

Shuddhi Movement In India A Study Of Its Socio Political Dimensions 1st Published

Not much is known about what is arguably the world's, and certainly India's, largest Islamic organization -- the Tablighi Jamaat. From poverty-stricken peasants of Bihar to dairy farmers of Mewat, its members attend three-day retreats in local mosques, and at times, the Markaz in Delhi. They come of their own free will, at their own expense. The Tabligh tells its members to look within, that life is about internal cleansing with regular prayer that paves the path to spiritual uplift. Unlike other Islamic organizations that balance the here and the hereafter, the Tabligh is concerned only about 'matters beyond the sky and under the earth'. Its steadfast refusal to take a political stand has stood it in good stead. It is the 'ideal Muslim organization' for some -- focused solely on introspection in isolation. Now, for the first time, author Ziya Us Salam provides an inside view of the organization that unwittingly became a 'hotspot' during the novel coronavirus pandemic in 2020.

This book offer a fascinating peep into the mind and ideas of Gandhi and his dream for a vibrant and prosperous India.

This book deals with the Khilafat movement (1918-1924) in British India, which aimed at mobilizing pan-Islam for saving Ottoman Turkey from dismemberment and securing political reforms for India. It also examines the gradual transition of Muslim politics from pan-Islam to territorial nationalism.

Through analysis of an impressive array of 'low' and 'high' Hindu literatures, particularly pamphlets, tracts, newspapers, and archival data, Gupta explores the emerging discourse of gender and sexuality, which was essential to the development of notions of Hindu communality and nationalism in the colonial period. The book offers an exceptionally nuanced account of Hindi gender politics.

Caste and gender are complex markers of difference that have traditionally been addressed in isolation from each other, with a presumptive maleness present in most studies of Dalits (untouchables) and a presumptive upper-casteness in many feminist studies. In this study of the representations of Dalits in the print culture of colonial north India, Charu Gupta enters new territory by looking at images of Dalit women as both victims and vamps, the construction of Dalit masculinities, religious conversion as an alternative to entrapment in the Hindu caste system, and the plight of indentured labor. The Gender of Caste uses print as a critical tool to examine the depictions of Dalits by colonizers, nationalists, reformers, and Dalits themselves and shows how differentials of gender were critical in structuring patterns of domination and subordination.

"Discusses the fundamental assumptions regarding the foundations of Pakistani nationalism as well as our current understanding of the roots of its postcolonial identity crisis"--

Hagiography on Swami Sradhananda, 1857-1926, leader of Arya Samaj, Hindu reform movement, and freedom fighter of India.

This book provides a critical history of the distinctive tradition of Indian secularism known as Tolerance. Examining debates surrounding the activities of the Arya Samaj - a Hindu reform organization regarded as the exemplar of intolerance - it finds that Tolerance functioned to disengage Indian secularism from the politics of caste.

The Khilafat Movement Religious Symbolism and Political Mobilization in India

The act of converting people to certain beliefs or values is highly controversial in today's postcolonial, multicultural world. Proselytization has been viewed by some as an aggressive act of political domination. 'Proselytization Revisited' offers a comprehensive overview of the many arguments for and against proselytization in different regions and contexts. Proselytization is examined in the context of rights talk, globalisation and culture wars. The volume brings together essays demonstrating the global significance of proselytization, ranging from Christians in India to Turkish Islamic Movements and the Wiccan use of modern media technologies. The cross-cultural and multidisciplinary nature of this collection of essays provides a fresh perspective and the book will be of value to readers interested in the dynamic interaction of beliefs, ideas and cultures.

“What the Communist Manifesto is to the capitalist world, Annihilation of Caste is to India.” —Anand Teltumbde, author of *The Persistence of Caste* B.R. Ambedkar's *Annihilation of Caste* is one of the most important, yet neglected, works of political writing from India. Written in 1936, it is an audacious denunciation of Hinduism and its caste system. Ambedkar – a figure like W.E.B. Du Bois – offers a scholarly critique of Hindu scriptures, scriptures that sanction a rigidly hierarchical and iniquitous social system. The world's best-known Hindu, Mahatma Gandhi, responded publicly to the provocation. The hatchet was never buried. Arundhati Roy introduces this extensively annotated edition of *Annihilation of Caste* in “The Doctor and the Saint,” examining the persistence of caste in modern India, and how the conflict between Ambedkar and Gandhi continues to resonate. Roy takes us to the beginning of Gandhi's political career in South Africa, where his views on race, caste and imperialism were shaped. She tracks Ambedkar's emergence as a major political figure in the national movement, and shows how his scholarship and intelligence illuminated a political struggle beset by sectarianism and obscurantism. Roy breathes new life into Ambedkar's anti-caste utopia, and says that without a Dalit revolution, India will continue to be hobbled by systemic inequality.

Book Summary of *The Arya Samaj* Ceremonial rites and rituals occupy a place of utmost importance in the life of a devout Hindu. Among the innumerable castes and communities in India, only the trivargias - Brahmanas, Kshatriyas and Vaishyas perform their rites strictly in accordance with the injunctions ordained by the Vedas.

William Riley Parker Prize for an outstanding article published in PMLA "Some Time between Revisionist and Revolutionary: Unreading History in Dalit Literature" May 2011 issue of PMLA *Untouchable Fictions* considers the crisis of literary realism--progressive, rural, regionalist, experimental--in order to derive a literary genealogy for the recent explosion of Dalit ("untouchable caste") fiction. Drawing on a wide array of writings from Premchand and Renu in Hindi to Mulk Raj Anand and V. S. Naipaul in English, Gajjarawala illuminates the dark side of realist complicity: a hidden aesthetics and politics of caste. How does caste color the novel? What are its formal tendencies? What generic constraints does it produce? *Untouchable Fictions* juxtaposes the Dalit text and its radical critique with a history of progressive literary movements in South Asia. Gajjarawala reads Dalit writing dialectically, doing justice to its unique and groundbreaking literary interventions while also demanding that it be read as an integral moment in the literary genealogy of the 20th and 21st centuries. This book, grounded in the fields of postcolonial theory, South Asian literatures, and cultural studies, makes a crucial intervention into studies of literary realism and will be important for all readers interested in the problematic relations between aesthetics and politics and between social movements and cultural production.

"Much nuance and variability have been lost in the process of the reductivist analysis of Islam post 9/11 and, as this study amply demonstrates, we are all the poorer as a result. This exhaustive examination of the rise and spread of the Tablighi Jama'at, arguably the world's largest Islamic missionary movement, locates it in the larger perspective of global Islam and developments in the Muslim societies. Combining an overview of the history and current socio-political perception of the Tablighi Jama'at with a more analytical and philosophical approach to fundamental questions of identity, subject-positioning and representation, the author creates a comprehensive resource of interest to all scholars and students of Islam. Drawing on exhaustive research and records of conversion narratives of the new members of Tablighi Jama'at, cited here at length, the author creates a unique perspective on this complex phenomenon from both an internal and external viewpoints. Ahmad-Noor locates the spiritual framework of the movement in the context of its perception in the eyes of the political and religious authorities of the countries where it has a following, as well as the Western 'securocrat' approach."--Publisher's website.

Looking beyond exclusively state-oriented solutions to the management of religious diversity, this book explores ways of fostering respectful, non-violent and welcoming social relations among religious communities. It examines the question of how to balance religious diversity, individual rights and freedoms with a common national identity and moral consensus. The essays discuss the interface between state and civil society in 'secular' countries and look at case studies from the the West and India. They study themes such as religious education, religious diversity, pluralism, inter-religious relations and exchanges, dalits and religion, and issues arising from the lived experience of religious diversity in various countries. The volume asserts that if religious violence crosses borders, so do ideas about how to live together peacefully, theological reflection on pluralism, and lived practices of friendship across the boundaries of religious identity-groupings. Bringing together interdisciplinary scholarship from across the world, the book will interest scholars and students of philosophy, religious studies, political science, sociology and history.

At the time when the national movement was still in its early stages, Madan Mohan Malaviya emerged as an enigmatic but commanding figure in the political landscape of India. This work reconstructs Malaviya's ideal of nationalism, which was composite, constructive and creative and offers a fresh perspective on an important period of modern India's political history.

Utilizing new and authentic source material, this book traces Malaviya's role in the freedom struggle, the people who supported him, his relations with other established political leaders of the country within and outside of the Congress party and how he saw his own actions and role in public life. Taking Malaviya as a particular example of subcontinental leadership, Jagannath Prasad Misra studies the method and manner of Malaviya's nationalist propaganda. He shows that rather than being a restraining influence, Malaviya's faith in constitutional politics and educational advancement laid a solid foundation for the uplift of the nation. Well over half of the world's Muslim population lives in Asia. Over the centuries, a rich constellation of Muslim cultures developed there and the region is currently home to some of the most dynamic and important developments in contemporary Islam. Despite this, the internal dynamics of Muslim societies in Asia do not often receive commensurate attention in international Islamic Studies scholarship. This volume brings together the work of an interdisciplinary group of scholars discussing various aspects of the

complex relationships between the Muslim communities of South and Southeast Asia. With their respective contributions covering points and patterns of interaction from the medieval to the contemporary periods, they attempt to map new trajectories for understanding the ways in which these two crucial areas have developed in relation to each other, as well as in the broader contexts of both world history and the current age of globalization.

This is the fourth publication originating from the conference Legacy of Slavery and Indentured Labour: Past, Present and Future, which was organised in June 2013 by the Institute of Graduate Studies and Research (IGSR), Anton de Kom University of Suriname. The core of the book is based on a conference panel which focused specifically on the experience of Muslim with indentured migrants and their descendants. This is a significant contribution since the focus of most studies on Indian indenture has been almost exclusively on Hindu religion and culture, even though an estimated seventeen percent of migrants were Muslims. This book thus fills an important gap in the indentured historiography, both to understand that past as well as to make sense of the present, when Muslim identities are undergoing rapid changes in response to both local and global realities. The book includes a chapter on the experiences of Muslim indentured immigrants of Indonesian descent who settled in Suriname. The core questions in the study are as follows: What role did Islam play in the lives of (Indian) Muslim migrants in their new settings during indenture and in the post-indenture period? How did Islam help migrants adapt and acculturate to their new environment? What have been the similarities and differences in practices, traditions and beliefs between Muslim communities in the different countries and between them and the country of origin? How have Islamic practices and Muslim identities transformed over time? What role does Islam play in the Muslims' lives in these countries in the contemporary period? In order to respond to these questions, this book examines the historic place of Islam in migrants' place of origin and provides a series of case studies that focus on the various countries to which the indentured Indians migrated, such as Mauritius, South Africa, Guyana, Trinidad, Suriname and Fiji, to understand the institutionalisation of Islam in these settings and the actual lived experience of Muslims which is culturally and historically specific, bound by the circumstances of individuals' location in time and space. The chapters in this volume also provide a snapshot of the diversity and similarity of lived Muslim experiences.

Hinduism is the largest religion in India, encompassing roughly 80 percent of the population, while 14 percent of the population practices Islam and the remaining 6 percent adheres to other religions. The right to "freely profess, practice, and propagate religion" in India's constitution is one of the most comprehensive articulations of the right to religious freedom. Yet from the late colonial era to the present, mass conversions to minority religions have inflamed majority-minority relations in India and complicated the exercise of this right. In *Religious Freedom and Mass Conversion in India*, Laura Dudley Jenkins examines three mass conversion movements in India: among Christians in the 1930s, Dalit Buddhists in the 1950s, and Mizo Jews in the 2000s. Critics of these movements claimed mass converts were victims of overzealous proselytizers promising material benefits, but defenders insisted the converts were individuals choosing to

convert for spiritual reasons. Jenkins traces the origins of these opposing arguments to the 1930s and 1940s, when emerging human rights frameworks and early social scientific studies of religion posited an ideal convert: an individual making a purely spiritual choice. However, she observes that India's mass conversions did not adhere to this model and therefore sparked scrutiny of mass converts' individual agency and spiritual sincerity. Jenkins demonstrates that the preoccupation with converts' agency and sincerity has resulted in significant challenges to religious freedom. One is the proliferation of legislation limiting induced conversions. Another is the restriction of affirmative action rights of low caste people who choose to practice Islam or Christianity. Last, incendiary rumors are intentionally spread of women being converted to Islam via seduction. *Religious Freedom and Mass Conversion in India* illuminates the ways in which these tactics immobilize potential converts, reinforce damaging assumptions about women, lower castes, and religious minorities, and continue to restrict religious freedom in India today.

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.

Hindu nationalism came to world attention in 1998, when the Hindu nationalist Bharatiya Janata Party (BJP) won national elections in India. Although the BJP was defeated nationally in 2004, it continues to govern large Indian states, and the movement it represents remains a major force in the world's largest democracy. This book presents the thought of the founding fathers and key intellectual leaders of Hindu nationalism from the time of the British Raj, through the independence period, to the present. Spanning more than 130 years of Indian history and including the writings of both famous and unknown ideologues, this reader reveals how the "Hindutva" movement approaches key issues of Indian politics. Covering such important topics as secularism, religious conversion, relations with Muslims, education, and Hindu identity in the growing diaspora, this reader will be indispensable for anyone wishing to understand contemporary Indian

politics, society, culture, or history.

You will notice the new name of our journal, American Journal of Islam and Society (AJIS), that has replaced the older American Journal of Islamic Social Sciences (AJISS). Now in its thirty-seventh year, the journal has evolved along with the scholarly landscape and our global community of readers. The new name reflects an expansion of the journal's scope, which has in fact already reflected in the articles it has featured for years. This change signals that social sciences and humanities are interrelated and that an Islamic engagement with one requires examining the other; we therefore wish to underscore that we welcome all scholarship that pertains to the myriad ways in which Islam and human societies interact. Furthermore, in order to optimize our resources and further improve the quality of the content, the journal will henceforth be published biannually rather than every quarter. Ovamir Anjum Editor

Using techniques similar to those of nationalist groups in other nations, Jaffrelot contends, the Hindu movement polarizes Indian society by stigmatizing minorities - chiefly Muslims and Christians - and by promoting a sectarian Hindu identity. This book is, obviously based on primary source of information. Certain facts were duly corroborated by other sources. It has been objectively analysed, properly interpreted and systematically arranged in a consolidated form. It would be useful as a ready reference to the scholars, interested in undertaking intensive research on individual leaders, and their role in the movement. It would be beneficial to those activists who prefer to take lessons from their past. Therefore, the book is of great value.

2021-22 ALL IAS/PCS Modern India & Indian National Movement General Studies

Papers presented at two seminars organized by the Department of History, Jamia Millia Islamia, New Delhi, 1979-1980.

Socio-religious Reform Movements in British India will appeal to students and scholars in a wide variety of social scientific disciplines.

Throughout India's history, religion has been the most powerful single factor in the development of her civilization. Today, despite her religious tradition, India is emerging as a secular state. In this book, Donald E. Smith explores the origin of the concept of secularization as it is found both in Indian culture and in the example of the western nations. He emphasizes the important role of secularization in India's total democratic experiment and points out that the degree of its realization will undoubtedly affect the eventual character of democracy in India. In addition, the success or failure of the secular state in India cannot fail to influence the attitudes of her neighbors. Professor Smith considers the many aspects and implications of India's attempt to secularize her government. Originally published in 1963. 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.

Hindu nationalism has emerged as a political ideology represented by the Hindu Mahasabha. This book explores the campaign for Hindu unity and organisation in the context of the Hindu-Muslim conflict in colonial north India in the early twentieth century. It argues that India's partition in 1947 was a result of the campaign and politics of the Hindu rightwing rather than the Islamist politics of the Muslim League alone. The book explains that the Mahasabha articulated Hindu nationalist ideology as a means of constructing a distinct Hindu political identity and unity among the Hindus in conflict with the Muslims in the country. It looks at the Mahasabha's ambivalence with the Indian National Congress due to an extreme ideological opposition, and goes on to argue that the Mahasabha had its ideological focus on an anti-Muslim antagonism rather than the anti-British struggle for India's independence, adding to the difficulties in the negotiations on Hindu-Muslim representation in the country. The book suggests that the Mahasabha had a limited class and regional base and was unable to generate much in the way of a mass movement of its own, but developed a quasi-military wing, besides its involvement in a number of popular campaigns. Bridging the gap in Indian historiography by focusing on the development and evolution of Hindu nationalism in its formative period, this book is a useful study for students and scholars of Asian Studies and Political History.

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