

much of the export consisted of unprocessed cash crops like oilseeds, rather than processed oil. Like *Science and the Raj*, Tyabji's account is supported by extensive use of primary sources and will be invaluable for scholars pursuing the hitherto neglected area of changing technological relations during colonial rule.

All three volumes are genuinely groundbreaking at various levels and will open up fresh avenues for research in a glaringly neglected aspect of an otherwise well-researched period of Indian history. No doubt, the amount of data collected here will also come in handy for the new breed of scholars who constitute the traveling circus for whom archival research is anachronistic in an era of glib "postcolonial interventions and interrogations."

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Mawlana Mawdudi and the Making of Islamic Revivalism. By SEYYED VALI REZA NASR. New York: Oxford University Press, 1996. x, 222 pp. \$45.00 (cloth).

In an ongoing contestation and immensely complex relationship between Islam and modernity, analysts more often tend to see them as two poles apart. In fact, despite the diverse praxes of two divergent trajectories, the dividing line in recent years is not so clear-cut, with significant common ground covered through an unacknowledged mediation. The articulation and strategic implementation of Muslim modernism, as typified by great thinkers and activists like Al-Afghani, Mohammad Abduh, Syed Ahmed, Mohammad Iqbal, Amir Ali, and Fazlur Rahman, does not outrightly reject the revivalists like Syed Mawdudi and Imam Khomeini. From academic discourse to interdenominational debate, especially in the South Asian context, Syed Mawdudi (1903–79), the founder of the Jama'at-I-Islami, has remained an enigmatic figure. To his followers, he was a *mujaddid*—sometimes a Mahdi—an Islamic revolutionary and the most preeminent and original philosopher of the twentieth century. For his critics—and they, too, are numerous, varying from politicians to ideologues and ulama—he was a fundamentalist, a spoiler, and an extremist of a sectarian kind. To several nonpartisan observers, Mawdudi was an Islamic revivalist in a puritanical sense, lacking immersion in modernity, while to a similar group of Islamists, Mawdudi, despite an analytical mind and sincerity of purpose, reflected an intellectual confusion amongst the Muslim elites bordering on self-placation coupled with aggression towards others.

Seyyed Vali Nasr's study of this most controversial Muslim scholar of our times is neither a work in apologia nor an attempt at demolition. Mawdudi, after all, reemerges not as a rejectionist but a shrewd political activist imbued with great energy, penetrating analysis, and organizational acumen. Mawdudi, simultaneously, is an idealist and a programmist. He debunks traditionalist ulama as the custodians of Islam; identifies Muslim history after the Pious Caliphs merely as a mundane *Muslim* past; rebukes mysticism and scholastic rhetoric and shores up his energies to defy the state (both colonial and national) so as to assert his critique of alien control, territorial nationalism, and modernist totalitarianism.

Mawdudi, apparently a calm, self-assured activist, seems to be fighting on several fronts yet, in the process, does make strategic compromises. The sustained hostility from the ulama and the state does not stop him from changing his opinions even to

the extent of seeking alliances with them. He rebukes the West for all its materialism and nudity, as was evident in his books like *Purdah*, and remains a steadfast critic of socialism but, without stating it, adores rationalism, justice, and a high caliber of intellectual debate. Thwarted by Hindu communalism of the 1920s, contrasted with the Muslim passivity in the state of Hyderabad and the U.P. during his formative years, Mawdudi decided to settle in Pathankot, a small, unknown Punjabi town, a move which subsequently proved sagacious. He defies the Jamiat-I-Ulama-I-Hind by critiquing Husain Ahmed Madani and Abul Kalam Azad for supporting a composite nationalism, and dismisses modernists' espousal of a Muslim state. Mawdudi, however, chooses the same new state in order to convert it from a postcolonial polity to a complete Islamicity, as visualized in his prolific writings. Mawdudi's project of Jama'at-i-Islami, the most organized religiopolitical party in South Asia, emerged from his long-term plan for shoring up a cohesive, collectivist Islamic identity which would avoid the obscurantism of ulama as well the unilateralism of the Westernized elites.

Nasr puts Mawdudi on the center stage between modernity and tradition, and unlike other Mawdudi observers, sees him borrowing from both to establish *Hukumat-I-Ilahi* (Divine rule). His early criticism of sufis, pirs, scripturalists, modernists, atheists, socialists, secularists, and all other such groups did not deter him from attempting to reach Muslim masses for his *Tebreek-I-Islami* (Islamic movement). Himself a detached person lacking populist appeal, Mawdudi optimistically strove for a massive Islamic transformation through an intellectual, purist construct and an accompanying political activism. Unlike Khomeini, he preferred an evolutionary, peaceful process over revolution and also refused to build up long-term common strategy with the leftists or other political dissidents. He advocated a strictly domestic role for Muslim women yet, in his opposition to Ayub Khan, supported Miss Fatima Jinnah's presidential campaign in 1965. He did reach *ulama* to neutralize their criticism and to break his own party's isolation, yet more often opted for a solo campaign. In the process, he did accept the essentiality of *Tasawuff* without tendering any radical concessions in his fundamental views.

Nasr's erudite study of Mawdudi as an Islamic thinker is at its best in its discussion of Mawdudi's idea of an Islamic state in reference to diverse themes such as *amir*, *shoora*, *ijithad*, and *ijma*. Mawdudi is selective and discreet when it comes to reinterpreting Islam and leading the community. In his efforts to deflect criticism and to appear more pragmatic, Mawdudi uses a democratic lexicon in his voluminous works, yet stays skeptical of the general will. Nasr, through his persuasive knowledge of Islamic eschatology, mysticism, and his competence in Urdu, and his extensive field work, presents a comprehensive and equally objective study of an otherwise misunderstood Muslim thinker.

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Upanisads. The World's Classics. Translated by PATRICK OLIVELLE. Oxford: Oxford University Press, 1996. lx, 446 pp. \$6.95 (paper).

Every Sanskrit genre translated into English calls for an appropriate English genre to receive it. Hemingway would have been the ideal translator of the Upanisads: the two genres share a style delighting in phrases laid "bare down to the bone" (as he put