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Book description. Interest in Shi'a Islam has increased greatly in recent years, although Shi'ism in the Indian subcontinent has remained largely underexplored. Focusing on the influential Shi'a minority of Lucknow and the United Provinces, a region that was largely under Shi'a rule until 1856, this book traces the history of Indian Shi'ism through the colonial period toward independence in 1947.

Shi'a Islam in Colonial India by Justin Jones

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Amazon.com: Shi'a Islam in Colonial India: Religion ...

Shi'a Islam in Colonial India: Religion, Community and Sectarianism (Cambridge Studies in Indian History and Society) by Justin Jones (24-Oct-2011) Hardcover Hardcover – January 1, 1600 5.0 out of 5 stars 2 ratings

Shi'a Islam in Colonial India: Religion, Community and ...

Focusing on the influential Shi'a minority of Lucknow and the United Provinces, a region that was largely under Shi'a rule until 1856, this book traces the history of Indian Shi'ism through the colonial period toward Independence in 1947.

Shi'a Islam in Colonial India: Religion, Community and ...

In the first chapter 'All-India Shi'ism – Colonial Modernity and the Challenge of Pakistan', Fuchs discusses activities of newly formed 'All India Shia Conference' (AISC) in the 1920s, Shia-Sunni tension particularly in Lucknow and the role of both prominent Shia and Sunni scholars and leaders in Muslim League and Jamiat Ulema-e- Hind, which was allied with the Congress, to bring a sort of harmony among both sects.

Shia Islam in colonial India and Pakistan | Dialogue ...

Shi'a Islam in Colonial India. : Interest in Shi'a Islam has increased greatly in recent years, although Shi'ism in the Indian subcontinent has remained largely underexplored. Focusing on the...

Shi'a Islam in Colonial India: Religion, Community and ...

The formation of shi'a madrasas in colonial India. As has been described in much scholarship, the late nineteenth century witnessed the foundation of numerous madrasas across the United Provinces, whether the dar-ul-'ulum at Deoband (1867) and the various seminaries created across north India in its image; the Nadwa't ul-'Ulama (established as a madrasa in 1898) as well as equivalent 'Barelwi' schools such as Misbah ul-'Ulum (Mubarakpur, 1898) and Manzar-i-Islam (Bareilly, 1904).

Madrasas, mujtahids and missionaries (Chapter 1) - Shi'a ...

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Shia Islam In Colonial India Religion Community And ...

Shia Islam was to the Indian subcontinent during the final years of the Rashidun Caliphate. The Indian subcontinent also served as a refuge for some Shias escaping persecution from Umayyads, Abbasids, Ayyubis and Ottomans. The immigration continued throughout the second millennium, until the formation of modern nation states.

Shia Islam in the Indian subcontinent - Wikipedia

However, as per an estimation of one reputed Shia NGO Alimaan Trust, India's Shia population in early 2000 was around 30 million with Sayyids comprising just a tenth of the Shia population. According to some national and international sources Indian Shia population is the world's second-largest after Iran .

Islam in India - Wikipedia

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Shi'a Islam in Colonial India eBook by Justin Jones ...

Shia Islam in Colonial India, by Justin Jones, aims to study religious and social transformations among the Shia community in colonial India, particularly the period from the 1880s to 1930s. Few books discuss Shi'ism in India in such detail and

Book Review of Justin Jones' Shia Islam in Colonial India ...

Historians of India's colonial period adduce many reasons for the appeal of a scripturally based, ritually simplified, more individually focused "Protestant" style of religious practice. 61 Shah Jahan shared the literacy and wider geographic experience of many of those for whom reformist Islam in this period was compelling. Beyond that ...

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Shia Islam In Colonial India Religion Community And ...

Shi'a Islam in Colonial India : Religion, Community and Sectarianism.. [Justin Jones] -- This book traces the history of Indian Shi'ism through the colonial period toward independence in 1947. Your Web browser is not enabled for JavaScript.

Shi'a Islam in Colonial India : Religion, Community and ...

Shia politician Syed Waseem Rizvi — from India's most populous state Uttar Pradesh — launched a Shia-centric political party named Indian Shia Awami League on May 14. It wasn't long until he was accusing the majority Sunni Muslims of defaming Islam. Sunnis constitute about 80 percent of India's 172 million Muslims.

Interest in Shi'a Islam has increased greatly in recent years, although Shi'ism in the Indian subcontinent has remained largely underexplored. Focusing on the influential Shi'a minority of Lucknow and the United Provinces, a region that was largely under Shi'a rule until 1856, this book traces the history of Indian Shi'ism through the colonial period toward independence in 1947. Drawing on a range of new sources, including religious writing, polemical literature and clerical biography, it assesses seminal developments including the growth of Shi'a religious activism, madrasa education, missionary activity, ritual innovation and the politicization of the Shi'a community. As a consequence of these significant religious and social transformations, a Shi'a sectarian identity developed that existed in separation from rather than in interaction with its Sunni counterparts. In this way the painful birth of modern sectarianism was initiated, the consequences of which are very much alive in South Asia today.

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.

An Arab-centric perspective dominates the West's understanding of Islam. Purohit presses for a view of Islam as a heterogeneous religion that has found a variety of expressions in local contexts. The Ismaili community in colonial India illustrates how much more complex Muslim identity is, and always has been, than the media would have us believe.

In a study of the vitality of Islam in late-nineteenth-century north India, Barbara Metcalf explains the response of Islamic religious scholars ('ulama) to the colonial dominance of the British and the collapse of Muslim political power. Originally published in 1982. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

""Explores various Shi'i communities across South Asia, revealing the many forms of Shi'i religion within this important region, and examining the responses of these communities to the many transformations of the modern world"--Provided by publisher"--

This book documents and highlights the Deobandi dimension of extremism and its implications for faith-based violence and terrorism. This dimension of radical Islam remains largely ignored or misunderstood in mainstream media and academic scholarship. The book addresses this gap. It also covers the Deobandi diaspora in the West and other countries and the role of its radical elements in transnational incidents of violence and terrorism. The specific identification of the radical Deobandi and Salafi identity of militants is useful to isolate them from the majority of peaceful Sunni and Shia Muslims. Such identification provides direction to governmental resources so they focus on those outfits, mosques, madrassas, charities, media and social medial channels that are associated with these ideologies. This book comes along at a time when there is a dire need for alternative and contextual discourses on terrorism.

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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.

"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.

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