

simple dichotomy between heroism and victimization to explore the nuanced, complicated ways in which women live, work, and struggle.

AMRITA BASU
Amherst College

Devotional Islam and Politics in British India: Ahmad Riza Khan Barelwi and his Movement, 1870–1920. By USHA SANYAL. Delhi: Oxford University Press, 1999. x, 365 pp. \$19.00 (paper).

Usha Sanyal's book on the background, perspective, and evolution of the Ahl-e Sunnat wa Jama'at movement (referred to as "Barelwi" by outsiders), led by Ahmad Riza Khan Barelwi is a richly textured account of Muslim intellectual life in North India during the British period. In addition to portraying the social and moral world inhabited by Ahmad Riza and his followers, Sanyal builds upon other recent historiography to argue for a new understanding of the formation of Muslim religiocultural as well as political identity in British colonial society. The author's comprehensive view of the subject, buttressed by painstaking research in original source materials (journals and newspapers, books, unpublished documents, and personal interviews), makes this one of the best books on modern South Asian Islam available at present. Although the book's main narrative focuses on the fifty-year period 1870–1920, it should be useful to scholars working on Islamic revivalist movements in South Asia in any part of the nineteenth and twentieth centuries.

Sanyal's treatment of the subject is particularly laudable for seeing the politics of the Ahl-e Sunnat movement as a function of its core religious consciousness instead of the other way around. Ahmad Riza in Sanyal's portrayal often acted contrary to the dictates of sociopolitical expediency while pursuing religious ideals he had adopted at an early age. By paying attention to the details of specific incidents and controversies in his life, Sanyal illuminates the processes through which a major Muslim intellectual in British India, steeped in tradition (particularly the idea of emulating Muhammad) but cognizant of the challenges surrounding him, made sense of his world.

The book's first four chapters provide a layer-by-layer account of Ahmad Riza's religious identity, including his personal history, the general reformist trend in Indian Islam in the eighteenth and nineteenth centuries, and an overview of the techniques and organizational mechanisms (religious schools, print media, voluntary organizations, and sectarian debates) utilized by Indian religious movements during the period. The description of the Barkatiyya Sayyid family, established as landed gentry and mystical guides (*pir*) in Marahra, draws the reader into the sociointellectual atmosphere at the base of Ahmad Riza's consciousness. The remainder of the book (chapters 5 through 9 and the epilogue) utilizes Ahmad Riza's extensive writings (particularly *fatawa* or juristic responses) to illuminate his thought in contradistinction with other reform movements active in the context. Ahmad Riza's participation in "fatwa wars" against Deobandis and various groups termed "Wahhabis" shows the contentious nature of religious dialogue, supporting the theoretical view that the period was incubatory to the development of Indian Muslim identity under the shadow of British colonial policies. The Ahl-e Sunnat's direct involvement in political issues such as the Khilafat, Hijrat (migration), and Non-Cooperation movements, and the demand for Pakistan then shows how this identity matured further while standing in tension with some religious ideals.

Ahmad Riza Khan

Mark Steyvers



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