Although nowhere stated by the author, the present work appears, to all intents and purposes, either an enlarged and revised or a shortened version of the author's unpublished doctoral dissertation entitled A History of the 'Sac'd State' from 1233/1818 until 1300/1883, which he submitted to the Princeton University in 1950. At the very title of the unpublished thesis indicates, the work under review relates to the second phase of the history of the Sa'di'll Kingdom from 1818 when the Egyptian forces under Ibrahim Pasha, a son of the Khedive Muhammad Ali, drove the Sayfis out of the two holy cities of Islam—Mecca and Medina—and even captured Dur'ishah, the family seat of the Sa'dis rulers, until the closing years of the 19th century when the scales again turned in favour of the Sa'dis. This phase of the Sa'di'll history is important inasmuch as it underlines the heroic struggle put up by this family of brave and determined warriors for regaining their lost independence, marked as usual by the vicissitudes of fortune and the uncertainty of as armed conflict. It is this period which garners the acclaim of the Sa'dis dynasty into the arc of both war and statesmanship. The training they acquired enabled that doughty warrior, the late King 'Abd al-'Aziz al Sa'di in ruling his regained kingdom firmly, wisely and efficiently. It was he who, in fact, laid the foundations of a stable and prosperous Sa'di' State that flourishes today under the rule of his second son, the present King Faisal.

The book opens with an Introduction dealing with a short geographical sketch of Sa'di'll Arabia, the periodization of Sa'di'll History, as the author conceives it, and the Wakkhal Doctrine, Practice and Influence. It is the third and the last part of the Introduction with which it is proposed to deal here. This part while giving a brief historical description of the rise of Wahhabism also attempts a delineation of the religious beliefs, dogmas and ideas of the so-called Wakkhal—a term wrongly applied by Western scholarship to the Ikhwan of Asir. The author does not appear to have made a thorough study of 'Wahhabism' as is clear from the statements that he makes. Writing of Mohammad ibn 'Abd al-Wahhab he observes: "just as medieval Muslim philosophers dubbed Aristotle 'the teacher', so Shi'ah (sic) Muhammad became 'the sheikh' to his disciples" (p. 9). Anyone familiar with Muslim theologians terminology will immediately understand the difference between 'al-Mullick al-'Arwad' (the first teacher) and 'the sheikh'. It is a favourite style of writing with Muslim religious and Sufi authors to refer to the founders of various schools of thought and great authorities, not by their original names but by the names and quotes that their followers and disciples comfort upon them by way of respect and regard. To bracket the phrase 'the sheikh' with the generally known title of Areefa, therefore, sounds a bit jarring. In most of the Persian and Urdu works on mysticism and hadithology one comes across frequently such expressions as 'the mentor', 'the guide' etc. The expression Sharh al-Risalah, al-Hurr al-Asrar (Inn Al-Din) and Sharh al-Asr' on the subject of 'Abd al-Aziz al-Harawi are too well-known to need any comment.

With respect to the subject of the basic dogmas of the Wakkhalah the author says: "After the Prophet, Wahhab saw the Companions of the Prophet as the oldest of men. [And so do all the Sunnis.] The Koran is naturally of fundamental
importance to Wahhabism and is viewed as something usually spoken by God" (p. 8, italics ours). This is rather an astounding statement. Not only the Wahhabis but the entire Muslim Community believes in the Qur'an as the Word of God. The divine origin of the Qur'an and its contents has never been denied.

The author then goes on to say that to the Wahhabis, "the Sunna, or traditions of the Prophet, is second in importance only to the Koran," as if this is something peculiar to the Wahhabis! Such statements, though perfectly in order and more approach, give the impression the learned men not fully acquainted with the basic teachings of Islam and the beliefs of its various sects that the Wahhabis are a sect totally different from the generality of the Muslims or that they profess creeds which constitute a separate creed in themselves. This impression is evidently both erroneous and misleading and the author cannot be congratulated on creating it. The Wahhabis, in fact, entertain the same beliefs and hold the same dogmas as are held and practised by the Sunni Muslims anywhere in the world excluding the Iliimitate among them whose knowledge of the faith is mostly based on what has come down to them through the ages mixed with popular beliefs, local customs and usages. A distinction should, therefore, be clearly made between Ahl al-Sunnah and Wahhabis; as it would be unwise to mix them both.

The author's remarks on jihad are equally reflective of his general attitude towards the fundamental beliefs of the Muslims. Says he: "his Wahhabi theories are by no means limited to the narrow concept of 'Holy war'" (p. 11). Here again, he correctly gives the classical view, but why call it the 'Wahhabi' theory? It is by its very nature that 'Wahhabism' is identical with classical Islam, he is right. But if his attempt is directed towards painting the followers of Mohammed b. 'Abd al-Wahhab as fanatics or reactionaries, this is unjust both to the Wahhabis and Islam itself. It can be safely asserted that 'Wahhabism' is Islam and Islam is 'Wahhabism'.

The author's doubting of Wahhabism as "a distant ancestor of inner Arab nationalism" (p. 14) is seriously open to question. The "appeal for a return to the earlier ways" does not necessarily mean outright rejection of all that is new and progressive. It merely means in Wahhabi terminology rejection of all that is repugnant to the Qur'an and the Sunna, a provision which is also enshrined in the Constitution of the Islamic Republic of Pakistan. The present reviewer reports that the learned author has not been able to make a dispassionate and objective study of Wahhabism and that his knowledge of the internal movements in Islam seems to be based on the curious study of Henry Lacombe and some other studies by European authors. Had he made his study from original Arabic sources including the works of Ibn Taymiyyah, some of which are still in manuscript, and those of al-Shawli, himself he would have been in a much better position to make an appraisal of what Wahhabism stood for.

The rest of the book is a mere narrative of historical events as they unfolded; a story of the rise and down of the da'wah, or Islamic world at the center of the Shi'ite and Sunni leaders, and the successful attempts to the present day to reach the two holy cities of Mecca and Medina.

The author has done well to write in a readable form on a phase of the Shi'ite Arabian history which was not yet easily accessible to non-Arabic speaking readers.

A. S. BAZMEE ANSERI

LARACHI