

militancy, the destruction of the Babri mosque and the rising attacks on Muslims in different parts of India. Losing faith in Indian secularism and democracy, the group has called for the re-establishment of *khilāfah* through armed struggle. The BJP government banned SIMI in 2001, a step that many secular and leftist organizations protested against as representing double standards when the government gave free rein to Hindu militants while discriminating against their Muslim counterparts. Part of SIMI's radicalisation after 9/11 was its abandonment of a contextualized understanding of Islam in India in favour of a radicalised global perspective on Islamic activism. In the case of Indian Kashmir, the on-going conflict has resulted in the complete breakdown of inter-faith relations (p. 193). The Kashmiri struggle has been Islamized and has moved away from secularist Kashmiri nationalism in favour of organizations such as *Jamā'at-i-Islāmī* Jammu Kashmir, *Markaz Da'wat wal-Irshād* and the *Lashkar-i Tayba*. The author conducts a very fine discussion about the dynamics between the Sufi, nationalist and pro-Pakistan Islamist groups and their impact upon the agenda of inter-faith relations and its effects on Hindu-Muslim relations in the valley. Writing on such an overwhelming topic in a country as complex as India with its enormous and diverse Muslim minority population must have been a demanding task. Yet Sikand performs brilliantly in bringing forth the major dimensions of inter-faith relations between Muslims and Hindus in India. This book is a "must" read for studies and research about inter-religious dialogue and relations between Muslims and Hindus in India.

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PARADISE OF SUBMISSION: A MEDIEVAL TREATISE ON ISMĀ'ĪLĪ THOUGHT. Edited and translated by S. J. Badakhchani. A new Persian edition and English translation of Nāṣir al-Dīn Ṭūsī's *Rawḍa-yi Taslīm*. Ismaili Text and Translations Series, 5. London: I.B. Tauris in association with The Institute of Ismaili Studies, 2005. Pp. 287 (English) + 220 (Persian). ISBN: 1860644368 (HB).

The *Rawḍa-yi Taslīm* (also referred to as *Taṣawwūrāt*) presents, in twenty seven chapters (*taṣawwūrāt*), the most important teachings of Nizārī Ismā'īlism to the middle of the thirteenth century C.E. It was written by the well-known polymath Nāṣir al-Dīn Ṭūsī before he converted to twelver Shī'ism. The translator of this text, S. J. Badakhchani, has already edited and translated Ṭūsī's autobiography (also from the Ismā'īlī period of his life), *Sayr wa Sulūk* (available as *Contemplation and Action: The Spiritual Autobiography of a Muslim Scholar*, London, 1998). Badakhchani was therefore ably equipped to translate this important Persian Ismā'īlī treatise. The book comes with a useful

introduction by Hermann Landolt in which he inquires into just how much of the *Rawḍa* can be said to reflect Ṭūsī's teachings. This edition and translation of the *Rawḍa* is further accompanied by an excellent philosophical commentary by Christian Jambet, which is an abridged version of Jambet's introduction to his French translation of the *Rawḍa* (available as *La Convocation d'Alamut: Somme de philosophie ismaélienne*, Lagrasse, 1996).

Badakhchani's translation of Ṭūsī's *Rawḍa* has been long in the making: an edition of the Persian text and its partial translation were presented to Oxford University in 1989 as his doctoral dissertation. Prior to this, Vladamir Ivanov published a translation and edition of the text (Leiden, 1950). Ivanov's edition was, however, based on a couple of unreliable manuscripts. This new edition of the *Rawḍa* takes into account the best manuscript sources and thus offers a more accurate translation than the one carried out by Ivanov over five decades ago. Jambet's aforementioned French translation of the *Rawḍa* was based on the edition Badakhchani established for his thesis, as were Latimah Peerwani's English translations of sections of this work, which are to be found in volume two of *An Anthology of Philosophy in Persia* (Oxford, 2001), edited by Seyyed Hossein Nasr and Mehdi Amin Razavi.

Ṭūsī begins this treatise with a refutation of those who deny the existence of God or believe in two gods, goes on to discuss cosmology (such as his argument that the First Intellect, Agent Intellect and Universal Intellect are one and the same reality) and then devotes the rest of his treatise to such topics as why the soul is attached to the body, the true nature of evil, the Origin and the Return, the cycles of Prophecy and the coming of the great Resurrector. The *Rawḍa* may topically be divided along the following lines: ontology (*taṣawwūr* 1); cosmology (*taṣawwūrs* 2-7 and the first half of 21 which deals with the Origin); eschatology (*taṣawwūr* 15, 19 and the second half of 21 which deals with the Return and Resurrection); psychology and anthropology (*taṣawwūrs* 8-11, 20 and 23); ethics (*taṣawwūr* 12, 14 and 22); epistemology (*taṣawwūr* 13); dogmatics (*taṣawwūr* 17, 18 and 27); Qur'ānic hermeneutics (*taṣawwūr* 16); Imamology and Prophecy (*taṣawwūr* 24 and 26) and philosophy of language (*taṣawwūr* 25).

Along with Badakhchani's edition comes his own foreward in Persian. The characters in the edition are clear and the punctuation precise. However, there is one persistent typographical flaw in Badakhchani's foreward and in the introduction to the text of the *Rawḍa* itself. Letters which have triangular diacritical formations (the *pe*, *che* and *shīn* but not the *se* and *zhe*) consistently appear with only two of the three dots, rendering unreadable words such as *bashad*, *ishteghal*, *che*, *shari'at*, *delpazir*, *Shahrastani*, *shahanshahi*, *anche* and *ishan*. But this is not a serious problem because readers familiar with Persian would automatically insert the missing dot.

The translation of the *Rawḍa* is smooth-flowing and fastidious. It is accompanied by two annexes, copious notes and annotations. Badakhchani's

ability to render difficult Persian and Arabic constructions into readable English is particularly noteworthy, even though he does not always adhere to one definition for the technical terms Ṭūsī employs. Thus, a word like *taqiyya* is rendered as “prudence” (p. 118), “precautionary prudence” (p. 142) and “dissimulation” (p. 159); while *ta’wīl* appears as “esoteric exegesis” (p. 72) and “spiritual exegesis” (p. 111). In his index to the translation Badakhchani does provide the different senses in which he employs the term, but why such terms as *taqiyya* and *ta’wīl* were decidedly translated inconsistently is not clear. Another term, *fiṭrat*, is indeed notoriously difficult to translate, and Badakhchani notes Ṭūsī’s preoccupation with the term in his other famous work, *Aghāz wa anjam*. Thus in the *Paradise of Submission* *fiṭrat* justifiably appears as “natural constitution” (p. 27), “original nature” (p. 88) and “primordial conscience” (p. 129). In only three instances would the present reviewer suggest translations of technical expressions different from the way they are rendered here: “the world of generation and corruption” for “the realm of growth and decay” (*‘ālam-i kawm wa fasād*, p. 31); “infallible” or “protected” for “impeccable” (*ma’ṣūm*, p. 129) and “irascible faculty” or “temperamental faculty” for “power of anger” (*quwwat-i ghadabī*, p. 148). These minor observations do not, of course, take away from Badakhchani’s remarkable achievement. The *Paradise of Submission* is an important contribution to the growing body of Islamic philosophical texts in English, and should be incorporated into courses in Islamic thought. It is essential reading for serious students of Islamic philosophy, theology and mysticism.

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