Ahmed Usmani, did play a role in the passing of the 1949 Objectives Resolution, which eventually created the opening for Pakistan to move in the direction of an Islamic state.

This is a strong set of essays which those teaching the emergence of Pakistan should find a useful counterweight to the widely-accepted version of the Muslim League triumph. This said, we should note that all the voices are north Indian; no one speaks from Bombay, Hyderabad, Tamilnad or Kerala. There are points at which one may differ from the authors: Ammar Ali Jan is not using language with care when he refers to the Muslim League as 'political Islam' which is a term scholars have reserved for the holistic political visions of the Muslim Brotherhood and the Jama'at-e Islami; Rais ur-Rahman is stretching a point to call Maulana Abdul Bari a nationalist – he was only interested in the Congress in so far as he could make it work for Muslim interests, moreover, he is plain wrong to make Abdul Majid Daryabadi a Farangi Mahalli – he was a Qidwai; while Safoor Arbab's potentially interesting insights into the politics of Abdul Ghaffar Khan and the Khuda'i Khidmatgars are blighted by jargon – in places unreadable. These few reservations should not deter readers from making use of this important book.
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Western Imaginings: The Intellectual Contest to Define Wahhabism. By Rohan Davis. pp. 224. Cairo, American University in Cairo Press, 2018.
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It should be clear from the start that this is not a book about Wahhabism. It is about how Western scholars and intellectuals since 9/11 have constructed representations of Wahhabism, and done so while remaining profoundly influenced by their own ideological, religious and political concerns. There is nothing in it to be learned about the ideas of Muhammad ibn Abd al-Wahhab and those who, since the nineteenth century, have claimed to work in his tradition. There is a great deal about the sociology of knowledge, the influence of intellectuals, in particular two groupings (the Liberals and the Neo-conservatives) and their relationships with government and society.

The book begins by reviewing some of the scholarship on Wahhabism, addresses problems of translation, and the way in which the author considers scholars have constructed 'Imagined communities' and 'Imagined geographies'. He goes on to explore the role of intellectuals in society, the claims they make in representing Wahhabism and "the key role prejudice plays in in influencing how we make sense of the social world". Then, after setting out the main theories which have influenced him in making sense of liberal and neo-conservative representations of Wahhabism, he analyses, first, the representations of Wahhabism by liberal intellectuals and the metaphors and themes that have influenced them, and, second, goes through the same process for the neo-conservative intellectuals. He concludes by considering the significance of his findings for those involved in policy-making in general and the development of the ongoing Israel-Palestine conflict in particular.

The book is based for the most part on US scholarship and the public pronouncements of US intellectuals. For the author's particular purpose this may be enough. But the problem he is tackling is not entirely new. From the beginning of the nineteenth century the British in India and their subjects were engaged in constructing ideas of Wahhabis and Wahhabism. Indeed, Wahhabi was a term which the

British came to use rather sloppily to describe a 'puritan' and activist Muslim reformer. Indians also use the term in a similar loose fashion. Altaf Husain Hali described the religious views of Saiyid Ahmad Khan before the Mutiny Uprising as being those of a 'Wahhabi'. This said, lengthening the chronological span of the study would, in all probability, have undermined its tightly organised argument.

The scholarship is not entirely secure. Davis unfairly depicts the work of Natana DeLong-Bas saying that "she fails to understand that Wahhabism in the twenty-first century is not an exact replica of how is appeared in eighteenth-century Arabia" (p. 42). But DeLong-Bas attempts no such thing. Her work *Wahhabi Islam* (2004) concentrates on how different the ideas of Muhammad ibn Abd al-Wahhab were from those who interpreted him after his death. In his text Davis refers to Abd al-Wahhab (pp. 8, 9) when he means ibn Abd al-Wahhab. We are informed (p. 132) that the Protestant Reformation in Europe took place in the eighteenth century. <F.Robinson@rhul.ac.uk>

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The Mongols in Iran: Qutb Al-Din Shirazi's Akhbar-I Moghulan. Edited by George Lane. (Routledge Focus, Routledge Studies in the History of Iran and Turkey). pp. 128. Routledge, Abingdon, 2018.
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It is always exciting when previously unexamined manuscripts come to light, offering new evidence and information. This is certainly the case with the *Akhbar-I Moghulan*; a brief history covering some of the most important events which took place in the Mongol Near East during the mid-late thirteenth century. This Persian history was recently identified by Iraj Afshar, who then published a critical edition in 2009. The present work serves to offer a detailed introduction to this work along with an English paraphrased translation.

The *Akhbar*'s author is unknown. The surviving manuscript was written down by the famous thirteenth century intellectual Qutb al-Din Shirazi (1236–1311) although he may have been drawing upon an existing work rather than producing his own text. Certain clues from the manuscript reinforce the impression that Shirazi was the copyist rather than the author although, as Lane demonstrates in the introduction, is it difficult to be sure. The text itself seems to have been written originally between 1281 and 1285 and may have been used as source material by the famous Rashid al-Din.

Lane's introduction also provides helpful background on Shirazi himself, who had a colourful and varied career, predominantly in service to the Ilkhans. He worked at the famous Maragha observatory and wrote several scientific and astrological works. Later he travelled to Anatolia joining a group of intellectuals in orbit around the local Mongol governor. In 1282 he was despatched as an ambassador to the Mamluk sultan, Qalawun. He died in 1311, famous for his scholarship, his humour and his skill as a musician and a chess player.

Later sections of the introduction provide contextual historical overviews intended to add background and discussion to the subsequent translated material. The translations themselves are offered in two forms: first as a straightforward translation and then as an annotated translation.

The source itself contains a curious treasure trove of stories, historical accounts and anecdotes. It doesn't offer a dramatic new re-imagining of the thirteenth century; its value lies rather in its provision