

Muslims In Indian Cities

The marginalisation of Muslims in India has recently been the subject of heated public debate. In these discussions, however, Muslim women are often either overlooked or treated as a homogenous group with a common set of interests. Focusing on the narratives of women living in a predominantly Muslim colony in South Delhi, this book attempts to demonstrate the complexity of their lives and the multiple levels of insecurity they face. Unlike other studies on Indian Muslims that focus on Islam as a defining factor, this book highlights the ways in which religious identity intersects with other identities including class/status, regional affiliation and gender. The author also sheds light on the impact of such events as the Babri Masjid demolition in 1992 and the subsequent riots, the Gujarat communal carnage in 2002, and the anti-Sikh violence in New Delhi in 1984, along with the rise of Hindutva, and growing Islamophobia experienced worldwide in the post-9/11 period — on the articulation of identities at the local level and increasing religion-based spatial segregation in Indian cities. The study highlights how these incidents combine in different ways to increase the sense of marginalisation experienced by Muslims at the level of the locality. Understanding the need to look beyond preconceived religious categories, this book will serve as essential reading for those interested in sociology, anthropology, gender, religious and urban studies, as well as policymakers and organisations concerned with issues related to religious minorities in India.

South Asia is today the region inhabited by the largest number of Muslims---roughly 500 million. In the course of the Islamisation process, which began in the eighth century, it developed a distinct Indo-Islamic civilisation that culminated in the Mughal Empire. While paying lip service to the power centres of Islam in the Gulf, including Mecca and Medina, this civilisation has cultivated its own variety of Islam, based on Sufism. Over the last fifty years, pan-Islamic ties have intensified between these two regions. Gathering together some of the best specialists on the subject, this volume explores these ideological, educational and spiritual networks, which have gained momentum due to political strategies, migration flows and increased communications. At stake are both the resilience of the civilisation that imbued South Asia with a specific identity, and the relations between Sunnis and Shias in a region where Saudi Arabia and Iran are fighting a cultural proxy war, as evident in the foreign ramifications of sectarianism in Pakistan. *Pan-Islamic Connections* investigates the nature and implications of the cultural, spiritual and socio-economic rapprochement between these two Islams.

The clouds are moving ecstatically from Kashi to Mathura and the sky will remain covered with dense clouds as long as there is Krishna in Braj. These lines were composed by Mohsin Kakorvi, a Muslim poet, to celebrate not Lord Krishna's birthday but that of the Prophet Muhammad. Awadh, the author's birthplace, was steeped in this sort of syncretism in which Islam and Hinduism complemented and celebrated each other and Urdu culture merged with Awadhi and Brajhasha. Sadly, this glorious culture has been systematically destroyed over the past century. In many ways, Awadh stood for everything that independent India could have become, a land in which people of different faiths co-existed peacefully and created a culture that drew upon the best that each community had to offer. Instead, what we have today is a pale shadow of the harmony that once existed. Everywhere there are incidents of sectarian murder, communal propaganda and divisive politics. And there seems to be no stopping the forces that are destroying the country. In this remarkable book, which is partly a memoir and partly an exploration of the various deliberate and inadvertent acts that have contributed to the othering of the 180 million Muslims in India, Saeed Naqvi looks at how the divisions between Muslims and Hindus began in the modern era. The British were the first to exploit these divisions between the communities in the nineteenth and twentieth centuries. In the run-up to Independence, and its immediate aftermath, some of India's greatest leaders including Mahatma Gandhi, Jawaharlal Nehru, Vallabhbhai Patel, and others only served to drive the communities further apart. Successive governments

Urban India has been in transition for centuries but, perhaps, never more so than since the last decade of the twentieth century when the national economy was opened wide to international trade and competition. *Indian Cities in Transition* seeks to understand the nature of change that Indian cities are undergoing from a multidisciplinary perspective. There are seventeen essays in the volume encompassing the work of urban planners, geographers, demographers, social anthropologists, economists and political scientists. They examine the processes of demographic, environmental, economic, political and social change and their impact on Indian cities. Based on different aspects of change, the articles are categorised under five sub-themes: globalisation and urban restructuring; environmental impacts of liberalisation; economic dimensions of the post-1990s reforms; political economy of change in the planning and management of Indian cities; and, liberalisation and its micro-level impacts.

The purpose of this book, is to draw attention to the sites of life, politics and culture where current and past generations of the Islamic world have made their mark. Unlike many previous volumes dealing with the city in the Islamic world, this one has been specially expanded not only to include snapshots of historical fabric but also to deal with the transformation of this fabric into modern and contemporary urban entities.

In January 2011, Felani Khatun was shot dead while attempting to cross the border from India to Bangladesh. Her body remained hung on the fence as a warning to those who illegally crossed an international border. Migration to India from the current geographical and political entity called Bangladesh is more than a century old and had begun long before the nation states were created in South Asia. Often termed as 'foreigners' and 'infiltrators', Bangladeshi migrants such as Felani find their way into India for the promise of a better future. Post 1971, there has been a steady movement of people from Bangladesh into India, both as refugees and for economic need, making this migration a complex area of inquiry. This book focuses on the contemporary issue of undocumented Bangladeshi migration to the three Indian states of Assam, West Bengal, and Delhi, and how the migrants are perceived in light of the ongoing discourses on the various nationalisms in India. Each state has a unique history and has taken different measures to respond to Bangladeshi migrants present in

the state. Based on extensive fieldwork and insightful interviews with influential members from key political parties, civil society organizations, and Hindu and ethnic nationalist bodies in these states, the book explores the place and role of Bangladeshi migrants in relation to the inherent tension of Indian nationalism.

This book argues that the changing character of Muslim community and their living space in Delhi is a product of historical processes. The discourse of homeland and the realities of Partition established the notion of 'Muslim-dominated areas' as 'exclusionary' and 'contested' zones. These localities turned out to be those pockets where the dominant ideas of nation had to be engineered, materialized and practiced. The book makes an attempt to revisit these complexities by investigating community-space relationship in colonial and postcolonial Delhi. It raises two fundamental questions: · How did community and space relation come to be defined on religious lines? · In what ways were 'Muslim-dominated' areas perceived as contested zones? Invoking the ideas of homeland as a useful vantage point to enter into the wider discourse around the conceptualization of space, the book suggests that the relation between Muslim communities and their living spaces has evolved out of a long process of politicization and communalization of space in Delhi.

With more than 150 million people, Muslims are the largest Indian minority but are facing a significant decline in socio-economic as well as political terms - not to say anything about the communal waves of violence that have affected them over the last 25 years. In India's cities, these developments find contrasted expressions. While Muslims are everywhere lagging behind, local syncretic cultures have proved to be resilient in the South and in the East (Bangalore, Calicut, Cuttack). In the Hindi belt and in the North, Muslims have met a different fate, especially in riot-prone areas (Ahmedabad, Mumbai, Jaipur, Aligarh) and in the former capitals of Muslim states (Delhi, Hyderabad, Bhopal, Lucknow). These developments have resulted in the formation of Muslim ghettos and Muslim slums in places like Ahmedabad and Mumbai. But (self-)segregation also played a role in the making of Muslim enclaves, like in Delhi and Aligarh, where traditional elites and the new Muslim middle class searched for physical as well as cultural protection through their regrouping. This book supplements an ethnographic approach of Muslims in 11 Indian cities with a quantitative methodology in order to give a first hand account of an untold story.

[The Indian Muslims](#)

[Politics, Exclusion and Violence](#)

[Muslims In Indian Cities : Trajectories Of Marginalisation](#)

[Karachi](#)

[Being the Other](#)

[Accumulation by Segregation](#)

[Managing Systems at Risk](#)

[Inter-Asian Relations and Lhasa's Muslim Communities, 1600 to 1960](#)

[Mothering a Muslim](#)

[Questioning the 'Muslim Woman'](#)

[Of Saffron Flaps and Skullcaps](#)

[Muslim Imaginings of India 1850–1950](#)

[Trade and Faith on the Medieval Malabar Coast](#)

[Empress: The Astonishing Reign of Nur Jahan](#)

What does it mean to be a middle-class Muslim kid in India today? Talking to over a hundred children and their parents across twelve cities, Nazia Erum uncovers stories of religious segregation in classrooms and rampant bullying of Muslim children in many of the country's top schools.

Since the beginning of the twentieth century, Muslims have been immigrating to the United States from nations such as Lebanon, Yemen, Palestine, Turkey, Iran, Pakistan, and Bangladesh. Previously underrepresented in ethnic studies literature, these nearly four million descendants of previous immigrants and the new arrivals have settled in large numbers in Los Angeles, Chicago, New York, Detroit, and other North American cities. From the social and historical conditions of the Muslim migration to a range of issues affecting Muslim American life, the contributors provide new and valuable information on topics like intergenerational conflict about identity and values, intermarriage, religious and community involvement, gender and family structure, education, the needs of the elderly, and physical and mental health problems, including AIDS. In the final section, some of these issues are given a personal dimension through the life stories of several immigrants who relate their own experiences of adjusting to life in America. Author note: Barbara C. Aswad is Professor of Anthropology at Wayne State University and the author of Arabic Speaking Communities in American Cities. >P>Barbara Bilge is Lecturer in Anthropology and Sociology at Eastern Michigan University and author of several articles on Turks and other Muslims in the Americas.

This text examines the potential value of the concept of civil society for enhancing the current understanding of state-society relations in Africa. The authors review the meanings of civil society in political philosophy, as well as alternative approaches to employing the concept in African settings. Considering both the patterns of emerging civil society in Africa and issues relating to its further development, they give particular emphasis to the cases of Cote d'Ivoire, Ghana, Kenya, Nigeria, Sudan, Tanzania,

Uganda and Zaire.

This survey based study of Muslim women in India seeks to dispel popular misperceptions and stereotypes regarding their status, as well as seriously engage with academic debates on gender and Islam.

Jivan is a Muslim girl from the slums, determined to move up in life, who is accused of executing a terrorist attack on a train because of a careless comment on Facebook. PT Sir is an opportunistic gym teacher who hitches his aspirations to a right-wing political party, and finds that his own ascent becomes linked to Jivan's fall. Lovely--an irresistible outcast whose exuberant voice and dreams of glory fill the novel with warmth and hope and humor--has the alibi that can set Jivan free, but it will cost her everything she holds dear. Taut, symphonic, propulsive, and riveting from its opening lines, *A Burning* has the force of an epic while being so masterfully compressed it can be read in a single sitting. Majumdar writes with dazzling assurance at a breakneck pace on complex themes that read here as the components of a thriller: class, fate, corruption, justice, and what it feels like to face profound obstacles and yet nurture big dreams in a country spinning toward extremism. An extraordinary debut.

In 1951, on my return from an extensive tour of the Middle East, I was invited by the All India Radio to broadcast a series of talks in Arabic on Indian Muslims. These talks, luckily, were received favorably by some of the Indian missions lodged in that part of the world, and they suggested their publication in the form of a booklet. The All India Radio also broadcast them subsequently in some other languages and an international Arabic Journal, *Muslims*, of Damascus was good enough to bring them out in its columns in a number of installments. In the present compilation five new essays have, in all, been included which were not broadcast over the radio. These are:

-Influence of Muslims on Indian Civilization -Role of Muslims in the Struggle for Freedom -Indo-Islamic Culture -Sufi-Saints of India and their Impact on Society -Current Difficulties and Problems It is hoped that the book, with these additions, will be read with interest among the educated circles of the various communities that go to make our people and prove of some value in reducing the ignorance and the attitude of indifference which exist in the sister-communities towards the Muslims. It may, further, be helpful in promoting the growth of a broad, realistic, national perspective in the country it so badly needs today. It will also, perhaps, not be too much to expect that, apart from non-Muslim friends, many educated Muslims, too, will find in these pages something which will be new to them and will add to their knowledge about themselves and go some way, however little, towards ridding them of the inferiority complex they have developed lately, but for which there can be no justification. The Muslim are not only citizens of an equal status with anybody in India; they are also among its chief builders and architects, and hold position second to none among the peoples of the world for selfless service to the motherland. They gave to India and to the Indian civilization a new jibe and a new dimension and awakened its people to a new set of moral and spiritual values. Every patch of its land and every particle of its soil bears the imprint of their greatness and is a monument to their industry, earnestness and creative genius. In every aspect of Indian life and civilizations can be seen evidences of their noble aestheticism and cultural richness.

We live in an age when most Muslims take pride in singing *Saare Jahan Se Achcha*, penned by Muhammad Iqbal. Many though have forgotten that the same poet-philosopher called Ram as Imam-e-Hind. The Hindutva forces, meanwhile, have forgotten the unifying *Saare Jahan Se Achcha* in their pursuit of divisive nationalism. Their exclusionary politics stems from a mindset of self-limiting segregation: a world of 'we' and 'they', a world where a Muslim man is lynched for refusing to say 'Vande Mataram'. *Of Saffron Flags and Skullcaps* attempts to trace the growth of the Hindutva ideology from the time of V.D. Savarkar and M.S. Golwalkar to the contemporary age, and how it precedes any talk of Muslim appeasement. Faced with these existential challenges, the Muslim community is involved in simultaneous churning within where the words of Islamic scholar and teacher Farhat Hashmi are bringing about a silent change at the grassroots level. Amidst all the challenges, the idea of India, often challenged, continues to show the way to a nation looking for direction.

Examining the status of Muslims in contemporary India, this handbook discusses their socio-historical background, analyses their demographic, educational and socio-economic conditions, and also looks at policy options to improve their condition.

[Ordered Disorder and the Struggle for the City](#)

[Global Muslims in the Age of Steam and Print](#)

[A Burning](#)

[Ethnic Conflict and Civic Life](#)

[Lives of Muslims in India](#)

[Trajectories of Marginalisation](#)

[Hindus and Muslims in India](#)

[Monsoon Islam](#)

[In a Pure Muslim Land](#)

[Islamic Shangri-La](#)

[Empirical and Policy Perspectives](#)

[Fifteen Cities that Define a Civilization](#)

[Some Truths about Islam in India](#)

[Family and Gender Among American Muslims](#)

The fast-consolidating identities along religious and ethnic lines in recent years have considerably 'minoritised' Muslims in India. The wide-ranging essays in this volume focus on the intensified exclusionary practices against Indian Muslims, highlighting how, amidst a politics of violence, confusing policy frameworks on caste and class lines, and institutionalised riot systems, the community has also suffered from the lack of leadership from within. At the same time, Indian Muslims have emerged as a 'mass' around which the politics of 'vote bank', 'appeasement', 'foreigners', 'Pakistanis within the country', and so on are innovated and played upon, making them further apprehensive about asserting their legitimate right to development. The important issues of the double marginalisation of Muslim women and attempts to reform the Muslim Personal Law by some civil society groups is also discussed. Contributed by academics, activists and journalists, the articles discuss issues of integration, exclusion and violence, and attempt to understand categories such as 'identity', 'minority', 'multiculturalism' and 'nationalism' with regard to and in the context of Indian Muslims. This second edition, with a new introduction, will be of great interest to scholars and researchers in sociology, politics, history, cultural studies, minority studies, Islamic studies, policy studies and development studies, as well as policymakers, civil society activists and those in media and journalism. 'This book has remarkable potential for infusing Asian themes into academic curriculums...a topic of great interest and importance.' Dr. Abdul Jabbar, "Choice, Education About Asia" 'Jaffrelot and his distinguished team make clear that Musharraf's attitude to the Islamist agenda is fraught with ambiguity and irony.' "International Affairs " " A History of Pakistan and its Origins" is a comprehensive, detailed and fully up-to-date study of one of the most diverse, volatile and strategically significant countries in the world today. Born in turmoil barely half a century ago, Pakistan seems to be in an interminable pursuit of its own identity and at the same time finds itself a pivotal player in world politics. Its short existence has witnessed much: four coups d'etat; the rise of Islam as a power; tensions between ethnic, religious and separatist movements; the Kashmir conflict and the near-constant war footing with India. Written by an internationally renowned team of scholars, A History of Pakistan and its Origins covers historical, social, economic, political and religious aspects of this fascinating country and includes an up-to-date and in-depth analysis of recent events. It will appeal to experts, students and general readers alike.

The Population Myth reveals how the right-wing spin to population data has given rise to myths about the 'Muslim rate of growth', often used to stoke majoritarian fears of a demographic skew. The author, S.Y. Quraishi, uses facts to demolish these, and demonstrates how a planned population is in the interest of all communities. The book delves into the Quran and the Hadith to show how Islam might have been one of the first religions in the world to actually advocate smaller families, which is why several Islamic nations today have population policies in place. This busts the other myth - that Muslims shun family planning on religious grounds. Based on impeccable research, this is an important book from a credible voice about the politicization of demographics in India today.

Poetry of Belonging is an exploration of north-Indian Muslim identity through poetry at a time when the Indian nation state did not exist. Between 1850 and 1950, when precolonial forms of cultural traditions, such as the musha'irah, were undergoing massive transformations to remain relevant, certain Muslim 'voices' configured, negotiated, and articulated their imaginings of what it meant to be Muslim. Using poetry as an archive, the book traces the history of the musha'irah, the site of poetic performance, as a way of understanding public spaces through the changing economic, social, political, and technological contexts of the time. It seeks to locate the changing ideas of watan (homeland) and hubb-e watani (patriotism) in order to offer new perspectives on how Muslim intellectuals, poets, political leaders, and journalists conceived of and expressed their relationship to India and to the transnational Muslim community. The volume aims to spark a renegotiation of identity and belonging, especially at a time when Muslim loyalty to India has yet again emerged as a politically polarizing question.

Reveals a distinct trajectory of Islamic history that developed among Muslim merchant communities across the medieval Indian Ocean.

'Outstanding, illuminating, compelling ... a riveting read' Peter Frankopan, Sunday Times Islamic civilization was once the envy of the world. From a succession of glittering, cosmopolitan capitals, Islamic empires lorded it over the Middle East, North Africa, Central Asia and swathes of the Indian subcontinent. For centuries the caliphate was both ascendant on the battlefield and triumphant in the battle of ideas, its cities unrivalled powerhouses of artistic grandeur, commercial power, spiritual sanctity and forward-looking thinking. Islamic Empires is a history of this rich and diverse civilization told through its greatest cities over fifteen centuries, from the beginnings of Islam in Mecca in the seventh century to the astonishing rise of Doha in the twenty-first. It dwells on the most remarkable dynasties ever to lead the Muslim world - the Abbasids of Baghdad, the Umayyads of Damascus and Cordoba, the Merinids of Fez, the Ottomans of Istanbul, the Mughals of India and the Safavids of Isfahan - and some of the most charismatic leaders in Muslim history, from Saladin in Cairo and mighty Tamerlane of Samarkand to the poet-prince Babur in his mountain kingdom of Kabul and the irrepressible Maktoum dynasty of Dubai. It focuses on these fifteen cities at some of the defining moments in Islamic history: from the Prophet Mohammed receiving his divine revelations in Mecca and the First Crusade of 1099 to the conquest of Constantinople in 1453 and the phenomenal creation of the merchant republic of Beirut in the nineteenth century.

How do we make sense of the Muslims of India? Do they form a political community? Does the imagined conflict between Islam and modernity affect the

Muslims' political behaviour in this country? Are Muslim religious institutions—mosques and madrasas—directly involved in politics? Do they instruct the community to vote strategically in all elections? What are 'Muslim issues'? Is it only about triple talaq? Are Muslims truly nationalists? Or do they continue to remain just an 'other' in India? While these questions intrigue us, we seldom debate to find pragmatic answers to these queries. Examining the everydayness of Muslims in contemporary India, Hilal Ahmed offers an evocative story of politics and Islam in India, which goes beyond the given narratives of Muslim victimhood and Islamic separation.

What kinds of civic ties between different ethnic communities can contain, or even prevent, ethnic violence? This book draws on new research on Hindu-Muslim conflict in India to address this important question. Ashutosh Varshney examines three pairs of Indian cities—one city in each pair with a history of communal violence, the other with a history of relative communal harmony—to discern why violence between Hindus and Muslims occurs in some situations but not others. His findings will be of strong interest to scholars, politicians, and policymakers of South Asia, but the implications of his study have theoretical and practical relevance for a broad range of multiethnic societies in other areas of the world as well. The book focuses on the networks of civic engagement that bring Hindu and Muslim urban communities together. Strong associational forms of civic engagement, such as integrated business organizations, trade unions, political parties, and professional associations, are able to control outbreaks of ethnic violence, Varshney shows. Vigorous and communally integrated associational life can serve as an agent of peace by restraining those, including powerful politicians, who would polarize Hindus and Muslims along communal lines.

[Unequal Citizens](#)

[Pogrom in Gujarat](#)

[Indian Cities in Transition](#)

[Bastions of the Believers](#)

[THE TRAVELS OF IBN BATUTA](#)

[Siyasi Muslims](#)

[Civil Society and the State in Africa](#)

[The Muslim in India](#)

[Foreigners, Refugees, or Infiltrators?](#)

[Identity and Insecurity in an Urban Indian Locality](#)

[Hindu Nationalism and Anti-Muslim Violence in India](#)

[Pan-Islamic Connections](#)

[Issues Facing Middle Eastern Immigrants and Their Descendants](#)

[A Study of Muslim Women in India](#)

The second half of the nineteenth century marks a watershed in human history. Railroads linked remote hinterlands with cities; overland and undersea cables connected distant continents. New and accessible print technologies made the wide dissemination of ideas possible; oceangoing steamers carried goods to faraway markets and enabled the greatest long-distance migrations in recorded history. In this volume, leading scholars of the Islamic world recount the enduring consequences these technological, economic, social, and cultural revolutions had on Muslim communities from North Africa to South Asia, the Indian Ocean, and China. Drawing on a multiplicity of approaches and genres, from commodity history to biography to social network theory, the essays in Global Muslims in the Age of Steam and Print offer new and diverse perspectives on a transnational community in an era of global transformation.

In 2002, after an altercation between Muslim vendors and Hindu travelers at a railway station in the Indian state of Gujarat, fifty-nine Hindu pilgrims were burned to death. The ruling nationalist Bharatiya Janata Party blamed Gujarat's entire Muslim minority for the tragedy and incited fellow Hindus to exact revenge. The resulting violence left more than one thousand people dead--most of them Muslims--and tens of thousands more displaced from their homes. Parvis Ghassem-Fachandi witnessed the bloodshed up close. In Pogrom in Gujarat, he provides a riveting ethnographic account of collective violence in which the doctrine of ahimsa--or nonviolence--and the closely associated practices of vegetarianism became implicated by legitimating what they formally disavow. Ghassem-Fachandi looks at how newspapers, movies, and other media helped to fuel the pogrom. He shows how the vegetarian sensibilities of Hindus and the language of sacrifice were manipulated to provoke disgust against Muslims and mobilize the aspiring middle classes across caste and class differences in the name of Hindu nationalism. Drawing on his intimate knowledge of Gujarat's culture and politics and the close ties he shared with some of the pogrom's sympathizers, Ghassem-Fachandi offers a strikingly original interpretation of the different ways in which Hindu proponents of ahimsa became complicit in the very violence they claimed to renounce.

Centering Pakistan in a story of transnational Islam stretching from South Asia to the Middle East, Simon Wolfgang Fuchs offers the first in-depth ethnographic history of the intellectual production of Shi'is and their religious competitors in this "Land of the Pure." The notion of Pakistan as the

pinnacle of modern global Muslim aspiration forms a crucial component of this story. It has empowered Shi'is, who form about twenty percent of the country's population, to advance alternative conceptions of their religious hierarchy while claiming the support of towering grand ayatollahs in Iran and Iraq. Fuchs shows how popular Pakistani preachers and scholars have boldly tapped into the esoteric potential of Shi'ism, occupying a creative and at times disruptive role as brokers, translators, and self-confident pioneers of contemporary Islamic thought. They have indigenized the Iranian Revolution and formulated their own ideas for fulfilling the original promise of Pakistan. Challenging typical views of Pakistan as a mere Shi'i backwater, Fuchs argues that its complex religious landscape represents how a local, South Asian Islam may open up space for new intellectual contributions to global Islam. Yet religious ideology has also turned Pakistan into a deadly battlefield: sectarian groups since the 1980s have been bent on excluding Shi'is as harmful to their own vision of an exemplary Islamic state.

At publication date, a free ebook version of this title will be available through Luminos, University of California Press's Open Access publishing program. Visit www.luminosoa.org to learn more. Islamic Shangri-La transports readers to the heart of the Himalayas as it traces the rise of the Tibetan Muslim community from the 17th century to the present. Radically altering popular interpretations that have portrayed Tibet as isolated and monolithically Buddhist, David Atwill's vibrant account demonstrates how truly cosmopolitan Tibetan society was by highlighting the hybrid influences and internal diversity of Tibet. In its exploration of the Tibetan Muslim experience, this book presents an unparalleled perspective of Tibet's standing during the rise of post-World War II Asia.

It is not only the holy cities of Mecca and Karbala to which Muslim pilgrims travel, but a wide variety of sacred sites around the world. Journeys are undertaken to visit graves of important historical and religious individuals, the tombs of saints, and natural sites such as mountaintops and springs. Exploring the richness and diversity of traditions practiced by the 1.5 billion Muslims across the world, Sophia Rose Arjana provides a rigorous theoretical discussion of pilgrimage, ritual practice and the nature of sacred space in Islam, both historically and in the present day. This all-encompassing survey covers issues such as time, space, tourism, virtual pilgrimages and the use of computers and smartphone apps. Lucidly written, informative and accessible, it is perfectly suited to students, scholars and the general reader seeking a comprehensive picture of the defining ritual of religious pilgrimage in Islam.

A Finalist for the 2018 Los Angeles Times Book Prize in History Four centuries ago, a Muslim woman ruled an empire. When it came to hunting, she was a master shot. As a dress designer, few could compare. An ingenious architect, she innovated the use of marble in her parents' mausoleum on the banks of the Yamuna River that inspired her stepson's Taj Mahal. And she was both celebrated and reviled for her political acumen and diplomatic skill, which rivaled those of her female counterparts in Europe and beyond. In 1611, thirty-four-year-old Nur Jahan, daughter of a Persian noble and widow of a subversive official, became the twentieth and most cherished wife of the Emperor Jahangir. While other wives were secluded behind walls, Nur ruled the vast Mughal Empire alongside her husband, and governed in his stead as his health failed and his attentions wandered from matters of state. An astute politician and devoted partner, Nur led troops into battle to free Jahangir when he was imprisoned by one of his own officers. She signed and issued imperial orders, and coins of the realm bore her name. Acclaimed historian Ruby Lal uncovers the rich life and world of Nur Jahan, rescuing this dazzling figure from patriarchal and Orientalist clichés of romance and intrigue, and giving new insight into the lives of women and girls in the Mughal Empire, even where scholars claim there are no sources. Nur's confident assertion of authority and talent is revelatory. In Empress, she finally receives her due in a deeply researched and evocative biography that awakens us to a fascinating history.

'[This] substantial volume at once illuminates empirical conditions and tests theories about ghettoization, integration, and the political attitudes of India's urban Muslims' - Sunil Khilnani 'Christophe Jaffrelot's range of scholarship is amazing, and his new book ... co-edited with Laurent Gayer, illustrates well his wide-ranging interests. The contributions are instructive and insightful and cover a much-neglected theme in contemporary South Asia' - Mushirul Hasan Numbering more than 150 million, Muslims constitute the largest minority in India, yet suffer the most politically and socio-economically. Forced to contend with severe and persistent prejudice, India's Muslims are often targets of violence. In India's cities, these developments find contrasting expressions. While the quality of Muslim life may lag behind that of Hindus nationally, local and inclusive cultures have been resilient in the south and the east. In the Hindi belt and in the north, Muslims have known less peace, especially in the riot-prone areas of Ahmedabad, Mumbai, Jaipur and Aligarh, and in the capitals of former Muslim states - Delhi, Hyderabad, Bhopal and Lucknow. These cities are rife with Muslim ghettos and slums. However, self-segregation has also played a part in forming Muslim enclaves, such as in Delhi and Aligarh, where traditional elites and a new Muslim middle class have regrouped for physical and cultural protection. Combining first-hand testimony with sound critical analysis, this volume follows urban Muslim life in eleven Indian cities, providing uncommon insight into a little-known subject of immense importance and consequence.

This work explores the processes of creation and articulation of social identities of Muslims in Delhi. Mapping the landscape of discrimination in Delhi's neighbourhoods, Jamil tries to see how such fractured geographies are created. We come across people whose sense of belonging to each other is complex, and subject to forces such as regional and class identities instead of an ubiquitous 'Muslimness'. Segregation in an urban space is produced, as Jamil argues, not only by communal conflict and threat of violence but also maintained and strengthened by processes of capitalist globalization. Through case studies of five localities, which present a historical continuity in the narrative of Delhi's Muslims, the book presents compelling evidence of market and governance processes that aid accumulation by segregation. It offers an 'against the grain' reading of quotidian practices of residents within such boundaries such that a counternarrative of resistance and hope may emerge—one that may allow for re-imagining alternatives.

[***The City in the Islamic World, Volume 94/1 & 94/2***](#)

[***Transnational Networks Between South Asia and the Gulf***](#)

[***Islam, Family Planning and Politics in India***](#)

[***Poetry of Belonging***](#)

[***Contributions of Muslims to Indian Subcontinents***](#)

[***Shi'ism between Pakistan and the Middle East***](#)

[***Traditional and Modern Practices***](#)

[***Pilgrimage in Islam***](#)

[***Contested Homelands***](#)

[***Born a Muslim***](#)

[***Muslim Localities in Delhi***](#)

[***A Story of Political Islams in India***](#)

[***The State of the World's Land and Water Resources for Food and Agriculture***](#)

[***Hindutva, Muslim Identity and the Idea of India***](#)

The emergence of radical Islamist movements in various parts of the world, the rise and fall of the Taliban in Afghanistan, the 9/11 attacks, widespread vilification spearheaded by Hindutva groups—all these and more have made madrasas a much talked about institution. Focussing on the madrasas of India, Bastions of the Believers seeks to critically interrogate sensationalist and stereotypical images of the madrasas by highlighting their diversity and the complex social roles that they play in the lives of many Muslims. Madrasas, as a rule, represent a conservative form of theology and jurisprudence that is, in many ways, ill-suited to a modern, pluralistic society. Much of what is taught in madrasas is outdated and unscientific (the Deoband madrasa, for instance, still insists that the sun revolves around the earth, and it has special seating arrangements for invisible jinns). Yet, obscurantism need not necessarily lead to militancy and hostility against others. For instance, in the decades leading to India's independence, the Deobandis, representing an extreme form of religious conservatism, insisted on Hindu-Muslim amity and a joint struggle for a free and united India. It is this integrated view of madrasas and a more liberal and open understanding of Islam, and indeed of all faiths, which Yoginder Sikand seeks to promote—for he believes this is one of the principal duties confronting committed believers if we have to learn to live together despite our differences. Bastions of the Believers covers a wide range of thought-provoking issues—from the origins and development of the institution to critiques of madrasa curricula and the alleged links between madrasas and Islamist militancy—making this a must-read for all those interested in creating and preserving a just social order.

Majoritarian State traces the ascendance of Hindu nationalism in contemporary India. Led by Prime Minister Narendra Modi, the BJP administration has established an ethno-religious and populist style of rule since 2014. Its agenda is also pursued beyond the formal branches of government, as the new dispensation portrays conventional social hierarchies as intrinsic to Indian culture while condoning communal and caste- and gender-based violence. The contributors explore how Hindutva ideology has permeated the state apparatus and formal institutions, and how Hindutva activists exert control over civil society via vigilante groups, cultural policing and violence. Groups and regions portrayed as 'enemies' of the Indian state are the losers in a new order promoting the interests of the urban middle class and business elites. As this majoritarian ideology pervades the media and public discourse, it also affects the judiciary, universities and cultural institutions, increasingly captured by Hindu nationalists. Dissent and difference silenced and debate increasingly sidelined as the press is muzzled or intimidated in the courts. Internationally, the BJP government has emphasised hard power and a fast-expanding security state. This collection of essays offers rich empirical analysis and documentation to investigate the causes and consequences of the illiberal turn taken by the world's largest democracy.

The State of the World's Land and Water Resources for Food and Agriculture is FAO's first flagship publication on the global status of land and water resources. It is an 'advocacy' report, to be published every three to five years, and targeted at senior level decision makers in agriculture as well as

in other sectors. SOLAW is aimed at sensitizing its target audience on the status of land resources at global and regional levels and FAO's viewpoint on appropriate recommendations for policy formulation. SOLAW focuses on these key dimensions of analysis: (i) quantity, quality of land and water resources, (ii) the rate of use and sustainable management of these resources in the context of relevant socio-economic driving factors and concerns, including food security and poverty, and climate change. This is the first time that a global, baseline status report on land and water resources has been made. It is based on several global spatial databases (e.g. land suitability for agriculture, land use and management, land and water degradation and depletion) for which FAO is the world-recognized data source. Topical and emerging issues on land and water are dealt with in an integrated rather than sectoral manner. The implications of the status and trends are used to advocate remedial interventions which are tailored to major farming systems within different geographic regions.

With an official population approaching fifteen million, Karachi is one of the largest cities in the world. It is also the most violent. Since the mid-1980s, it has endured endemic political conflict and criminal violence, which revolve around control of the city and its resources (votes, land and bhatta-"protection" money). These struggles for the city have become ethnicized. Karachi, often referred to as a "Pakistan in miniature," has become increasingly fragmented, socially as well as territorially. Despite this chronic state of urban political warfare, Karachi is the cornerstone of the economy of Pakistan. Gayer's book is an attempt to elucidate this conundrum. Against journalistic accounts describing Karachi as chaotic and ungovernable, he argues that there is indeed order of a kind in the city's permanent civil war. Far from being entropic, Karachi's polity is predicated upon organisational, interpretative and pragmatic routines that have made violence "manageable" for its populations. Whether such "ordered disorder" is viable in the long term remains to be seen, but for now Karachi works despite-and sometimes through-violence.

[Madrasas and Islamic Education in India](#)

[The Population Myth](#)

[Muslims in Indian Cities](#)

[Bangladeshi Migrants in India](#)

[Handbook of Muslims in India](#)

[Islamic Empires](#)

[Majoritarian State](#)

[Politics of Space and Identity](#)

[A History of Pakistan and Its Origins](#)

[How Hindu Nationalism Is Changing India](#)