with others like Afghanistan. But even Ayub Khan's realism and pragmatic wisdom have not been able to move India out of her romantic vagaries. Unless events take a very different turn in this subcontinent and India's bigotry and inferiority complex can give way to a sufficient measure of self-confidence, the future of this "torch-bearer of peace and humanitarianism" may cause untold misery and even bloodshed.

There is little doubt that President Ayub has been able to launch and steer successfully the ship of his people. If his task faces any dangers, apart from the obvious external Indian threat, it may come mainly from two internal sources. One is the fact that, despite a much higher level of economic prosperity in the country, there seems to be a good deal of frustration caused by the economic disequilibrium among different classes; this can be remedied only by quick and effective measures to liberalize the economic base so that a powerful economic middle class is created besides the industrial magnates. The second immediate question is to minimize corruption and malpractices among those official classes which directly come into contact with people's affairs and where corruption seems to be greatly rampant.

It should not go unremarked, at the end, that although this book deals with practical problems, it is far from being prosaic and is quite readable. Indeed, at points, it achieves the level of literary beauty—for example, when the author describes "the soft clouds nestling in the hills" outside his village (p. 4). Attention is particularly drawn to a powerful mixture of literary expression and the genuineness of feeling when the author describes, in his chapter on Foreign Policy, the callousness of the colonial powers with which they arbitrarily divided up Africa among themselves for gross exploitation.

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FAZLUR RAHMAN

Qeyamuddin Ahmad: THE WAHABI MOVEMENT IN INDIA, Firma K. L. Mukhopadhyay, 6/1 A Bachharam Akrur Lane, Calcutta—12, 1966, pp. xxi, 391, 2 maps ; Rs. 25.

Presenting his lectures on Modern Trends in Islam, which have already become a classic on the subject, Professor Gibb discussed some fruitful lines of investigation in the area of Islamic studies and remarked that among those lines the present religious attitudes and movements of Muslim peoples was 'the least-studied and most treacherous field of all.' How true is his observation can be judged from the fact that no comprehensive study has yet been made of the Wahhabi movement which was, in the words of Iqbal, 'the first throb of life in modern Islam', and which, as Professor Gibb has rightly said, 'inspired' the movements of Shari'at Allâh and Sayyid Âhmâd in the Indo-Pakistan subcontinent, of al-Santiisi in the Maghrib, and of al-Mahdi in the Sudan, and whose influence 'contributed to the outbreak of militant movements even in such distant regions as Nigeria and Sumatra'. The publication of the first comprehensive book in English on the Wahhabi movement in the Indo-Pakistan subcontinent is, therefore, most welcome.

Recently the Indo-Pakistan jihad movement has received considerable
attention at the hands of the Urdu writers. Mawlānā Ghulām Rasūl Mīhr’s four thick volumes, (Sayyid Aḥmad Shāhīd, etc., Lahore, 1952–56), are a monumental work of loving labour on the subject. The fourth revised and enlarged edition of Mawlānā Abu ‘l-Ḥasan ‘Alī Nādwi’s biography of Sayyid Aḥmad Shāhīd makes some very useful additions to the material presented by Mawlānā Mīhr but only the first volume of this edition has yet appeared, which leaves the story of the Shāhīd’s life at the time when he had just completed his preparations for the launching of his jiḥād. Mawlānā Mas‘ūd ‘Alām Nādwi’s monograph, Hindustān ki Pahli Islāmī Tahrik, (2nd ed., Rawalpindi, 1958) is a brief but critical and well-documented description of the post-Bālākot phase of the movement. Dr. Qeyamuddin Ahmad has fully utilized and gratefully acknowledged the labours of his predecessors.

But the worth of his work does not lie only in its being accessible to those who cannot use the wealth of material presented in the Urdu publications. He himself has made a number of remarkable contributions to the study of the subject.

Unlike his predecessors, who wrote in Urdu, he is a trained historian and approaches his subject in a more detached, cool and critical manner. He has maintained a keen sense of balance in sifting the vast data that was at his disposal and in presenting them to his readers in a compact and handy volume, and has tried to put the movement in its historical perspective. The greatest enigma that this movement presented was its relationship with the Revolt of 1857–59. This problem was either evaded or very unsatisfactorily treated not only by those who wrote on the jiḥād movement but also by the historians of the 1857 Revolt. The most distinguishing feature of the work under our review is its treatment of this subject (Chap. VII). Dr. Ahmad has admirably compared the two militant movements, assessed the degree of relationship that did exist between the two and accounted for their apparent failure to act with greater cooperation and closer liaison.

Dr. Ahmad has also two unique advantages: one, of having Patna as the base of his academic investigations, for it was Sādiqpūr, a mohalla of that city, that was the nerve-centre of the movement after the battle of Bālākot, and, two, of being a descendant of the family that directed the organizational work at Patna and also led the military campaigns at the Northwestern Frontier. For these reasons, Dr. Ahmad has easy access to the Divisional and District Records of Bihar and to some rare documents of Sayyid Aḥmad Shāhīd which have been used for the first time. He is also the first writer on this subject to tap the Government records preserved at the National Archives, Delhi.

But the “Indian Wahhābī” movement is a challenging subject of immensely vast dimensions. While Patna was its organizational centre in its second—and more sustained and momentous—phase, the eastern districts of Bengal, now East Pakistan, were its chief recruiting areas for the mujāhid; the prosperous Muslim families of Hyderabad, Deccan, and of Delhi and its adjoining districts, its main financial sources; and the remote hills and gorges of the North-Western Frontier, the scene of its guerilla fighting. The measures taken for maintaining the security of this vast network of continental dimensions were so successful that it took the highly resourceful British government about thirty years and a number of sanguinary military encounters to unravel its ramifications—and that, too, only partly. In
the circumstances, one is not surprised to find that Dr. Ahmad's achievements in the areas of his specialization are offset by his failures in other fields. The rich manuscript collection of the Panjab University Library on this subject remained beyond his reach despite his earnest efforts and in places he had to rely heavily on Mihir's work instead of examining the primary sources himself. His presentation of the military campaigns is very inadequate and in the case of the crucial Battle of Bālākot it is rather faulty. The reason seems to be the fact that not having visited the scenes of those battles himself, he has no idea of the lie of the land.

The most significant but, at the same time, the least known aspect of this movement is its international links. There are persistent yet elusive indications of these links. The ḤaJJ of the year 1237/1822 appears to be the most historic gathering of the pilgrims for many centuries, for this time both Sayyid Aḥmad and Mīr Niṭḥār 'Alī (Ṭīṭī Mīr), whose movement soon merged with that of Shari'at Allāh of Bengal, are known to have been present there, as well as al-Sanūsī al-Kabīr from Morocco in the Far West. The Far Eastern Wahhābī movement of Sumatra was at that time permanently represented by its wakīls at Mecca. Whether it was through design or just a coincidence, in any case, it was a most remarkable get-together. Mawlānā Abu 'l-Ḥasan 'Alī Nadwī has quoted from the authentic and contemporary—sadly unpublished—chronicle of Sayyid Aḥmad Shahid, Waqā‘ī Aḥmadi, the anecdote of the bay‘ah of three Jawīs,—all Indonesians are to this day commonly known as Jāwīs, i.e. Javanese, in the Arab countries—of their coming in very close contact with the Sayyid and of their return home with a message and a khirqah from him. Mawlānā Nadwī is not the least aware of the significance of this event. But the students of Indonesian history know that the year 1823, i.e. the one immediately following this momentous hajj, is a landmark in the long Wahhābī struggle in Sumatra, which is known as Perang Paderi. The career of the two movements, their ideals, objectives, methods of action—even to the detail of resorting to the mountainous region and making hit-and-run raids from the hilly hideouts,—their claims for extraordinary religious office for their respective leader,—that of Imām for the Sumatran leader, Muḥammad Sabab, popularly known as Imam Bondjol and of Amīr al-Mu'minīn and, later on, of Mahdī for Sayyid Ahmad Shahid,—their fight on two fronts: against the local feudal chiefs who were the upholders of conservatism and against the foreign rulers—all these details show such remarkable similarity between the two as to invite serious investigation about the possibility of their close relationship. Mecca and the institution of ḤaJJ seem to have provided an ideal venue for the forging of these links. A close study of Mawlānā 'Abd al-Rahmān's Tadhibrah-i-Šādīqah gives an important clue in this respect. This Urdu book is a first-hand document about the movement and is of the greatest importance, but is of a very elusive nature because of its highly cryptic style of writing, which was in the best tradition of the secretive movement of which the author was an important leader and had written the book when he was still under strict surveillance of the British Government after his return from the life-term internment (reprieved after eighteen years' imprisonment) at the Andamans. It shows that all the periodic eruptions of fighting at the Frontier were invariably preceded by the proceeding of an important member of the supreme command (Majlis-i-shūrā) of the movement to Mecca to perform the ḤaJJ.
After the arrest of Mawlānā Āḥmad Allāh in 1865, which brought to a close the active phase of the movement, Ḥākim Irādat ʿUsayn, a leading member of the shūrā, permanently migrated to Mecca and obtained a position of eminence there both in the public and the local government.

Dr. Ahmad himself casually mentions on pp. 280 and 292 the charges made by the British administrators against some members of the movement of having used Mecca as the channel for transmitting financial help to the Frontier outposts of the mujāhidīs. In the September 1966 (Vol. V, No. 3) issue of this Journal, this reviewer has raised the question of the possibility of the Jeddah massacre of June 1958 being a reprisal of the sanguinary British raids on the mujāhidī strongholds in the Mahābān Mountains of the N.-W. Frontier (vide the editorial note on pp. 303-304).

Our author is not at all aware of the possibility—rather probability—of the international ramifications of this movement. The title that he has adopted for his work is according to him "a misnomer" and its adoption "became unavoidable on account of its wide prevalence", otherwise its use by the British administrators was "acted by ulterior motives" (p. v). In this attitude the author follows the theory which was made fashionable by Sir Sayyid Ahmad Khan in his rejoinder to Sir William Hunter's Our Indian Mussalmans. He forgets that Sir Sayyid's repudiation of this appellation for the movement was itself politically motivated. Modern Muslim (especially Pakistani) writers rightly emphasize Sayyid Āḥmad Shāhīd's being inspired by Shāh Wāliy Allāh's school, but this does not preclude his getting inspiration from Muhammad b. Ṭāhāwābd's movement, as well, during his stay in Mecca, or even before that.

However, the questions that we have raised in this review do not diminish the value of this original piece of painstaking research, but they show how true is Professor Gibb when he states that the study of the present religious movements of the Muslim peoples is "the least-studied and most treacherous field of all."

One of the strongest points of this book is its intelligent and perceptive appraisal of the movement (Chap. X). But this reviewer thinks that the author is not on the right track when following Mawlānā Abu'ī-Ălā Mawdūdī (Taджīd wa Iḥyā'-i-Dīn) and his disciple Mawlānā Mas'ud Ālam Nadwī (Hindustān ki Pahlī Islāmī Tahān), he emphasizes the failure of the movement. The emergence of Pakistan is a living evidence of the ultimate success—and a resounding success—of this movement. It did have many short and long periods of set-back, but all revolutionary movements have to face such reverses.

Now it becomes the paramount duty of the Pakistanis to fill up the yawning gaps in the researches on this movement. As a first step towards such an effort, the unpublished contemporary works on the subject must be carefully edited and published. Some urgent measures have got to be taken in this respect. Dislocation of the families due to the extensive migration of the Indian Muslims to Pakistan might result in the loss of some MSS. which are in private possession. This reviewer knows about an excellent MS. of Maņṣūrat al-Su'ādā' fi Aḥwāl al-Ghuzātī wa'l-Shuḥādā', which is possessed by a descendant of Sayyid Āḥmad Shāhīd who is now settled in Karachi. It deserves to be preserved in the National Archives of Pakistan.

Sometimes back President Ayub while addressing a public meeting at Bālākot
urged the people to organize a Research Society for the purpose of the study of this movement. The above-mentioned work may be taken up by such a society in right earnest.

In the end, a word or two must be said about the production of the book. The get-up, the dust-cover and the binding of the book are excellent; but it is very poorly edited, it abounds in printing mistakes and has an atrocious way of transliteration. It appears that for the learned author the spelling "method" of the early nineteenth-century Nabobs has some historical significance for the sake of which it must be retained. On the very title we have 'Wahabi' movement, and its illustrious founder in the Indo-Pakistan subcontinent is 'Syed Ahmad'.

RAWALPINDI

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