

Jinnah Pakistan And Islamic Identity The Search For

Among U.S. allies in the war against terrorism, Pakistan cannot be easily characterized as either friend or foe. Nuclear-armed Pakistan is an important center of radical Islamic ideas and groups. Since 9/11, the selective cooperation of president General Pervez Musharraf in sharing intelligence with the United States and apprehending al Qaeda members has led to the assumption that Pakistan might be ready to give up its longstanding ties with radical Islam. But Pakistan's status as an Islamic ideological state is closely linked with the Pakistani elite's worldview and the praetorian ambitions of its military. This book analyzes the origins of the relationships between Islamist groups and Pakistan's military, and explores the nation's quest for identity and security. Tracing how the military has sought U.S. support by making itself useful for concerns of the moment—while continuing to strengthen the mosque-military alliance within Pakistan—Haqqani offers an alternative view of political developments since the country's independence in 1947.

Today, more than ever, jihad signifies the political opposition between Islam and the West. As the line drawn between Muslims and non-Muslims becomes more rigid, Jalal seeks to retrieve the ethical meanings of this core Islamic principle in South Asian history. Drawing on historical, legal, and literary sources, Jalal traces the intellectual itinerary of jihad through several centuries and across the territory connecting the Middle East with South Asia.

Facing a crisis unlike that of any other generation, young people are caught between the discourses of consumerism and a powerful crime-control-complex, and are viewed increasingly as commodities or are subjected to the dictates of an ever expanding criminal justice system. Drawing upon critical analyses, biography, and social theory, Disposable Youth explores the current conditions of young people now face within an emerging culture of privatization, insecurity, and commodification and raises some important questions regarding the role that educators, young people, and concerned citizens might play in challenging the plight of young people, while deepening and extending the promise of a better future and a viable democracy.

Every generation needs to reinterpret its great men of the past. Akbar Ahmed, by revealing Jinnah's human face alongside his heroic achievement, both makes this statesman accessible to the current age and renders his greatness even clearer than before. Four men shaped the end of British rule in India: Nehru, Gandhi, Mountbatten and Jinnah. We know a great deal about the first three, but Mohammed Ali Jinnah, the founder of Pakistan, has mostly either been ignored or, in the case of Richard Attenborough's hugely successful film about Gandhi, portrayed as a cold megalomaniac, bent on the bloody partition of India. Akbar Ahmed's major study redresses the balance. Drawing on history, semiotics and cultural anthropology as well as more conventional biographical techniques, Akbar S. Ahmad presents a rounded picture of the man and shows his relevance as contemporary Islam debates alternative forms of political leadership in a world dominated (at least in the Western media) by figures like Colonel Gadaffi and Saddam Hussein.

The Pakistan Paradox

Prelude to Partition

The End of Religious Pluralism

Contesting Identities in Pakistan

Education, Leadership and Islam

Muslim Zion

This volume traces the changes in the Muslim League from 1920 to 1932. It does not seek to question the part played by religion in the formation of Pakistan, but concentrates on the formal structure of politics during this period.

Papers presented at an international seminar on the theme Pakistan and the Muslim World, organized by UGC-Centre for Pakistan Studies, held at MMAJ Academy of International Studies, Jamia Millia Islamia, New Delhi during March 15-16, 2012.

In recent years Pakistan has emerged as a strategic player on the world stage—both as a potential rogue state armed with nuclear weapons and as an American ally in the war against terrorism. But our understanding of this country is superficial. To probe beyond the headlines, Stephen Cohen, author of the prize-winning *India: Emerging Power*, offers a panoramic portrait of this complex country—from its origins as a homeland for Indian Muslims to a military-dominated state that has experienced uneven economic growth, political chaos, sectarian violence, and several nuclear crises with its much larger neighbor, India. Pakistan's future is uncertain. Can it fulfill its promise of joining the community of nations as a moderate Islamic state, at peace with its neighbors, or could it dissolve completely into a failed state, spewing out terrorists and nuclear weapons in several directions? *The Idea of Pakistan* will be an essential tool for understanding this critically important country.

"Muslim Zion" argues that Pakistan has never been a nation-state, grounded in the historic connections of lands and peoples. Just as Israel is the only Jewish state, Pakistan is the only Muslim state to make religion the sole basis of its nationality. Faisal Devji offers a penetrating critique of founding a state on nothing but the idea of belonging.

Jinnah, the Muslim League and the Demand for Pakistan

War and Secession

Self and Sovereignty

Discovering Islam

An Unfinished Battle of Faith

Train to Pakistan

Essays Collected In The Volume Examine The Problem Of Muslim Identity Particularly In Plural Societies. Some Of The Topics Covered Are: Sectarian Strife In Lucknow, Kashmiri Muslims, Tablighis, Bengali Muslims, Bosnian Tangle, Partition`S Biharis, Meo Identity, Nepali Muslims, Women, Legal Reforms And Muslim Identity, Religion In Transcaucasia, Muslim Identity In Balkans, Biharis In Bangladesh, Islamic Militancy In Nwfp, Muslim Minority In Sri Lanka, Divide And Quit In Bosnia And Mohd. Ali`S Quest For Identity In Colonial India.

This Novel Of Partition Was First Published In 1956 And Is Now Widely Accepted As Being One Of The Classics Of Modern Indian Fiction.

The first book to explore the modern history of Islam in South Asia The first modern state to be founded in the name of Islam, Pakistan was the largest Muslim country in the world at the time of its establishment in 1947. Today it is the second-most populous, after Indonesia. Islam in Pakistan is the first comprehensive book to explore Islam's evolution in this region over the past century and a half, from the British colonial era to the present day. Muhammad Qasim Zaman presents a rich historical account of this major Muslim nation, insights into the rise and gradual decline of Islamic modernist thought in the South Asian region, and an understanding of how Islam has fared in the contemporary world. Much attention has been given to Pakistan's role in sustaining the Afghan struggle against the Soviet occupation in the 1980s, in the growth of the Taliban in the 1990s, and in the War on Terror after 9/11. But as Zaman shows, the nation's significance in matters relating to Islam has much deeper roots. Since the late nineteenth century, South Asia has witnessed important initiatives toward rethinking core Islamic texts and traditions in the interest of their compatibility with the imperatives of modern life. Traditionalist scholars and their institutions, too, have had a prominent presence in the region, as have Islamism and Sufism. Pakistan did not merely inherit these and other aspects of Islam. Rather, it has been and remains a site of intense contestation over Islam's public place, meaning, and interpretation. Examining how facets of Islam have been pivotal in Pakistani history, Islam in Pakistan offers sweeping perspectives on what constitutes an Islamic state.

Educational institutions are undergoing complex and sensitive changes in the context of immigration, international mobility, globalisation, and shifting economic scenarios, making highly challenging demands on educational leaders. Leadership is increasingly being perceived and theorised as pivotal to students' achievement and institutional performance. In this book, Saeeda Shah considers educational leadership from an Islamic perspective to debate theoretical positions underpinned by Islamic texts and teachings, and the resulting conceptualisations and interpretations. While educational leadership literature and research have flourished in recent years, this is predominantly informed by Western ideologies, concepts, theories and practices. Education, Leadership and Islam focuses on contemporary educational settings and practices, drawing on research and empirical evidence from multicultural contexts in order to enrich theory and inform policy and practice in relevant frameworks, particularly in relation to the growing Muslim population in the West. Chapters also discuss gender in Islam, educational expectations and Islamic faith schools to comprehensively explore education in relation to Islamism. Situating Muslims within contemporary societies, this book extends debates regarding educational philosophy and leadership, endorsing diversity and plurality through an appreciation of difference. Education, Leadership and Islam will appeal to education researchers as well as social and political scientists attempting to understand Muslim educational issues in contemporary life, both in the east and in the west. This book offers critical insight into educational theory and practice, and as such will be key reading for policy makers and educational leaders.

Journey into Europe

Making Sense of Pakistan

The Sole Spokesman

Making Peace With The Plo

Religious Minorities in Pakistan

Islam, Communities and the Nation

Although fifty years have passed since the death of Fatima Jinnah - author, activist and stateswoman known in Pakistan as the 'mother of the nation' - this is the first scholarly biography to

tackle her life in full. Her background and contribution to Muslim nationalism under the British Raj, as well as her various efforts to consolidate the state, including a run for president in 1964, are told through previously untapped archival sources. Examining her life in the context of scholarship on South Asia and on women in Islam, Pirbhai assesses Fatima Jinnah's role through the theoretical lens of the colonial 'new woman'. This is essential reading for all those interested in modern South Asian and Islamic history, particularly the themes of gender and colonialism, the roots of Muslim nationalism and the early challenges facing the Pakistani state, as shown through the extraordinary lived experience of its most influential female activist.

Nearly seven million Muslims live in the United States today, and their relations with non-Muslims are strained. Many Americans associate Islam with figures such as Osama bin Laden, and they worry about "homegrown terrorists." To shed light on this increasingly important religious group and counter mutual distrust, renowned scholar Akbar Ahmed conducted the most comprehensive study to date of the American Muslim community. Journey into America explores and documents how Muslims are fitting into U.S. society, placing their experience within the larger context of American identity. This eye-opening book also offers a fresh and insightful perspective on American history and society. Following up on his critically acclaimed Journey into Islam: The Crisis of Globalization (Brookings, 2007), Ahmed and his team of young researchers traveled for a year through more than seventyfive cities across the United States—from New York City to Salt Lake City; from Las Vegas to Miami; from the large Muslim enclave in Dearborn, Michigan, to small, predominantly white towns like Arab, Alabama. They visited homes, schools, and over one hundred mosques to discover what Muslims are thinking and how they are living every day in America. In this unprecedented exploration of American Muslim communities, Ahmed asked challenging questions: Can we expect an increase in homegrown terrorism? How do American Muslims of Arab descent differ from those of other origins (for example, Somalia or South Asia)? Why are so many white women converting to Islam? How can a Muslim become accepted fully as an "American," and what does that mean? He also delves into the potentially sticky area of relations with other religions. For example, is there truly a deep divide between Muslims and Jews in America? And how well do Muslims get along with other religious groups, such as Mormons in Utah? Journey into America is equal parts anthropological research, listening tour, and travelogue. Whereas Ahmed's previous book took the reader into homes, schools, and mosques in the Muslim world, his new quest takes us into the heart of America and its Muslim communities. It is absolutely essential reading for anyone trying to make sense of America today. After the creation of Pakistan in 1947, Sufi shrines became highly contested. Considered deviant and 'un-Islamic', they soon fell under government control as part of a state-led strategy to create an 'official', more unified, Islamic identity. This book, the first to address the political history of Sufi shrines in Pakistan, explores the various ways in which the postcolonial state went about controlling their activities. Of key significance, Umber Bin Ibad shows, was the 'West Pakistan Waqf Properties Ordinance', a governmental decree issued in 1959. Formed when General Ayub Khan assumed the role of Chief Martial Law Administrator, this allowed the state to take over shrines as 'waqf property'. According to Islamic law, a waqf, or charitable endowment, had to be used for charitable or religious purposes and the state created a separate Auqaf department to control the finances and activities of all the shrines which were now under a state sponsored waqf system. Focusing on the Punjab - famous for its large number of shrines - the book is based on extensive primary research including newspapers, archival sources, interviews, court records and the official reports of the Auqaf department. At a time when Sufi shrines are being increasingly targeted by Islamist extremists, who view Sufism as heretical, this book sheds light on the shrines' contentious historical relationship with the state. An original contribution to South Asian Studies, the book will also be relevant to scholars of Colonial and Post-Colonial History and Sufism Studies.

A Simple And Absorbing Narrative Of The Life And Times Of Shaista Suhrawardy Ikramullah. The Account Covers The Days Of The British Raj And Its Aftermath.

Muslims against the Muslim League

Fatima Jinnah

Partisans of Allah

Creating a New Medina

Pakistan

The Rabin Government's Road To The Oslo Accord

Pakistan's transformation from supposed model of Muslim enlightenment to a state now threatened by an Islamist takeover has been remarkable. Many account for the change by pointing to Pakistan's controversial partnership with the United States since 9/11; others see it as a consequence of Pakistan's long history of authoritarian rule, which has marginalized liberal opinion and allowed the rise of a religious right. Farzana Shaikh argues the country's decline is rooted primarily in uncertainty about the meaning of Pakistan and the significance of 'being Pakistani'. This has pre-empted a consensus on the role of Islam in the public sphere and encouraged the spread of political Islam. It has also widened the gap between personal piety and public morality, corrupting the country's economic foundations and tearing apart its social fabric. More ominously still, it has given rise to a new and dangerous symbiosis between the country's powerful armed forces and Muslim extremists. Shaikh demonstrates how the ideology that constrained Indo-Muslim politics in the years leading to Partition in 1947 has left its mark, skillfully deploying insights from history to better understand Pakistan's troubled present.

An unprecedented, richly, detailed, and clear-eyed exploration of Islam in European history and civilization Tensions over Islam were escalating in Europe even before 9/11. Since then, repeated episodes of terrorism together with the refugee crisis have dramatically increased the divide between the majority population and Muslim communities, pushing the debate well beyond concerns over language and female dress. Meanwhile, the parallel rise of right-wing, nationalist political parties throughout the continent, often espousing anti-Muslim rhetoric, has shaken the foundation of the European Union to its very core. Many Europeans see Islam as an alien, even barbaric force that threatens to overwhelm them and their societies. Muslims, by contrast, struggle to find a place in Europe in the face of increasing intolerance. In tandem, anti-Semitism and other forms of discrimination cause many on the continent to feel unwelcome in their European homes. Akbar Ahmed, an internationally renowned Islamic scholar, traveled across Europe over the course of four years with his team of researchers and interviewed Muslims and non-Muslims from all walks of life to investigate questions of Islam, immigration, and identity. They spoke with some of Europe's most prominent figures, including presidents and prime ministers, archbishops, chief rabbis, grand muftis, heads of right-wing parties, and everyday Europeans from a variety of backgrounds. Their findings reveal a story of the place of Islam in European history and civilization that is more interwoven and complex than the reader might imagine, while exposing both the misunderstandings and the opportunities for Europe and its Muslim communities to improve their relationship. Along with an analysis of what has gone wrong and why, this urgent study, the fourth in a quartet examining relations between the West and the Muslim world, features recommendations for promoting integration and pluralism in the twenty-first century.

Bangladesh, the eastern half of earth's largest delta, Bengal, is today an independent country of 163 million people. Among the 98% ethnic Bengali population, above 90 percent practice Islam. Surprisingly, Buddhism was the predominant religion of the region until the beginning of the 2nd millennium. In the midst of a long and fierce Brahman-Buddhist conflict, political Islam arrived in Bengal in the very early 13th

century. Against the background of the above history, this book tells the story of successive religious and political transformations, touching upon the sensitive subject of Bengali Muslim identity. Encompassing a period of more than a millennium, it narrates a political history beginning with the independent Muslim Sultanate and closing with the 1971 liberation war of Bangladesh. The book concludes by discussing the present day, here termed "Authoritarian Secularism".

The idea of Pakistan stands riddled with tensions. Initiated by a small group of select Urdu-speaking Muslims who envisioned a unified Islamic state, today Pakistan suffers the divisive forces of various separatist movements and religious fundamentalism. A small entrenched elite continue to dominate the country's corridors of power, and democratic forces and legal institutions remain weak. But despite these seemingly insurmountable problems, the Islamic Republic of Pakistan continues to endure. The Pakistan Paradox is the definitive history of democracy in Pakistan, and its survival despite ethnic strife, Islamism and deep-seated elitism. This edition focuses on three kinds of tensions that are as old as Pakistan itself. The tension between the unitary definition of the nation inherited from Jinnah and centrifugal ethnic forces; between civilians and army officers who are not always in favour of or against democracy; and between the Islamists and those who define Islam only as a cultural identity marker.

Disposable Youth: Racialized Memories, and the Culture of Cruelty

Jihad in South Asia

Islam, Immigration, and Identity

Trends and Patterns

Searching for Solace

Pakistan, India, and the Creation of Bangladesh

On the life of Abdul Ghaffar Khan, 1891-1988, prominent Pushtun political leader.

This book examines the cultural responses of Muslims to the transformations, contradictions and challenges confronting contemporary Islam as it moves towards the twenty-first century. The diffusion of populations, the globalization of culture and the forces of postmodernity have shaken the world like never before. These developments have generated a debate among Muslims which, as the contributors to this volume show, will have far-reaching consequences not just for the Muslim world, but for relations between Islam and the West more generally.

'Ayesha Jalal's book is an important scholarly account of ... the partition of India in 1947.' American Historical Review

First published in 1989. Routledge is an imprint of Taylor & Francis, an informa company.

Between Mosque and Military

Militancy and Political Violence in Shiism

A History

Journey into America

A Biography of Abdullah Yusuf Ali, Interpreter of the Qur'an

Religion and Modernity in India

This book is the first systematic assessment of current trends and patterns of militancy in Shii communities in the Middle East and South Asia - specifically in Iran, Iraq, but also in Lebanon, Saudi Arabia, Pakistan, Afghanistan, Kuwait, and Bahrain More than thirty years after the Islamic Revolution in Iran, there are signs of a growing assertiveness on the part of Shii actors, at times erupting into political violence. The book addresses two key questions: What trends emerge in the types of militancy Shii actors employ both inside and outside of the Shii heartland? And what are the main drivers of militancy in the Shii community? The editor concludes that although at present Shii assertiveness does not take on a predominantly militant form, a 'subculture of violence' does exist among most Shii communities examined here, and suggests five key drivers of political violence among Shiis: the impact of Iran; nationalism and anti-imperialism; Shii self-protection and communal advancement; mahdism; and organizational dynamics. This book will be of great interest to students and researchers of terrorism studies and political violence, war and conflict studies, and IR/Security Studies in general.

Self and Sovereignty surveys the role of individual Muslim men and women within India and Pakistan from 1850 through to decolonisation and the partition period. Commencing in colonial times, this book explores and interprets the historical processes through which the perception of the Muslim individual and the community of Islam has been reconfigured over time. *Self and Sovereignty* examines the relationship between Islam and nationalism and the individual, regional, class and cultural differences that have shaped the discourse and politics of Muslim identity. As well as fascinating discussion of political and religious movements, culture and art, this book includes analysis of: * press, poetry and politics in late nineteenth century India * the politics of language and identity - Hindi, Urdu and Punjabi * Muslim identity, cultural difference and nationalism * the Punjab and the politics of Union and Disunion * the creation of Pakistan Covering a period of immense upheaval and sometimes devastating violence, this work is an important and enlightening insight into the history of Muslims in South Asia.

The issues concerning the Partition of India in 1947 have long been debated both by Indian and Pakistani historians, but now a leader directly responsible for the Defence and Foreign Affairs of India has come forward with a historical appraisal that helps both countries come to a better understanding of the contentions between them. Jaswant Singh has not written a hagiography of Jinnah, but focused on him as a key figure in the final deliberations preceding Independence.

The popularity of the Muslim League and its idea of Pakistan has been measured in terms of its success in achieving the goal of a sovereign state in the Muslim majority regions of North West and North East India. It led to an oversight of Muslim leaders and organizations which were opposed to this demand, predicating their opposition to the League on its understanding of the history and ideological content of the Muslim nation. This volume takes stock of multiple narratives about Muslim identity formation in the context of debates about partition, historicizes those narratives, and reads them in the light of the larger political milieu of the period. Focusing on the critiques of the Muslim League, its concept of the Muslim nation, and the political settlement demanded on its behalf, it studies how the movement for Pakistan inspired a contentious, influential conversation on the definition of the Muslim nation.

Theories, discourses and practices from an Islamic perspective

Sufi Shrines and the Pakistani State
Jinnah: India, Partition, Independence
Instability And Resilience
Making Sense of Muslim History and Society
The Political History of Muslim Bengal

This book explores the personal, domestic, regional, and international factors that led Israel's Prime Minister Yitzhak Rabin and other top aides to negotiate the peace accords. It describes in fascinating detail the intricacies of the Israel-Palestine Liberation Organization (PLO) bargaining.

*"Discusses the fundamental assumptions regarding the foundations of Pakistani nationalism as well as our current understanding of the roots of its postcolonial identity crisis"--
A decade after the 1971 wars in South Asia, the principal decisionmakers were still uncertain why wars so clearly unwanted had occurred. The authors reconstruct the complex decisionmaking process attending the break-up of Pakistan and the subsequent war between India and Pakistan. Much of their data derive from interviews conducted with principal players in each of the countries immediately involved-Pakistan, India, and Bangladesh-including Indira Gandhi and leaders of the Awami League in Bangladesh.*

As The Two-Nation Theory Culminated In The Creation Of Pakistan, The Same Also Became The Ideology Of The State For The Purpose Of Legitimising Political Authority. However, Religion-Based National Identity Could Not Cement The Diverse Socio-Cultural Entities Of Pakistan. The Myth Of Cohesive Islamic Nationhood Was Exploded With The Creation Of Bangladesh In 1971. Although, Pakistan Has Managed To Survive As A Nation-State, Aspiring Multiple Identities Continue To Pose Threats To Its Mono-Religious National Identity. In The Face Of Contesting Multiple Identities, The Domination Of Punjab And Punjabis Still Remains A Defining Core, Alongwith The Islamic Identity. The Present Study Explores, Analyses And Estimates This On-Going Process Of Interface Of Rival Ethno-Sectarian, Linguistic And Regional Identities And Pakistan As A Nation-State.

Pakistan and the Muslim World

From Purdah to Parliament

The Indian Muslims and the Imperial System of Control, 1920-1932

Jinnah, Pakistan and Islamic Identity

Hidden Histories of Pakistan

The Frontier Gandhi, His Place in History

This is the first detailed account of the life and ideas of 'Abdullah Yusuf 'Ali, whose The Holy Qur'an: Text, Translation and Commentary is the most widely used English translation of the Qur'an. This is a candid and sympathetic study that draw on Yusuf 'Ali's writings and private papers, as well as unpublished sources.

The Shias of Pakistan are the world's second largest Shia community after that of Iran, but comprise only 10-15 per cent of Pakistan's population. In recent decades Sunni extremists have increasingly targeted them with hate propaganda and terrorism, yet paradoxically Shias have always been fully integrated into all sections of political, professional and social life without suffering any discrimination. In mainstream politics, the Shia-Sunni divide has never been an issue in Pakistan. Shia politicians in Pakistan have usually downplayed their religious beliefs, but there have always been individuals and groups who emphasised their Shia identity, and who zealously campaigned for equal rights for the Shias wherever and whenever they perceived these to be threatened. Shia 'ulama' have been at the forefront of communal activism in Pakistan since 1949, but Shia laymen also participated in such organisations, as they had in pre-partition India. Based mainly on Urdu sources, Rieck's book examines, first, the history of Pakistan's Shias, including their communal organisations, the growth of the Shia 'ulama' class, of religious schools and rivalry between "orthodox" "ulama" and popular preachers; second, the outcome of lobbying of successive Pakistan governments by Shia organisations; and third, the Shia-Sunni conflict, which is increasingly virulent due to the state's failure to combat Sunni extremism.

Examines the role of progressive Muslim intellectuals in the Pakistan movement through the lens of censorship.

Modernity, which emphasizes the relegation of religion firmly to an individual's private life, is a challenging idea for any culture. In India it faces a particularly unusual problem: the persistence of numerous traditional and religious practices means that religion and modernity co-habit here in a complex, plural, transient, and historically evolving relationship. Religion and Modernity in India explores this complex relationship through a series of case studies on the quotidian experiences of people practicing a variety of religions. It presents the dynamically interacting textures of society engaging with modernity in

divergent ways, both historically and in contemporary times. The essays in this collection consciously bring in the idea of inclusivity by factoring in the small and local contexts. They raise important questions about marginality and sexuality, and discuss the oral and cultural traditions of both mainstream and marginal communities such as tribal communities and women. In doing so, they put forward the perspectives of groups that represent difference but at the same time are linked to a larger whole.

Islam in Pakistan

Islam, Globalization and Postmodernity

The Challenge of Islam

Critiques of the Idea of Pakistan

Individual and Community in South Asian Islam Since 1850

Pakistan as a Political Idea