

## Memories Of Jinnah By Khurshid K Hmay 1 1990 Hardcover

Many disenchanted Kashmiris continue to demand independence or freedom from India. Written by a leading authority on Kashmir's troubled past, this book revisits the topic of independence for the region (also known as Jammu and Kashmir, or J&K), and explores exactly why this aspiration has never been fulfilled. In a rare India-Pakistan agreement, they concur that neither J&K, nor any part of it, can be independent. Charting a complex history and intense geopolitical rivalry from Maharaja Hari Singh's leadership in the mid-1920s to the present, this book offers an essential insight into the disputes that have shaped the region. As tensions continue to rise following government-imposed COVID-19 lockdowns, Snedden asks a vital question: what might independence look like and just how realistic is this aspiration?

Winner of the Sahitya Akademi Award 2010 A gripping story of a lone Jewish woman battling land sharks to keep her community alive Rachel lives alone by the sea. Her children have long migrated to Israel as have her Bene Israel Jew neighbours. Taking care of the local synagogue and preparing exquisite

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traditional Jewish dishes sustains Rachel's hope of seeing the community come together again at a future time. When developers make moves to acquire the synagogue and its surrounding land, Rachel's vehement opposition takes the synagogue committee and the town by surprise. Written with warmth and humour, Book of Rachel is a captivating tale of a woman's battle to live life on her own terms. Continuing the saga of the unique Bene Israel Jews in India, it adds to Esther David's reputation as a writer of grace and power.

This book brings out with clarity the growth of separatist movement in India leading to her partition.

A growing interest in political Islam, also called Islamism, has assumed significant ideological and intellectual dimensions especially in recent years. Rather than viewing it as Islam versus the rest, or tradition against modernity, this volume, without overlooking the tensions, also acknowledges the mutualities. It centres on issues such as the Rushdie affair, conflictive pluralism in South Asia and its linkages with the crucial regional themes like the Kashmir dispute, Iranian revolution, civil war in Afghanistan and Western public diplomacy.

First published in 1997, this study reveals the forces of nationalism and internationalism at work side by side in the populous and volatile regions of South and East Asia which make up the 11 chapters of this volume. They cover

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regional security, political economy, territorial disputes and national unification. Problems such as those of Cambodia and the nuclearization of India, Pakistan and North Korea create serious international concern, while unresolved regional issues force nationalistic and military conflict. The irresistible popular pressure for economic integration with the global system, often without any corresponding commitment to political freedom, underlies it all. The cumulative effect of these diverse processes creates an explosive mix of international rivalries and national revolutions which raises the question of the possible arrival of the 'Asian Century'.

Memories of Jinnah Oxford University Press, USA

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

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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.

This is a biography of Mohammad Ali Jinnah and the story of the creation of Pakistan. At a time of much interest and concern about Pakistan in the international community, this volume provides a historical context which helps in an understanding of the present. It traces the development of the Muslim identity on the Indian subcontinent and follows Jinnah as he rode the wave of Muslim communalism to ultimate success in the demand for the partition of India and the creation of Pakistan at independence from British rule. Jinnah's successful espousal of the demand for Pakistan was a remarkable feat. In achieving this success, Jinnah traversed a long distance from the beliefs with which he entered public life. He started out a nationalist, as a protégé of senior Congress leaders like Dadabhai Naoroji. However, the introduction of separate electorates for Muslims after the Minto–Morley reforms in 1909 led him to change his position in order to appeal to his changed constituency. Even so, it was not until 1937 that he unabashedly played the religious card. He now began to see the Congress and the Hindus as his adversaries rather than the British. Through these twists and turns of posture, the one constant factor was his underlying ambition to remain in a position of leadership and eminence. This volume traces the zigzag course of Jinnah's political life and the establishment of Pakistan within the broader framework of the Indian freedom struggle. Indeed the main players in this struggle with three protagonists were the Indian National Congress and the British rulers. This work demonstrates how this bigger struggle opened the door for Muslim

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separatism led by Jinnah. It was through this opening, aided by British moves to use the Muslim League as a foil to the Congress, that Jinnah very astutely led his party to success in its demand for the creation of Pakistan.

Literary miscellany, chiefly biographical, travelogues and on books; collection of articles previously published in weekly column of the Frontier post.

The book is a first-hand account of the inner workings of the Foreign Office of Pakistan narrated during the illustrious career of the author as a statesman and especially during the Pervez Musharraf era (1999-2008) when the author was serving as Foreign Minister of the country. The script highlights the behind-the-scenes complexities in the diplomatic circles of Pakistan, specifically recounting the tenuous relationship with India in the post-Kargil period. This memoir of Jinnah from his private secretary begins with an account of the years 1944 to 1947 in which Khurshid reconstructs Jinnah's thinking during this period, and has provided several footnotes to the history of those times. The second part of the book is comprised of interviews, conducted by the author, of several prominent political figures, a Bombay acquaintance of Jinnah, and Fatima Jinnah, offering refreshingly frank glimpses into the character of the founder of Pakistan.

"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.

A Probing Look Beyond Hindutva To Get To The Heart Of Gujarat. Many Aspects Of Modern Gujarati Society And Polity Appear Puzzling. A Society Which For Centuries Absorbed Diverse

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People Today Appears Insular And Parochial, And While It Is One Of The Most Prosperous States In India, A Quarter Of Its Population Lives Below The Poverty Line. Drawing On Academic And Scholarly Sources, Autobiographies, Letters, Literature And Folksongs, Achyut Yagnik And Suchitra Sheth Attempt To Understand And Explain These Paradoxes. They Trace The History Of Gujarat From The Time Of The Indus Valley Civilization, When Gujarati Society Came To Be A Synthesis Of Diverse Peoples And Cultures, To The State S Encounters With The Turks, Marathas And The Portuguese, Which Sowed The Seeds Of Communal Disharmony. Taking A Closer Look At The Nineteenth And Twentieth Centuries, The Authors Explore The Political Tensions, Social Dynamics And Economic Forces That Contributed To Making The State What It Is Today: The Impact Of The British Policies; The Process Of Industrialization And Urbanization, And The Rise Of The Middle Class; The Emergence Of The Idea Of Swadeshi ; The Coming Of Gandhi And His Attempts To Transform Society And Politics By Bringing Together Diverse Gujarati Cultural Sources; And The Series Of Communal Riots That Rocked Gujarat Even As The State Was Consumed By Nationalist Fervour. With Independence And Statehood, The Government Encouraged A New Model Of Development, Which Marginalized Dalits, Adivasis And Minorities Even Further. This Was Accompanied By The Emergence Of Identity Politics Based On The Hindutva Ideology, And Violence In Multiple Forms Became Increasingly Visible, Overshadowing Gujarat S Image As One Of The Most Industrialized, Urbanized And Globalized Societies In India. The Authors Conclude That This Trajectory Of Gujarat S Modern History Has Been Propelled By Its Powerful Middle Class And Future Directions Would Depend On How This Section Of Society Resolves Global Local Tensions And How They Make Their Peace With The Past.

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This book examines how the idea of Pakistan was articulated and debated in the public sphere and how popular enthusiasm was generated for its successful achievement, especially in the crucial province of UP (now Uttar Pradesh) in the last decade of British colonial rule in India. It argues that Pakistan was not a simply a vague idea that serendipitously emerged as a nation-state, but was popularly imagined as a sovereign Islamic State, a new Medina, as some called it. In this regard, it was envisaged as the harbinger of Islam's renewal and rise in the twentieth century, the new leader and protector of the global community of Muslims, and a worthy successor to the defunct Turkish Caliphate. The book also specifically foregrounds the critical role played by Deobandi ulama in articulating this imagined national community with an awareness of Pakistan's global historical significance.

Exodus of Kashmiri Pandits from Kashmir in 1989 was their seventh such exodus since the arrival of Islam in Kashmir in the fourteenth century. This was precipitated by the outbreak of Pakistan-sponsored insurgency across Kashmir Valley in 1989. The radical Islamists targeted Pandits - a minuscule community in Muslim dominated society creating enormous fear, panic and grave sense of insecurity. In the face of ruthless atrocities inflicted on them, the Pandits' sole concern was ensuring their own physical safety and their resolve not to convert to Islam. Over 350,000 Kashmiri Pandits were forced to flee en masse leaving their home and hearth. This was the single largest forced displacement of people of a particular ethnicity after partition of India. Pandits' travails did not end with the exodus. The obstructive and intimidating attitude of the State administration towards the Pandit refugees made their post-exodus existence even more miserable. The Government at the Centre too remained indifferent to their plight. This book traces the Pandits' economic and political marginalization in the State over the past six

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decades and covers in detail the events that led to their eventual exodus. In the light of ethnic cleansing of Pandits from the Valley, the book also examines some critical issues so crucial to India's survival as a multi-cultural, liberal and secular democracy.

New Delhi was purpose-built to trumpet the supremacy of the British Raj and inaugurated in 1931. Instead it came to represent a fading imperial dream in the two decades that followed. In the heyday of the British Raj, strict social and racial hierarchies governed the social life of the city's ruling elites. And the frivolity of New Delhi's high society was kept in check by a faithful adherence to etiquette and protocol in everyday life. For example, the sixteen-button glove at a formal viceregal dinner party was of great importance as a means of maintaining the authority of the Raj. But the 1930s and 1940s were a period of transition. The political shifts associated with India's journey to self-government echoed in the social codes of conduct adopted by the Indian elites of New Delhi, and undermining the Raj's pomp became a legitimate means of challenging its authority. Closely examining the role of social ritual, interaction and behaviour in the shaping of the city and its elite groups, *Glittering Decades* tells the story of New Delhi and its privileged inhabitants between 1931 and 1952.

Political biography of Mahomed Ali Jinnah, 1876-1948, prime minister of Pakistan.

Was Jinnah the sole driving force behind the Partition of India? Or was he a champion of Islam who stood for a new Islamic renaissance? Mahomed Ali Jinnah started his political career in the Congress as a staunch Indian nationalist. He believed in secular politics and was opposed to bringing religion into it. He was known as an ambassador of Hindu-Muslim unity. So why did he, towards the end of his career, initiate the creation of a separate Muslim-state? This new biography provides the answers while casting fresh light on Jinnah's character, his personal

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life, his political and legal careers, his relationship with Gandhi, Nehru as well as his disagreements with their ideas. Carefully examining the major events of his life – from early childhood to his first speech as President of the All India Muslim League – Yasser Latif Hamdani presents a complex and compelling portrait of Jinnah who is often narrowly regarded as a votary of a theocratic Islamic state. Based on extensive research and a wealth of archival material, Hamdani has revealed those traits of Jinnah's personality that made him the most misunderstood leader of his times. He also comments on how religious zealots have turned Pakistan into an Islamic Republic contrary to Jinnah's vision.

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 Gaddafi and Saddam Hussein.

A “fast-moving and highly readable account” of the Indo-Pakistani War of 1947 and its lasting legacy in today's geopolitical tensions (The New York Times). An NPR and Seattle Times Best

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Book of the Year Nobody expected the events of 1947 in Southeast Asia to be so bloody. The liberation of India and the birth of Pakistan were supposed to realize the dreams of Muslims and Hindus who had been ruled by the British for centuries. Jawaharlal Nehru, Gandhi's protégé and the political leader of India, believed Indians were an inherently nonviolent, peaceful people. Pakistan's founder, Mohammad Ali Jinnah, was a secular lawyer, not a firebrand. In August 1946, exactly a year before Independence, Calcutta erupted in street-gang fighting. A cycle of riots—targeting Hindus, then Muslims, then Sikhs—spiraled out of control. As the summer of 1947 approached, all three groups were arming themselves as the British rushed to evacuate. Some of the most brutal and widespread ethnic cleansing in modern history erupted on both sides of the new border, searing a divide between India and Pakistan that remains a root cause of many evils. From jihadi terrorism to nuclear proliferation, the searing tale told in *Midnight's Furies* explains all too many of the headlines we read today.

Fatima Jinnah, 1894-1967, Pakistani politician and sister of Mohammed Ali Jinnah.

Post-Colonial Literatures in English, together with English Literature and American Literature, form one of the three major groupings of literature in English, and, as such, are widely studied around the world. Their significance derives from the richness and variety of experience which they reflect. In three volumes, this Encyclopedia documents the history and development of this body of work and includes original research relating to the literatures of some 50 countries and territories. In more than 1,600 entries written by more than 600 internationally recognized scholars, it explores the effect of the colonial and post-colonial experience on literatures in English worldwide.

The Kashmir problem is a symptom of the great tragedy of the partition of India particularly for

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the Muslim community. The book tells the truth of the drama of accession of Kashmir to India and the story of three heroes who recount Jinnah's view about the tribal invasion of Kashmir. Zamir Niazi records the sufferings and humiliations the press in Pakistan has been subjected to under various dictatorial regimes both civil and military. He examines in particular the effects of governmental intimidation on the media, including the self-censorship most newspapers have had to resort to, in order to survive.

Founded in 1411 by Sultan Ahmed Shah on the banks of the river Sabarmati, Ahmedabad is today India's seventh largest city and also one of the subcontinent's few medieval cities which continues to be prosperous and important. Soon after it was established, the royal city of Ahmedabad became the commercial and cultural capital of Gujarat. When the Mughal Empire annexed Gujarat in 1572, Ahmedabad lost its political pre-eminence, but continued to flourish as a great trading centre connecting the silk route with the spice route. Briefly under the Marathas in the eighteenth century, Ahmedabad experienced a dimming of its fortunes, but with the beginning of British control from the early nineteenth century the city reasserted its mercantile ethos, even as it began questioning age-old social hierarchies. The opening of the first textile mill in 1861 was a turning point and by the end of the century Ahmedabad was known as the Manchester of the East. When Gandhi returned to India from South Africa in 1915, looking for a place where he could establish 'an institution for the whole of India', it was Ahmedabad he chose. With the setting up of his Sabarmati Ashram, the great manufacturing centre also became a centre for new awakening. It became the political hub of India, radiating the message of freedom struggle based on truth and non-violence. After Independence, it emerged as one of the fastest-growing cities of India and in the 1960s Ahmedabadis pioneered

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institutions of higher education and research in new fields such as space sciences, management, design and architecture. Yet, through the centuries, Ahmedabad's prosperity has been punctuated by natural disasters and social discord, from famines and earthquakes to caste and religious violence. Ahmedabadis have tried to respond to these, trying to meld economic progress with a new culture of social harmony. Coinciding with the 600th anniversary of the founding of Ahmedabad, this broad brush history highlights socio-economic patterns that emphasize Indo-Islamic and Indo-European synthesis and continuity, bringing the focus back to the pluralistic heritage of this medieval city. Evocative profiles of Ahmedabadi merchants, industrialists, poets and saints along with descriptions and illustrations of the city's art and architecture bring alive the city and its citizens.

"Shadows of My Memories is more than just a memoir, it is a labor of love borne of the strength and faith of an extraordinary woman who exemplifies the American dream." -Kelly Alpert Vest, Director of Community & International Relations, Suffolk Y Jewish Community Center, Commack, New York "America is a better place not only because families like hers have made their home here, but also because they have brought generous attitudes with them." -The Reverend Thomas Goodhue, Executive Director, Long Island Council of Churches, New York "Riffat Chaudhry shares with us a remarkable journey of struggle, triumph, and transformation. In her story, we can see the true power of faith at work in a Muslim woman's life." -Kamran Pasha, Author of Mother of the Believers and Shadow of the Swords "Every English-speaking person with origins in the Asian subcontinent should read this book to keep humanity alive. Chapter 3 is a must-read." -Arvind Vora, Chairman, Long Island Multi Faith Forum, New York This book analyses the development of Jinnah's relationship with India's Muslims from his

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entry into politics until 1934. It shows that a dominant view of Jinnah - that he was an ambassador of Hindu Muslim unity in the 1920s who became a communalist in the 1940s - is far from the truth. The book argues that the "two Jinnahs" approach over-simplifies the trajectory of a complex and evolving political thinker and strategist. The primary changes in Jinnah's politics were the strategies he employed to achieve his goals rather than the goals themselves. Amongst the many aspects of Jinnah's political thought and career analysed here are his "elitism" and distance from mass politics, his relations with Gandhi, Motilal and Jawaharlal Nehru, Willingdon, Ramsay MacDonald and Irwin, his attitude to the Rowlatt Act, the Khilafat movement and non-cooperation, and his troubled and complex relations with other nationalist Muslim leaders.

On the life and role of Mahomed Ali Jinnah, 1876-1948, Pakistani Statesman in the run up to Pakistan movement against India.

Good writings defy time and immediate surroundings to sustain their appeal. The entrancing aura of a well-knit article or story is lasting. Surely, Hardy's rustic Tess or Jude couldn't be out of sync in the year 2020 for technology savvy readers obsessed with Instagram, Twitter, Facebook and accompanying high-tech spinoffs. Without being extravagant with words, one may say the same is true of Dr. Asif Javed's writings. Insightful and instructive, they are studded with revealing facts that are well documented to testify to the innate truth. The gifted writer tells us of the life and time of the Bronte Sisters, Ibn Batuta, Leo Tolstoy, Rudyard Kipling, Nawab of Kalabagh, Zulfiqar Ali Bhutto et al. In more ways than one, the articles remind the reader of Dale

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Carnegie's 'Little Known Facts about Well-Known People'. Today, he is one of the most fluent and readable purveyors of the English language in the Pakistani American community. His writings have ranged from Punjab politics to post-partition Indian cinema, to English literature, to the Tsarist wars in Dagestan. All the time, he manages to convey, seemingly dense subjects in a seamless flowing style, making his writings a treat to read.

Why has the valley of Kashmir, famed for its beauty and tranquillity, become a major flashpoint, threatening the stability of a region of great strategic importance and challenging the integrity of the Indian state? This book examines the Kashmir conflict in its historical context, from the period when the valley was an independent kingdom right up to the struggles of the present day. Located on the borders of China, Central Asia and the Sub-Continent, the insurgency in the valley has also created serious tensions between India and Pakistan. Drawing upon research in India and Pakistan, as well as historical sources, this book traces the origins of the state in the 19th century and the controversial "sale" by the British of the predominantly Muslim valley to a Hindu Maharaja in 1846. Through an exploration of the implications for Kashmir of independence in 1947, it gives a critical account of why, for Kashmir, self-determination may seem a more attractive option than affiliation to a larger multi-racial whole. Seventy years on, the Partition of India fades from memory. Can it be restored?

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