

Book Review

Tarikh-i Musalmanan-i Pakistan wa Bharat (Urdu) by Sayyid Hāshimī Faridabadi, published by Anjuman-i-Taraqq-i-Urdu Karachi, Pakistan, Vol. I & Vol. II, 1988.

The book under review has been compiled by Sayyid Hāshimī Faridabadi and published in two volumes (under Publication No: 264 Vol 1 and 461 Vol 2 respectively) by Anjuman-i-Taraqq-i-Urdu Karachi, Pakistan. The first edition of the book was published in 1953 and 2nd edition in 1987 (Vol-I) and 1988 (Vol-II).

The book as a whole exclusively deals with the history of the Muslims of Indo-Pak subcontinent with special reference to the role of some prominent Muslims and certain Muslim reform, social and religious movements.

Vol-I, comprises twenty one chapters with a lengthy preface. This volume of the book begins with an elaborate discussion on the conditions of Sindh on the eve of its conquest by Muhammad bin Qasim (Rah. ‘A), one of the great military generals of Islam, in early eighth century C.E. The author then gives an account of Arab rule in Sindh and draws an interesting sketch of the establishment of Turkish rule in India, its consolidation and development of Islamic, social and religious sciences under Delhi Sultans and briefs about the important historical sources of this period including:

1. *Fawa'id ul Fawad* (فوائد الفوائد) by Amir Hasan Dehlawi.
2. *Tabaqat-i-Nasiri* (طبقات ناصری) by Qadi Minhaj ud din Siraj Juzjani.
3. *Taj ul Maathir* (تاج المآثر) by Sadr ud dn Muhammad bin Hasan Nizami.

The author also refers to some prominent Muslim poets of the period like *Nasiri*, *Ruhani Bukhari* (who had come from outside India), Shihab Muhmirah, Amir Fakhr ud din ‘Amid (امیر فخر الدین عمید), Muwwid Jurjani (موید جرجانی) Arsalan Katibi, Sa‘d Mantaqi, Qadi Mughayth and last but not least Amir Khusru popularly known as (*tut-i-hind* طوطی ہند), the parrot of India.

The author then deals with the arrival of Mughals in India, their conquest of India, establishment of Muslim rule, achievements, contribution in various fields, expansion, salient features of their administration and other relevant aspects.

The most important chapter, however, is the 21st chapter of this volume of the book under review. In this chapter, after providing a lengthy background in the preceding chapters, besides other aspects, the author deals with the various religious movements of the Indian Muslims. He, however regards ‘Alamgir as the state patron of the reform movements of this period and Shaikh ‘Abdul Haqq Muhadith Dehlawi (Rah. ‘A) and Hadrat Mujadid-i-Alf-i-Thani (Rah. ‘A) as the pioneers of the reform and revival of Muslim Ummah in India. The learned author discusses their life, works and contribution in the most appropriate way.

The Vol-II of the book is spread over 15 chapters, each chapter comprising several subchapters and the volume as a whole is entitled as *Tahrikat-i-Milli* (تحریکات ملی) [1707-1952]. Beginning with the signs of the downfall of Mughal Empire in India, the author concludes this volume with the establishment of Pakistan and new problems for the Muslims of Indian Sub-continent. Certain findings of the author, as mentioned in this volume, however deserve critical assessment.

After treating some important issues like the emergence of Sikh state, some conflict within the Royal family, causes and impact of the military expeditions of Nadir Shah and then Ahmad Shah Abdali, battles fought at Panipat, the author gives a brief description of certain conspiracies, hatched by the Britishers and the role of Mir Ja‘efar and Mir Qasim. He does not fail to refer to and comment upon the role of Haidar ‘Ali and Tipu Sultan (ثیر میسور) -The Lion of Mysore.

In the chapter 4th the author deals with the Reform Movement of Shah Wali Allah, which he rightly compares with Shaikh Muhammad bin ‘Abdul Wahab Najdi’s reform Movement in the Arab world. He opines that the main objective underlying both the movements was their call which in very simple words can be expressed as “Back to Islam”. The author however differentiates the two when he says that Tasawwuf and philosophy (embedded with un-Islamic values) had little resistance to offer in the path of Najdi’s Islam as compared to that of Shah Wali-Allah (Rah. ‘A). The author gives a detailed account of Dehlawi’s life, education, works and more particularly his contribution in developing religious consciousness and to some extent political fore-sight among the Indian Muslims. He even affirms that

Najib ud Dawla Khan had a firm faith in Dehlawi and that under the latter's advice he invited Ahmad Shah Durrani to conduct a military expedition on India. It is worth to mention over here that the author refers to 'Ubaidullah Sindhi's *Islahat-i-Shahiyya* (Reform of Polity) and substantiates that Dehlawi was in real sense the pioneer of a latent revolutionary Movement which was given final shape by Shah 'Abdul Aziz (Rah. 'A). The author then gives an account of the contribution of the descendants of Shah Wali Allah (Rah. 'A) including Shah 'Abdul Aziz, Shah Rafi' ud din, Shah 'Abdul Qadir, Shah 'Abdul Ghani, Shah Isma'il, Molvi Mukh Susu'llah, Mawlana Muhammad Ishaq and Mawlana Muhammad Ya'qub. It seems in place to mention over here that Mawlana M. Qasim (Founder of Dar ul 'Ulum Deoband) and Mawlana Rashid Ahmad Gangohi, according to the author, had very close intimacy with Shah 'Abdul Ghani.

In the chapter 5th of the book the author deals with the impact of Muslim rule on the Hindu population of India and the emergence of Marathas as a military and political power under the potential leadership of Shivaji. While discussing the emergence of Sikh state under Ranjit Singh, their occupation of Kashmir, the author makes here a brief reference to Sayyid Ahmad Barelvi's (Rah. 'A) *Tahrik-i-Jihad*. In the later part of this chapter the author treats the issue of arrival of Farangis (Europeans) on the Indian Territory especially the French and Portuguese. The author devotes the next chapter of the book exclusively to the Farangi (European) expeditions on Indian soil, their occupation of certain territories and consolidation thereof. He treats in detail the issue of Muslim resistance against Farangis and more particularly brings to limelight the role played by Haidar 'Ali against Farangis.

With regard to the Muslim resistance against the Britishers, the chapter 8th and 9th of the book deserve our utmost attention. In chapter 8th the author comments upon the salient features of the reform and revolutionary Movement initiated by Sayyid Ahmad Shahid (Rah. 'A): While dealing with different aspects of his life, he gives a brief description of sayyids' relation with Shah 'Abdul Aziz. In addition to this Sayyid's proclamation of 'Jihad' against oppressors, his service in the army of Amir Khan, his declaration of Imamah-i-Shar'i, his military expeditions (*Jihad bis Saif*) in southern Punjab, Sindh, Baluchistan, Peshawar and other places find a due place in this portion of the book. The author at the same time does not ignore to give a precise account of Sayyid's intention to march towards Kashmir and eventually his Shihadah (martyrdom) along with Shah Isma'il Shahid and other

prominent Mujahidin at Balakote on 6th May 1831. The author then makes a brief mention of the role performed by Mawlana Wilayat ‘Ali ‘Azimabadi, disciple of Sayyid Ahmad Shahid (Rah. ‘A), and his brother ‘Inayatullah in organizing tough resistance against foreigners and at the same time explores their contribution towards the revival of Muslim society in Deccan.

The chapter 9th of the book begins with the description of the revolt of 1857 C.E, termed as “Mutiny” by some western writers. Here the learned author while terming it as the “First Freedom Struggle” attempts to trace its causes in the light of certain western sources in general and Sir sayyid Ahmad Khans exclusive work on it, entitled as “اسباب بغاوت ہند” [The Causes of Revolt of India] in particularly in which, besides many other causes he includes in it.

- i) The racial discrimination of Indian troops.
- ii) The British Policy of expansionism
- iii) Dismissal of Hadrat ‘Alim (Wajid ‘Ali) *Shah-i-Awdh* (شاہِ اودھ).
- iv) British intervension in the religious beliefs of Indian people and contrary to its extension of state patronage to Christian missionaries.
- v) Introduction of INFIELI RIFLE
- vi) The resistance offered by Bakhat Khan Ruhila (بخت خان رھیلہ).
- vii) Dismissal of Bahadur Shah Zafar and his imprisonment.
- viii) Assasination of Molvi sayyid Amir ‘Ali Amithwi.
- ix) Role of Ahmadullah Shah Sb in Lucknow (who made Qasba (town) Muhammadi as his capital and coined currency in his own name) [according to the author of *Qaisaru’t Tawarikh*, p. 467] and
- x) Emergence of Maratha leader Baji Rao (Nana Sb) in Kanpur.

The author then draws a sketch of the brutalities and atrocities launched by Britisher on the Indian Muslims, wherein he states that for every Farangi (European) soldier killed in any encounter, disproportionately one thousand Indian Muslims were massacred and among 1.5 Lac Indian soldiers who had revolted against European bosses at least 40,000 were mercilessly massacred as per the British accounts. With reference to this event the author gives a detailed account of the heart-shaking phenomenon of victimization that Indian Muslims had to undergo rendering to loss of their precious lives, houses, properties and both industrial and intellectual assets.

The author then, after giving a brief description of some aspects of British consolidation in India, enlightens us with the various aspects of life and activities of Sir Sayyid Ahmad Khan more particularly his contribution towards awakening the Indian Muslims about the significance of formal education. The author rightly comments that while Sayyid Ahmad Shahid prevailed upon Indian Muslim society during the 1st half of 13th century A.H [19th century], the second half of the same century witnessed the contribution, concern for educational upliftment and overall awakening of Indian Muslims on the part of Dehlawi person of similar name (i.e. Sir sayyid Ahmad Khan). The author then refers to the work of Sir Sayyid including "Atharu's Sanadid (آثار الصنادید) and annotation of 'Ai'n-i-Akbari' (detailed list of his works are available in *Hayat-i-Javid*).

The learned author then comments on the role of Sir Sayyid in establishing Scientific Society (in 1864), publication of *Institute Gazette* establishment of "British Indian association" during his first sojourn at Aligarh (i.e. between 1864-1867), release of Magazine, *Tahdhibu'l Akhlaq* his devotion to the establishment of *Madrasatu'l 'Ulum* and the laying of foundation stone of new college in January 1877 (by Lord Litton).

While glorifying his role and rightly so, the author comments that Sir Sayyid eagerly desired the establishment of an independent University of Indian Muslims. He approached the Govt. with his proposal which was outrightly turned down by the people at the helm of affairs. He expressed this desire even in a public meeting (جلسہ عام) at Jalandhar in 1894 in clear-cut terms:

"اے دوستو ہماری پوری تعلیم اس وقت ہوگی جب کہ ہماری تعلیم ہمارے ہاتھ میں ہوگی، (سرکاری) یونیورسٹیوں کی غلامی سے ہم کو آزادی ہوگی، ہم آپ اپنی تعلیم کے مالک ہونگے اور بغیر یونیورسٹی کی غلامی کے ہم آپ اپنی قوم میں علوم پھیلائیں گے، فلسفہ ہمارے (دائیں) ہاتھ میں ہوگا، نیچرل سائنسز بائیں ہاتھ میں اور کلمہ لا الہ الا اللہ کاتاج سرپر..... (سرکاری) یونیورسٹی تعلیم ہم کو خنجر بناتی ہے۔ (حیات جاوید، ج 1 صفحہ 253)

After giving a detailed account of some aspects of Sir Sayyid's religious, political and educational thought- the author refers to Altaf Husain Hali wherein he hails him as the pioneer of Muslim reform and revolution in India which he disseminated among them through his poetry which is termed as *قومی شاعری* (Milli poetry) by the author.

The author devotes the rest portion of his book to the establishment of Dar ul ‘Ulum Deoband, Nadwatu’l ‘Ulama, Mawlana Shibli Nu‘mani’s “Dar’ul Musannifin”, genesis of National Congress, establishment of Muslim League, Mithaq-i-Lucknow (ميثاق لکھنؤ), Massacre at Jalyan Wala Bagh (1919), *Majlis-i-Khilafat*, Jami‘atu’l ‘Ulama’, Khaksar tahrir, Simon Commission, Agha Khan’s Muslim Conference, Gole Maez Conference London (Round table Conference), contribution of Doctor Molvi ‘Abdul Haqq, Dr. Sir Iqbal’s contribution, demand for Pakistan, Qa’id A‘zam Jinnah and his role, partition of India, two-Nation theory, establishment of Pakistan, new emerging challenges for the Muslims of the subcontinent, communal riots, the issue of Muhājirin etc.

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