

Book Reviews

***Strategy, Diplomacy, Humanity: Life and Work of Sahibzada Yaqub Khan*, edited by Anwar Dil, San Diego, California, Intercultural Forum, 2005, pp.396, price US \$30.00, subsidized price in Pakistan, Rs. 1,200.**

First, a word about the editor. Anwar Dil is Professor Emeritus, International University, San Diego, California; Founder-President, Intercultural Forum; and Convener, Takshila Research University, San Diego. He is also a visiting professor in the National University of Sciences and Technology (NUST) at Islamabad. The present work is the forty-second volume in the Pakistani Linguistics Series (1961–), Pakistan Studies Series (1965–), and On This Earth Together Series (1994–).

Briefly stated, it is more than a biography, covering the military and diplomatic career of a truly outstanding man of our time. Actually, it may be described as a collage of ‘how far a man may go if he is ready to educate himself’.

The present work is truly of an encyclopaedic magnitude. And this in terms of not only Sahibzada Yaqub Khan’s life and work, but, more importantly, of the plethora of information about and analyses of the critical issues confronting Pakistan, Afghanistan and the Middle East in the 1980s, and, moreover, of insightful discussion concerning national military security, strategy and defence. Hence it’s a work that needs to be digested, bit by bit, and every bit of it. Indeed, it’s so solid, so compendious, for its raft of clues, insights, analyses and guidelines on topics galore. Thus, in a week or so I have spent poring over selected parts of the book. I, for one, found it next to impossible to internalize its wide-ranging contents or grasp their full significance.

Included in this notable compilation are eight lectures on national security – four of them delivered at the inaugural and subsequent meetings of the newly established Center for Strategic Studies at Rabat, on the invitation of King Hassan of Morocco, in 1987 and subsequently, while the other four undelivered and unpublished, awaiting to be included for the first time in this work.

To me, what distinguishes Sahibzada from other non-classical writers in the field, and especially those from the Third World, is his easy familiarity with the theoretical concepts, formulations and paradigms in the literature. These he has utilized profusely and deftly, to weave together his thoughts and analyses, and this with a view to craft a viable and recognizable framework or paradigm, holding together a cluster of interrelated variables. A framework which can be readily and operationally utilized for analyses of strategy and security issues on various dimensions and in various situational contexts.

This overriding characteristic of Sahibzada's eight lectures make it a must read for everyone working in the field. It is rather well known that K. M. Panikkar's two seminal works along with Kautulya were required reading for all foreign affairs probationers and practitioners in India, at least, during the 1950s and the 1960s. Taking it as a precedent, I would earnestly suggest that these lectures along with the eight brief talks grouped together under Section C. 'Towards a World of dialogue' be made required reading for all Pakistani foreign affairs and foreign policy probationers and practitioners. By the same token, they should be included in the syllabi of our international relations and defence studies courses in our public and private universities. Also, the GHQ's Services Book Club would do well to publish them as a self-contained compilation and get them distributed among its officers and members for reading them at leisure, so that they could internalize the points and principles Sahibzada so lucidly enunciates and illustrates, to become an integral part of their repertoire. This, in part, would ensure that these lectures serve as a guideline in dealing with strategy, security and defence issues in Pakistan at the think-tank and decision-making levels.

Beyond what is permanent and enduring, which I have just referred to, there's so much in this work that is informative, interesting and topical that should interest an intelligent reader, primarily concerned with the conundrums of the day, with the contemporary world issues, and the problems confronting Pakistan and the Islamic world. Sahibzada's five statements between 1982 and 1991 before the United Nations and the National Assembly of Pakistan fall in this genre. These statements cover the entire spectrum of some of the more critical regional and global issues at the moment, but, in the nature of things, obviously focused on Pakistan, Afghanistan and the Middle East.

Of Sahibzada's significant contribution to the explication of global issues, one instance would suffice. Here, in this work, for the first time, I realized the prime significance of the Tiananmen Square tragedy of July 1989. Sahibzada explicates why, given the uneven pace of the Perestroika and Glasnost processes, with the latter outpacing the former

beyond manageable limits, their simultaneous launching should spell doom for both Gorbachov and the Soviet system. In contrast, the carefully calibrated launching of the two explosive processes with an adequate time lag between their launching ensured success for both the processes in China. Sahibzada's fine distinction of the dynamics and imperatives of the two processes explain why, like the French Revolution, these two processes devoured their architect(s) in Russia, and why the careful and calibrated unbottling of the Glasnost genie in stages has precluded the overpowering of their architects or sponsors in China. This interpretation puts the Tiananmen Square in a refreshingly new light. Tiananmen's premature pro-democracy demonstrations had to dissolve into smoke and slaughter if Perestroika had to succeed in China, if the Beijing Tiananmen Square of 1989 didn't have to become Moscow's Red Square of July-August 1990.

Besides these, there are innumerable nuggets in this remarkable work. For one thing, if only because of its prime importance, I would commend educators not only in Pakistan but throughout the Muslim world to ponder over the vision, the grand view, presented by Sahibzada in the three pieces on the Aga Khan University included here. I could as well go on with this odyssey of referring to other precious metals in the work, but space constraints preclude pursuing it any further.

But one distinguishing characteristic I have noted whichever section I have turned to. It's the touch of class. Indeed, it's writ large on every page of Sahibzada's extremely task oriented, productive, edifying, and classy life. And by all accounts, he has been a perfectionist *par excellence*, throughout his life.

And when I came upon the graphic, but succinct portrayal by Ambassador Shaharyar M. Khan in his 'Foreword', I was instantly reminded of what Mark Antony said of Brutus in Shakespeare's *Julius Caesar* – since Sahibzada Yaqub Khan is an exemplar of a good human being –Ghalib's *insaan* in modern times.

In compiling, editing and presenting this work on the life and accomplishment of Sahibzada, Dr. Anwar Dil has indebted Pakistanis a good deal since Yaqub Khan is, without doubt, one of Pakistan's most outstanding military leaders, diplomats and, above all, a creative thinker.

***Tehrik-e-Pakistan: Ek Tehqiqi Jayza* by Ahmad Saeed, Pakistan Movement Workers Trust, Lahore, 2009, pp. 503, price, Rs. 500.**

For the past 35 years Ahmad Saeed, who had for long been the Chairman of the History Department, at the MAO College, Lahore, has been extremely prolific and productive. He has produced some eleven compilations and fourteen monographic works. His focus has primarily been on (i) the Punjab (*Anjuman-i-Islamia, Amritsar; Islamia College ki Sad Sala Tarikh*, two volumes; *Tehrik-e-Pakistan Ma'shi aur Ma'sharati Tanazur Mayn* [in the Punjab]; *Nawa-i-Waqt aur Tahrik-e-Pakistan; Nagarashat Hamid Nizami; Roznama Paisa Akhbar Aur Tahrik-e-Azadi; The Eastern Times on Quaid-i-Azam*); (ii) Quaid-i-Azam Jinnah and on (iii) the Pakistan Movement. Some of his compilations and monographic works are considered source material on the period/topics. Furthermore, they have been published by prestigious research bodies such as the Quaid-i-Azam Academy (Karachi), Research Society of Pakistan (Lahore), Iqbal Academy (Lahore), Bazm-i-Iqbal (Lahore), Pakistan Study Centre (Lahore), and the National Institute of Historical and Cultural Research (Islamabad).

Of his numerous works, the most outstanding has been *Muslim India 1857-1947: A Biographical Dictionary* (1998). This has long been out of print, and it's pity that Ahmad Saeed's efforts to get a revised and enlarged edition published has met with little success. The Quaid-i-Azam Academy has turned it down on the unsustainable ground that several works are available on the topic whereas I know it for a fact that no other work in this genre is comparable to Ahmad Saeed's. That, *inter alia*, indicates the expertise level of those manning a good many of our research institutes. And that, in turn, explains why research even at the compilation level is in a shambles in Pakistan, despite the mind-boggling amounts these institutes gobble up for sheer maintenance.

What, however, is most intriguing is that despite Ahmad Saeed's substantial contribution on the three topics he has focused up on, which are central to Pakistan Studies, he has remained ignored without being recognized in the academia. Pakistani scholars and researchers are, of course, a little too reluctant to recognize the contribution of researchers who have failed to gatecrash into the mainstream academic network, and Ahmad Saeed represents a classic case of not having received the sort of recognition which he richly deserves, if only because of his huge contribution and painstaking research on the sources of our recent history.

To me, the present (*Tahrik-i-Pakistan: Ek Tahqiqi Jayazah*) is perhaps the most comprehensive and self-contained work on the Pakistan

Movement, as of date, in Urdu. Of course, it falls in the genre of a long narrative, done in the traditional format, but it is based on authentic sources and is well documented. Spread over some 36 chapters, several useful appendices and a 10-page bibliography, it seeks to present the saga of our freedom struggle as an integrated story. Of course, it doesn't claim to be laced with literary flourishes, nor does it offer much at the analytical level. Yet, it could still serve as required reading at the undergraduate level, seeking to offer the basics of Muslim India's long, meandering journey from 1857-58 to 1947, at the first information level.

As in the case of most Urdu publications, Ahmad Saeed goes in for an omnibus approach but the narrative is connected and continuous, and carries the story forward. Despite certain deficiencies in terms of historical analysis, I would yet recommend this work since there is nothing comparable to it in Urdu, so far as I know. And Ahmad Saeed must, of course, be commended for having produced this pioneering narrative of a sort in Urdu.

Pakistan Study Centre,
University of Karachi

Sharif al Mujahid

***Jada-i-nisyan* by Mahmud Ahmad Barkati, edited by Dr. Mazhar Mahmud Shirani, Lahore, 2009, pp.247, price, Rs.225.**

This valuable book is a collection of essays, sketches and recorded memories of personalities and events covering the greater part of the twentieth century. Apart from a brief preface [by the compiler] and a short note by the author, there are some 36 essays about various personalities and nine sketches of events and memories. The pieces have appeared in print previously in various journals while a few are of recent date and unpublished.

The author is Hakim Mahmud Ahmad Barkati – whose fame as an Oriental physician and scholar is well attested. His distinguished lineage, his intellectual attainments and his cultured personality have endeared him to all those who have come in contact with him. He is a living witness to a bygone age noted for richness of culture, for sophistication and courtesy, for familiarity with the classical literature of Islam. These, and many other lost aspects, surface in many of these essays and sketches. The author's association with many notable personalities who were earlier contemporaries and his preserving a record of otherwise unrecorded aspects of their lives is most creditable. Of course the tradition of writing such pen-portraits is older and there are

other examples of what is termed ‘khaka navisi’ [outline sketches] – such as the famous *Chand Hamasar* [‘some contemporaries’] by Moulvi Abdul Haq; *Azmat-i-rafta* [‘past glory’] by Z.A. Barni ; *Muasrin* [‘contemporaries’] by Abdul Majid Daryabadi and many others. Gradually, this form of brief biography is becoming a recognized genre of Urdu literature.

We notice in the book the great names of literature, of medicine, of politics and of religion. In the first category, we observe names of poets such as Seemab Akbarabadi and Akhtar Shirani and critics such as Malik Ram. In the second, the names of Hakim Muhammad Said and Nizamuddin Ajmeri stand out. In the third category, the personalities of Hasrat Mohani and Husain Ahmad Madani are sketched. In the fourth category, the names of illustrious scholars from the galaxy of Islamic scholarship so dear to Hakim Sahib’s heart are noteworthy – such as Moulana Moinuddin Ajmeri, Syed Suleiman Nadvi, Abul Ala Maududi and Syed Abul Khair Kashfi. Then there is also an intimate insight into his own domestic life with a picture of the kind and affectionate lady who was his paternal grandmother and wife of Allama Syed Barakat Ahmad. The effect this great lady had on Hakim Mahmud is similar to that which the mother of Sir Syed Ahmad Khan had on him [emotionally described at the end of *Sirat-i-Faridia* – a life of Sir Syed’s grandfather].

Remarkably, other essays on his family members [such as his parents] are absent. There are no essays on any living person. An eye-witness account of the freedom struggle and achievement of Independence must form part of any future collection from his versatile pen. The essay on Dr. Kashfi comes across as a picture of a friend than an Urdu scholar. An essay [from the sketches section] that allows us a rare insight into an occasion when Islam and Muslims were objects of respect is seen in the sketch ‘*Mehmanan-i-Rasul ki takrim*’. Such occasions are no more seen and the resultant loss to us is evident.

The compiler, Dr Mazhar Mahmud Shirani- the famous Persian scholar and intellectual [resident in Sheikhpura, Punjab] has been thanked by the author in his note for undertaking the arduous task of collecting and issuing the text of the essays from diverse sources in book form. Certainly, this compilation has been a labour of love for the compiler and all readers will also be grateful to him.

Allama Abdul Aziz Memon: *Sawaneh aur 'Ilmi Khidmaat* by Mohammad Rashid Shaikh, Lucknow, 2009, pp.549.

‘Allama Abdul Aziz Memon [1888-1978] was arguably the greatest Arabic scholar who lived in Pakistan. His long and intellectually active life made him prominent in the area of Arabic letters and secured for him a pan-Arab reputation. It is a matter of great regret that such an eminent scholar who contributed so much to the credit of Pakistan abroad should be so neglected in his own country and not receive the recognition due to him.

This lengthy biography by Mohammad Rashid Shaikh attempts to redress the balance in its own way. This book will be the pioneering guide for all future studies of this nature. It is copiously annotated and cites original source material [such as letters to and from ‘Allama Memon], lists of his MSS and books donated to various libraries as well as the large number of his essays and reviews contributed to learned journals. Honours and accolades came easily to ‘Allama Memon though he himself was a retiring, shy and studious personality. Recommendations from ‘Allama Iqbal, membership of the Arabic Academy [Damascus], publication of his deeply learned glosses on the Arabic poets [al-Ma’arri and others], poetic tributes in Arabic by prominent Arabic writers and entries in various encyclopedia such as the Turkish Islamic Encyclopedia [vol. 1] – all flowed in. The vast and variegated canvas of his learning has to be seen to be believed.

Mohammad Rashid Shaikh has performed his duty with devotion and diligence. The first chapter consists of ‘Allama Memon’s birth and family conditions. The second consists of a description of his studies at the feet of great masters such as Maulvi Nazir Ahmad – an early translator of the Quran into Urdu, an original novelist, and a composer of original Arabic poetry. Nazir Ahmad’s famous novels [*Taubat-an-Nasooah*, *Ibn- al-waqt* and others] have spread his fame but his abilities in Arabic are hardly known. A small glimpse into this area of Nazir Ahmad’s expertise can be seen in the booklet *Nazir Ahmad ki kahani – kuchh unki kuchh apni zabani* – by the Urdu humorist Mirza Farhatullah Beg. Researchers into Urdu literature could easily have obtained a wealth of material about Nazir Ahmad from ‘Allama Memon. The third chapter continues with the story of his studies at Amroha and Rampur till 1913. The fourth chapter describes his stay in Peshawar up to 1920. From 1920 to 1925, ‘Allama Memon was in Lahore [as detailed in chapter 5]. Chapter 6 describes his stay at Aligarh from

1925 till 1954. After the creation of Pakistan, ‘Allama Memon moved to Karachi in 1954 and remained there till 1964 [chapter 7]. He then moved to Lahore again for two years [chapter 8]. From 1966 till 1978 when he passed away, ‘Allama remained in Karachi and Hyderabad [chapter 9].

So far his story is chronological. After this, an account is given about his great scholarly works, his facility in Arabic, his personal traits, his many students and the tributes paid to him at home and abroad. Then there is a valuable account of his uncollected and printed writings followed by his letters to various scholars as well as their letters addressed to him [chapters 10-17]. A very important part of the book now follows with the photocopies of various original documents [degrees, testimonials, facsimiles of titles of his Arabic books and of MSS collected by him on his foreign tours in the Middle East and rare photographs].

In short, the book treats its subject in detail and with accuracy. The author has researched and examined books, journals, published materials, newspapers and periodicals, and also interviewed family members and pupils of ‘Allama Memon. This first biography is based on scientific principles and presents a fully rounded picture of ‘Allama’s personality. It will hold the field for a long time to come.

Mohammad Ali Jinnah University,
Karachi.

Syed Munir Wasti

***Roots of Religious Tolerance in Pakistan and India* by Kamran Ahmad, Lahore, Vanguard Books Pvt. Ltd., 2008, pp.214.**

In the last three decades, particularly following Pakistan’s involvement in its neighbouring country’s affairs after its occupation by the Soviet Union in 1979, Pakistani society has fast succumbed to the menace of sectarian violence and extremism. The post 9/11 era saw additional and more advanced means of violence used in the name of religion and ostensibly being employed to counter the atrocities committed by the United States and the NATO forces in quelling the Taliban and their ally, the al-Qaeda. The excesses being committed by the American and NATO forces in the Pakistani territories adjacent to Afghanistan and the indiscriminate use of firing and bombing by the Drones, notwithstanding, the nature of Taliban responses in Pakistan may not be taken on their face value as suggested by their claims. The Taliban and the outfits based

in Pakistan supporting the Taliban, have been operating in the country in a manner which can hardly be described as a progressive and anti-imperialist resistance movement. The resistance movements as were seen in other parts of the world had one important trait which distinguished them from the type of reaction shown by the above mentioned organizations. Contrary to the path chosen by these organizations, the progressive resistance movements all over the world generally took care that they did not attack the civilians and did not target public utilities etc. In the case of Taliban and their supporting Pakistani outfits, most of the actions taken by them had involved general public which had become the victim of indiscriminate firing, bomb blasts and suicide attacks. One can safely observe that what started in the name of *jihad* during the times of Pakistan's third military ruler, General Zia-ul Haq, in the late 1970s and the early 1980s, has now come to take its toll. Over the years, the weaponization of the society, weakening of the system of governance, widespread corruption in all walks of life and long spells of unconstitutional rules have led the Pakistani society to a state of near-anarchy where dialogue and agreement to disagree do not enjoy any place and apparently have no role. Quite understandably, concerned scholars and intellectuals as well as the other segments of the civil society seriously ponder about the roots of intolerance in Pakistani society. One finds numerous publications addressing the issue, and scores of newspaper articles every day endeavour to investigate into the causes of this malaise.

The author of the book under review ventures into a relatively different direction. Instead of discussing the roots of intolerance, he tries to identify the sources of religious tolerance as practiced in the Indian subcontinent for centuries and by the vast majority of the followers of various religions. To him, all religions which have following in the subcontinent – Islam, Hinduism, Buddhism, Sikhism, Jainism – imbibe the same spirit of peace and tolerance. He also emphasizes that in the major part of the Indian history, different religions flourished in India, and their followers cohabitated with each other without much difficulty. He thinks that an environment of cultural cohabitation and acceptance of each other's religion was for the first time disturbed and challenged as a result of British policies of control whereby pitting the communities against each other was considered to be useful to have full sway over them.

To the author, the spirit of tolerance in Indian society was itself the outcome of the human values and what he describes as the 'lived religion' of the people. He distinguishes the 'lived religion' from other perceptions of religion and holds that religiosity in India was not

imposed from above, nor was it ideological in nature and it was also not drawn from any text as such. This religiosity, having its sources in Islam, Hinduism, Sikhism, etc., was mainly the religiosity of the people based on what they understood by religion and what they perceived to be the religious roles. He also points out that the people's psychology in the Indian subcontinent has been closer to the realities of life and in that respect it is above the claims of any given religio-social paradigm.

This fact of people's psychology also suggests that they have never found it difficult to accept, and, to adjust to, the pluralism of the society. Moreover, the religious experience of the ordinary people was their spiritual experience. This spiritualism was experienced by them and was free of any label. Nor could it be attributed to one particular faith, as this spiritual tradition accepted different truths emanating from diverse religious backgrounds.

According to the author, this humanist and pluralist spiritualism of the subcontinent suffered at the hands of Hindu Brahmanism and Muslim warriors. Both these religio-political tendencies imbibed a patriarchal nature and they tried to impose themselves on the society in an authoritarian manner. Buddhism tried to dominate the society through social engineering suited to its designs while the Muslim rulers' political dominance employed state's coercive power in order to ensure its longevity. Both these trends represented and introduced absolutism and negated the spiritualism, which represented the matriarchal aspirations and the phenomenal reality which was based on pluralism. The author holds that in this conflict, the Brahmanism eventually created social stratification and exploited the lower castes. Muslim rulers and privileged sections on the other hand, found a way out for them in adopting extremist and fundamentalist positions. The author holds that the true spirit of religion can still be useful in harmonizing the society, but for this, the religion of the establishment as well as the religious establishment both need to be neutralized by the more effective and meaningful people's religion with its inherent traits of acceptance of plurality as an essential religious condition.

The author has rightly highlighted the challenges being faced by the South Asian countries particularly Pakistan whose entire social fabric seems to have been torn. It may be useful to invoke the message of peace and to seek support from it for addressing the issues being confronted by the country but one may also realize that the issues at hand are all rooted in concrete socioeconomic and political distortions. These material factors need to be addressed wisely and in a manner that all segments of the society feel satisfied. In the realization of this objective a lot of effort would be needed. There would be needed strong political will, reformed

constitutional structure, a judicious socioeconomic system, an effective system of governance, and the pro-people economic policies. With this agenda, we can think of marching towards a better direction and in this effort a religious guidance – not of the orthodoxy and the fundamentalists but of, what the author designates as, the people's 'lived religion'—may serve as a facilitator.

Pakistan Study Centre,
University of Karachi

Syed Jaffar Ahmed

***Hijrat aur Pakistan Mein Doosray Sheher* by Arif Hasan and Mansoor Raza, Karachi, Ushba Publishing International, 2009, pp.208.**

Migration has been a unique phenomenon, in the history of mankind, in its implications for polity, economy, culture, religion, livelihood, and education. There are many more crucial implications of migration, which, seen in the context of Third World countries, reveal horrendous effects. Migration needs to be understood to have a complete understanding of the process of change in Pakistan. An incessant process of change unleashed with partition-related migration in and around 1947, has not been analyzed thoroughly by social scientists, so far, though Feroz Ahmed, Arif Hasan, and analysts on the question of ethnicity particularly in the context of Sindh have focused it. The book under review deals with changes occurring in small cities of Pakistan, as the large cities have been focused due to their prominence in the national political, economic and social scene. The book is a part of a very useful study being conducted by the International Institute for Environment and Development, on the subject of governance for local development in small urban centres. Three such sample cities, Mithi (lying in southeastern part of Sindh in desert region), Uch (in fertile region of Sindh), and Chiniot (in fertile region of the Punjab province) have been selected for field work, and to give coverage to the provinces and the ecological zones. Geography and ecology have intimate relations with human habitat, prospects of prosperity and developing a harmonious society, thus migration studies have to deal with such factors especially in Pakistan. Diversity of geographical conditions has been well catered in this study.

The book comprises eight chapters, fifteen tables, fourteen boxes, five maps and three appendices. It has used data from 36 interviews. The first chapter introduces Pakistan in its political,

administrative, demographic characteristics. Other issues emerging from poor housing, health facilities, poverty, and inequity in development for regions and genders is also mentioned. Slum areas and squatter settlements, locally known as *katchi abadis*, poverty alleviation, and impact of globalization and WTO regime, are mentioned with relevant data to provide an introduction to the main theme of migration. Issues of structural adjustment, post-9/11 international pressures on Pakistanis, inflow of remittance and its effect on real estate, corporate farming, a general trend of consumerism are also touched upon. The second chapter has more to do with geographical facts and features of Pakistan. Four major zones are identified in Pakistan: northern hilly region, big plains of western region, Indus alluvial plains, and the eastern desert. This chapter highlights the relationship between land, livelihood, and demographic processes, ensuing migration. Third chapter explains the history of migration triggered by perennial canal systems built by the British Indian administration during 1872-1929. The settlement of agriculturists in the newly irrigated Punjab districts and growth of market towns dealing with surplus produce have been inevitably intertwined in the province of Punjab. Also discussed are the migrations caused by partition, Pak-India conflicts, the crisis in Afghanistan, and those of Bengalis and Burmese populations. The concept and data of rural-urban migration, discussed in Chapter Four, reveal that migration is originated from backward areas which suffer under population pressure owing to their physical environment, poor economic conditions, changes in occupational structure, consolidation of cash economy and social mobility allowed by breakdown of caste hierarchy in the rural areas. When subsistence farming turned into capitalist farming, and industrial development in cities attracted skilled and semi-skilled workers, the natural outcome was rural to urban migration. Some additional reasons were provided by pressure on land, experience and prospects of freedom from feudal/tribal stranglehold and culture, availability of better facilities in cities, and desire for women's education. Karachi has also been attracting a number of Ismailies from the northern areas who come here for job and stay after marriage with females of their own sect. Relatives and friends in the new place usually invite and facilitate migration from their place of origin. They also provide initial support for stay and settling in jobs. Initially the migrants to cities stay in *katchi abadis*, low-income settlements or transport terminals if working with transporters, and with their employers in the case of domestic servants. Those coming from long distance to Karachi are preferred by the employers as they do not go back frequently. Some political parties and groups also welcome the migrants of the same ethnicity as that of the party or group. This is

particularly true in the case of multi-ethnic rather cosmopolitical character of Karachi. The boxes in this chapter relate individual stories of the migrants and throw lights on the 'human' content and cost of migration. Migrants men live in cities and go back once or twice a year, and this is painful for those who leave their families in the village. Anyhow people feel relieved after migrating to cities when they compare their conditions at the place of origin. The authors reveal the fact that during Ayub regime, construction contracts and transport licenses were given to people largely from the former NWFP. It is because of this reason that people of this province dominate transport business and there is a trend general of migration from the former NWFP to Karachi. The camel drivers of Mianwali also took a lion's share in transport.

The fourth chapter explains rural-urban migration. Various types of migrations are explained and it is reported that in Pakistan about one-fourth (23.99 per cent) of population is migrant in some sense; either internal migrants out of the district where they stayed at the time of previous census, or have left the country. The major recipients of migrants are Karachi, Lahore and Rawalpindi. The largest proportion comes from the Khyber-Pukhtunkhaw province followed by the Punjab and then Sindh. Some more relevant data and analyses explain the reasons, process, and impact of migration. The social impact is largely evident in modernization of lifestyle, popularity of school education, falling number of livestock, and educated women becoming g role models for others. Impact of NGOs' experience is tricking down to small cities where NGO workers are involved in various capacities. Politically the power of business community is growing though it has not yet been challenging to the power of landlords and religious families.

The book mentions how the old and new patterns of irrigation were linked with the patterns of settlement and relationship between government and the citizens. Its link with ethnic composition and class structure has also been discussed. Also explained is the impact of migration at the time of partition on social organization, urbanization, politics, religious composition, utilization of space, and environmental issues.

Some important conclusions drawn by the authors regarding small cities are noteworthy. They assert that small cities are losing their importance, growing potential, as well as their vibrancy because of migration to big cities. Among other reasons behind this receding value, are the factors like preference of the trading and investors to invest in big cities and educated and qualified people also prefer big cities. The growing strength of migrants from Khyber Pukhtunkhaw in Karachi is evident from their improved bargaining position for their local facilities and economic interests. The authors explain in

chapter five the reasons behind expatriation as being: incentive provided by relatives/friends already working abroad; advance skill or high education, less ownership of cultivable land, doctors and other paramedical staff due to their demand abroad; and non-Muslim leaving the country due to repercussions of Afghan war and Talibanization in their areas. Moreover the war in the Middle East and world economic depression have been thwarting out-migration. The greatest number of Pakistani have gone to the Saudi Arabia, followed by UAE, and other Muslim countries. The migrants flow to Europe has recently gone up but due to illegal means employed in reaching there its estimation is difficult. Korea and Malaysia are also two important recipients of Pakistani migrants. The social impact of remittance is immense. Apart from meeting basic needs, its impact on the changing role of women is also great. The authors also discuss role of immigrants' associations, coordinating agencies like Overseas Employment Corporation, and the recruiting agencies and agents.

The sixth chapter is based on a survey in three sample towns. While giving the history of urban settlements in the Indus Valley, authors mention old social organization managing the towns, impact of colonial administration, promotion of cash economy, changing role of panchayat system, Green Revolution, transportation, corporate farming and changing demographic structure. Mithi in Thar desert, Chiniot in central and Uch in southern Punjab, are found to have different sets of reasons for migration to and from these towns. The chapter also discusses the changing nature of local economy, governance issues, production relations in these towns. The most important findings of this survey, according to authors, have been about the impact of remittances; promotion of education, women's freedom, role of NGOs, decreasing power of civil society and occupational groups at their point of origin, value changes, and persistent control of landlords despite rise of trading community. The extracts given from thirty-six interviews reveal the realities, experiences, and perception of the migrants. Fifteen tables provide ample data about population growth, ethnic and linguistic changes, urbanization, remittance and destinations.

The book provides very useful information and insights into the phenomenon of migration which has become more widespread in its number and impact. The book is very useful for academia as well as planners, and development workers. It gives a good ground back understanding to far-reaching changes in the society at large which are partially caused by processes of globalization, on the one hand, and unorganized decision-making by individuals, on the other.

***The Unplanned Revolution: Observations on the Processes of Socio-Economic Change in Pakistan* by Arif Hasan, 1st edn., Karachi, City Press, 2002; 2nd edn., Karachi, Oxford University Press, 2009, pp.307, price, Rs.495. Urdu translation, *Bezabta Inqilab Pakistan mein Samaji Moashi Tabdeeli kay Awamil kay Mushahidat* by Anwar Ahsan Siddiqui, Karachi, Ushba Publishing International, 2009, pp.440.**

Change is not only the only constant in nature but also a constantly intriguing phenomenon which changes the life conditions and forces all living organisms including humans to respond to it. In this age of globalization, change has become the most glaring reality of the developing societies and the need to analyze it has become all the more pressing. The book under review is a scholarly attempt to address this need in Pakistan. It is divided into six major sections dealing with different regions namely: mountains, the central Indus plains, desert, the river in Sindh, the coast, and the city. These sections are further divided into chapters according to the author's observations during various visits or time periods along with few analytical chapters. The introductory section highlights contours of change in Pakistan, under sub-themes related to introduction of Green Revolution technologies, urbanization, repercussions of the Zia era, globalization, structural adjustment, and devolution. The author, Arif Hasan, finds the Pakistani society in a state of flux, with a poor culture of dialogue, thus leaving the youth in a state of confusion. The major factors he has focused in this book as causing these changes are four: transition from joint to nuclear family, change in market dynamics, Green Revolution technologies, migration, and changing status and role of women. Regarding economy he finds shift from barter to cash transaction and from subsistence to corporate farming as crucial factors. The author believes that *bazaar* is the best indicator of change, and there is abundant proof of this understanding in this book.

Arif Hasan has been well-known for his writings, analyses and concern for development mostly in the urban centres, especially Karachi, since he has been associated with Orangi Pilot Project, a frontline NGO of Karachi since early 1980s to date. He heads another NGO, Urban Resource Centre, which deals with issues having special relevance for the urban population. Besides, he has also studied rural areas, remote regions of Pakistan such as northern areas and Tharparkar, towns of Punjab, Sindh and Balochistan, and the coastal areas. In this sense he has developed a particular perspective on development and change happening in the length and breadth of Pakistan, a quality rarely found in any other development analyst in Pakistan. Architect by profession, he

has a keen interest in the process of social change in its connection with the environment. He also delves into geography, demography, political economy, and social psychology to develop his own point of view. So he has demonstrated his keenness to see the intertwined processes of change and development in a holistic manner, since this seems to be the most effective approach. Throughout his professional career, he has been engaged in projects of planning and building the urban spaces, in low and medium income countries of Asia and Latin America. He has worked on various research and development assignments, data from which has been reproduced in this book. This is useful particularly because the development consultancy and evaluation reports prepared for development agencies are shelved after being used once and common reader hardly comes to know about their contents, which though not being secret as such, are not publicized as a matter of practice. Since research in social sciences is very poor in Pakistan, such empirical data are scarce, but relevant as well as useful for other agencies which take up the task of development. If a report is prepared about one coastal village, it can be useful for other coastal villages, provided it is made accessible. In this regard, Arif Hasan has followed the policy of OPP, where developments, records and progress, besides analysis, are disseminated regularly in the form of quarterly reports, evaluation and occasional reports on different aspects of the program. This has proved beneficial for the agency itself, as well as other agencies, government, researchers and academia.

The author's wide experience has enabled him to see the process of change taking place not only in rural and urban Pakistan but also in the developing countries in general. The methodology adopted in various sections and chapters is outlined in the opening pages. Broadly speaking he has used information from his research assignments, personal visits, interviews, field notes and work as member of different agencies. He has skillfully used his first hand experience, as well as the secondary data to derive generalizations. His assertions are well-founded and his suggestions are grounded in reality. He argues that rapid change in Pakistan resembles the situation of a 'revolution'. This change has not been understood, analyzed, and institutionalized. Nor the political machinery has heeded to the significance of this crucial process. The scale of changes is varied. Some large scale changes have affected larger areas and larger groups of population and the smaller changes have remained limited in their impact. His broad conclusions are also presented at places in the book.

Arif Hasan's main thesis projected in this book is that what ever changes are happening in Pakistan, are largely unplanned, for these are

cumulative outcome of people's individual decisions, following their own judgment to make their way and living amidst difficult circumstances and in the light of whatever they know about the prospects offered by various factors present in the environment. These are people's solutions to peoples' problems. This is something he has been highlighting in his earlier writings as well.

In this unplanned revolution, he analyzes the role of non-governmental agencies and rural support programs, which of course get funds from the government and other sources. His thesis of 'unplanned revolution' is supported by findings of certain other researchers as well. He has used data collected by NGOs, and he appreciates the role of NGOs in change. He contextualizes the micro-level changes within macro-level processes of political economy, internal movement of labour, and rural-urban migration. He also highlights the impact of: remittance, integration of national economy within the global economic system, planned development efforts of the public agencies, and informalization of economy. He keeps in focus the factors like ethnicity, social relationships, the efforts for alternative livelihood, and history. He believes that nothing is explicable without a true understanding of the historical processes. Therefore he also formulates his conclusions in the backdrop of geographical past (history) of the area as well. He is not condemning the troubles created by change but his focus is on people's approaches and reaction to change. He believes in immense adaptability of the people who live in difficult circumstances. In short, it is a book on the 'art of living' in the words of Akhtar Hameed Khan, the icon of social development in Pakistan, who has inspired the author throughout his career.

Arif Hasan keeps a keen eye on gender issues and dynamics as well. Though he does not elaborate it, but his observations and conclusions make one feel that he does not miss it at all, rather presents his assertion in few words but with conviction. For instance, he says the fisherwomen have taken part in the demonstrations and movement of the Fisher Folk Forum in a very large number ever since Pakistan came into being. He also finds how the Mohana tribesmen get permission to drag their boats upstream by pulling their ropes along the banks of river channels. They bargain this permission by letting their tribeswomen go to please the landowners of the area. The situation has remained unchanged since long. He explains hurdles in the way of women's education in the northern areas and he appreciates the role of young educated women in uplifting their fellow women in the same environment.

Unlike many social scientists who write on social issues and social change, Arif Hasan's analysis is specially focused upon interface between changing environment and humans. This is true for the communities living in mountains of northern areas, river Indus, delta region, deserts of Tharparkar, coastal belt of Sindh and Balochistan. He has analyzed the situation of urban areas of Karachi in his past writings. This book widens the scope of his analysis and includes more urban centres, and a good number of rural areas as well. His concern for sustainability and depleting resources is evident in almost every chapter. He finds that agricultural lands are being grabbed for housing purpose in fertile regions of Punjab. He sees people seeking unfair means as well in settlements of Karachi, Hyderabad, and Faislabad, since, for one, unauthorized use of electricity is found common in urban *katchi abadis*. His keen eye helps us to see the emerging problems of environment which are rooted in socio-environmental attitudes as well as poor planning, or the lack of planning, that is by just setting up an auto-workshop here and there, or littering the beaches, or ignoring sewerage problems in grabbed lands in Lasbela, or excessive cutting of trees in Thar. He also warns about the propensity of Thar region going into more serious desertification.

He has discussed some emerging trends such as consumerism in the form of visiting foreign restaurants, learning cooking the foreign ways, growth of beauty parlours, etc. He also adds effects of cable TV, women's petty shops, learning computer skills, learning English, co-education, and listening to FM radios which represent a popular culture. He also finds women's increased participation in economic occupations, higher education and petty businesses as critically changing the values and norms at the family and societal levels. He identifies barriers in the way of people to fulfill their desires for a happy life as being: conflict between traditionalism and modernism; corruption and nepotism; unemployment, and the ultimate desire of energetic young men and women to go abroad. He laments that such youth would have proved to be an asset for the society.

His analysis of recreational activities is also very interesting. His seventeen interviews on the Karachi beach provide an insight into the changing social trends within the families, their concerns, priorities, feelings of suffocation in small homes, and interaction among young men and women for courtship, etc.

He has touched upon almost all the significant factors causing or related to the process of change in rural and urban areas. This book is perhaps, among the most relevant books to understand transition in the Pakistani society from the 1980s till today. The translation in Urdu is

also very good and adds to the value of the book. In reviewing author's earlier book, *Tafheem-e-Karachi*, this writer had commented that it would be wrong to say that no one loves Karachi, as Arif Hasan has proved his love for Karachi by writing this book'. Now the way the author has observed, analyzed and presented the process of change in Pakistan, one would say that the author has not only endorsed once again his love for his city but has demonstrated his concern for, and attachment to, the country and its people as a whole in an equally strong manner.

Pakistan Study Centre,
University of Karachi

Anwar Shaheen