining a judicious balance between Hindu and Muslim. The problem was that defining communal identities served to accentuate the differences between the two sides of the balance.

Hardy's discussion of the development of the Muslims' religiopolitical identity is equally multidimensional. He surveys the different regional groups, political organizations, and factions, and his analysis of the role of the 'ulama is particularly insightful. In the last chapters, by not focusing uniquely on the Muslim League and Jinnah, he is able to explain the intricate process by which Jinnah established himself briefly as the Muslim spokesman. He emphasizes that the political victory that established Pakistan was Pyrrhic, if not worse. The partition of India was a double partition, dividing Hindu and Muslim states, but also dividing Muslim from Muslim, and the results of that partition are still tragically with us.

GAIL MINAULT

University of Texas
Austin, Texas

P. R. S. MOOREY, *Catalogue of the Ancient Persian Bronzes in the Ashmolean Museum* (Oxford, 1971). Pp. 341, 85 plates. \$41.75.

This is a beautifully printed and a very full, descriptive study of ancient bronze objects from Persia, not simply a catalogue of such objects in Oxford. It begins with a concise but most welcome technical glossary for the general reader, since many technical terms cannot be found in ordinary dictionaries. There follows a thirty-six page introduction in which the system of classification (by function) is explained, followed by an account of how the museum's collection of more than five hundred objects was acquired. Then scholarly views on the subject are surveyed. Questions on the provenience and dating of the bronzes have engendered many theories, but it seems now that a majority of the bronzes come from Western Iran, especially Luristan, and date from the first half of the first millennium B.C. The second long chapter deals with tools and weapons beginning with axes, adzes, and pickaxes, which have been extensively studied, and thus provide a basis for the investigation of other tools including arrowheads, and daggers that have not been well classified.

It is not possible here to discuss the many various forms of bronze tools. Suffice it to say that the author has taken great pains and has been most thorough and systematic in his work of describing and classifying the tools in the collection. He always shows parallels and discusses similar pieces revealing acquaintance with an enormous bibliography on the subject. Both techniques of manufacture and decorations are extensively reviewed. In chapter three horse harnesses are discussed beginning with notes on the horse in the Near East in antiquity. To the remarks dating the appearance of the domesticated horse in Mesopotamia to the beginning of the second or the end of the third millennium B.C., may be added the new discoveries in Shahr-i Sokhta, Seistan,