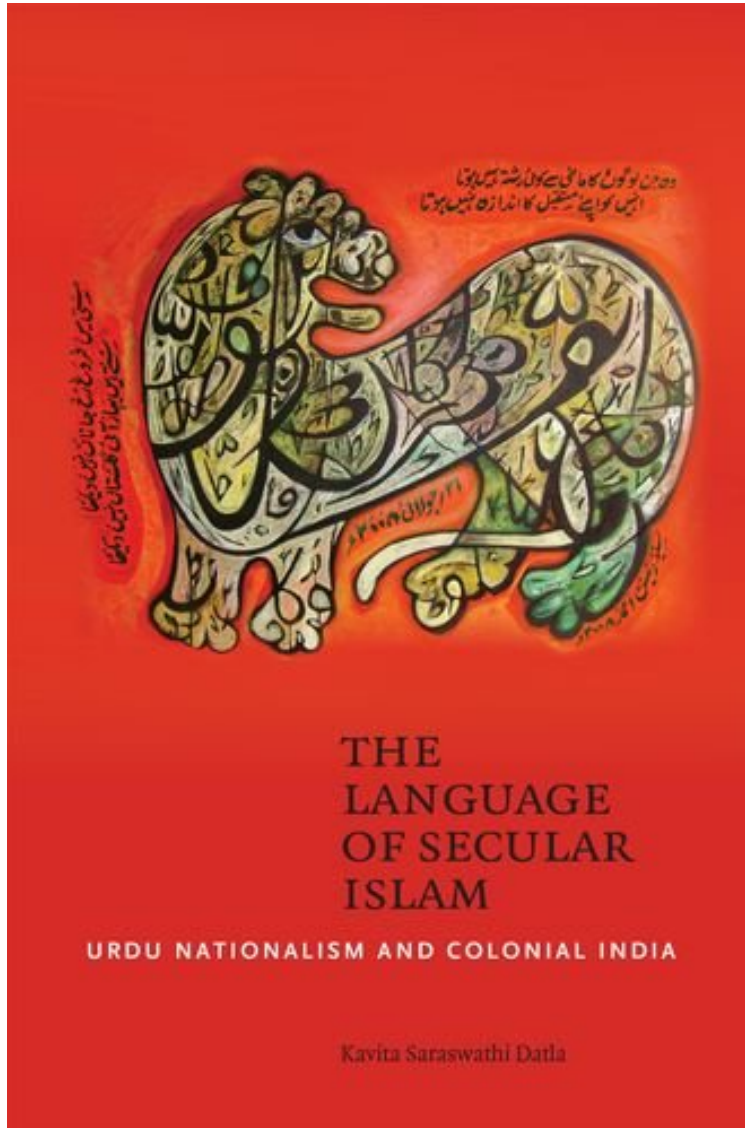


(Free and download) The Language of Secular Islam: Urdu Nationalism and Colonial India

# The Language of Secular Islam: Urdu Nationalism and Colonial India

Kavita Datla

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**Kavita Datla : The Language of Secular Islam: Urdu Nationalism and Colonial India** before purchasing it in order to gage whether or not it would be worth my time, and all praised The Language of Secular Islam: Urdu Nationalism and Colonial India:

3 of 18 people found the following review helpful. Highly opinionated and does not conform to facts on the ground and the real history. Communal and racist too...By Thinker Writer If the diversity of The Indian Nation was accepted

India would not have been broken into three parts. Blaming one party for it is not right. The blame rests on some self centered individuals for invoking the Hindu identity instead of Indian identity. That resulted in the formation of The Muslim League and a person who was The Ambassador of Hindu Muslim Unity gets so scared that he fights for the rights of Muslims in the sub-continent. Gandhiji is also to blame for this. He worked only in Hindu interests while he should have focused on Indian interests regardless of who professed what religion. He was a man of character unlike Nehru who wasn't. However as late as 1946 he (Jinnah) is content with using "Pakistan" as a bargaining chip. It was only when Nehru reneges in the morning on The Cabinet Mission Plan having agreed a night earlier, that Pakistan becomes a reality. If the agreed Cabinet Mission Plan was accepted by people like Nehru, division would not have taken place. Period. I would like Ms Kavita to please set the record straight. August 15, 1947 becomes the day of division ie; the Date of Defeat. The defeat of Congress and we celebrate it as the Independence Day? If I was the head of Congress I would have never accepted that. How did this come about? Not by Muslims as the author coolly suggests at many places in the book. Wish the author had gone deeper into history a bit. She should have dwelt a bit on The East India Company who laid the foundations of The Disastrous Division by constantly talking in terms of Mohammedans and Hindus. Unfortunately some fell hook line and sinker for this bait. Divide and Rule worked for them but not us. But some did not understand this and see what happened. Prior to that (Brits.) tell me honestly if there was any communalism (racism) in the country? My research tells me - none. Hindus fought Hindus, Muslims fought Muslims (Babur fought Ibrahim Lodhi). Hindus served Muslims (Akbar's officials), you have hundreds of examples of this and similarly Muslims served Hindus like Hyder Khan was the head of Shivaji's armed forces and so many Muslim Officers and soldiers in his army. But this was all before the religious feelings aroused and falsely propagated by The Pirates - The East India Company. Moreover Shivaji was never what he is projected as. He was a good king with whom Aurangzeb's sister was in love as history says (Shivaji by James W. Laine pg.93 last line). It was merely a power game never a game of religion. Never. Shivaji was hijacked by the narrow minded selfishly to serve their own power game. They used the image of Shivaji and gave it a communal (racist) color and the twist. Gradually with that mindset it came to a situation that the country was forced to be partitioned with millions dead and people still suffering the effects of it. Just count the number of pogroms after Aug. 15, 1947 and see who died, who was made jobless and who was driven out of the mainstream. They were all Indians regardless. If they professed a religion different from your own, were they not Indians? Shouldn't we protest calling it the day of independence? Look at the sufferings till today. The author talks about The Osmania University and Hyderabad etc. There are too many factual and historical errors hopefully and not deliberate distortions or reconstruction of history. She talks about Urdu. She must know that Urdu was an Indian language and did not belong to any one religion. It was born in India, grew up in India I only hope it does not die in India although the Government has left no stone un-turned to ensure it meets a logical death. It has been discarded from every walk of life. Osmania University was the only University in India that imparted education in an Indian language but after the invasion, capture and annexation of the state (against the wishes of people, the people's wishes were never ascertained by a referendum and all pleas for it were spurned) the Indian language was replaced by a foreign one. Why? Racism, poor policies of bad governance? The author should know before giving a communal touch that Urdu was the lingua franca of India and was most suited to be the University's medium of instruction as Hyderabad had three regional languages besides some tribal languages. It was only natural to have it in the lingua franca which was Urdu. Why was it changed? Was there communalism (racism) involved? Similarly the book is full of errors. How much can I go on? But I want the so called intellectuals to please see the issue as Indians not as Hindus and Muslims as the author has tried to do. Sorry.

During the turbulent period prior to colonial India's partition and independence, Muslim intellectuals in Hyderabad sought to secularize and reformulate their linguistic, historical, religious, and literary traditions for the sake of a newly conceived national public. Responding to the model of secular education introduced to South Asia by the British, Indian academics launched a spirited debate about the reform of Islamic education, the importance of education in the spoken languages of the country, the shape of Urdu and its past, and the significance of the histories of Islam and India for their present. *The Language of Secular Islam* pursues an alternative account of the political disagreements between Hindus and Muslims in South Asia, conflicts too often described as the product of primordial and unchanging attachments to religion. The author suggests that the political struggles of India in the 1930s, the very decade in which the demand for Pakistan began to be articulated, should not be understood as the product of an inadequate or incomplete secularism, but as the clashing of competing secular agendas. Her work explores negotiations over language, education, and religion at Osmania University, the first university in India to use a modern Indian language (Urdu) as its medium of instruction, and sheds light on questions of colonial displacement and national belonging. Grounded in close attention to historical evidence, *The Language of Secular Islam* has broad ramifications for some of the most difficult issues currently debated in the humanities and social sciences: the significance and legacies of European colonialism, the inclusions and exclusions enacted by nationalist projects, the place of minorities in the forging of nationalism, and the relationship between religion and modern politics. It will be of interest to historians of colonial India, scholars of Islam, and anyone who follows the politics of Urdu.

This is a brilliantly innovative book that offers provocative insights into South Asian history, the workings of colonialism, and the interface of linguistic and religious identities in India's premier princely state of Hyderabad. The author marshals an impressive range of sources to make a significant intervention in the field of Islamicate learning, moving beyond the much-discussed madrasa mode of education to document the birth and growth of India's first vernacular public university. Syed Akbar Hyder, University of Texas at Austin The history that unfolds in this book is one of Muslim engagement with nationalism and secularism rather than a history of Muslim separatism. It provides the grounds for a novel reevaluation of conventional understandings of Muslim politics in late colonial India. Kavita Datla's carefully researched work is an important contribution to the field of Islam and Muslims in South Asia. Farina Mir, University of Michigan This book is a refreshing contribution to the scholarship on Muslim politics, nationalism, and language in late colonial India. Chitrlekha Zutshi, College of William and Mary By tracing the history of secular Urdu nationalism, Datla provides a fascinating glimpse into an alternative imagining of Indian nationalism that, while eventually marginalized, complicates prevailing narratives about Urdu and Indian Muslims in South Asian historiography. The American Journal of Islamic Social Sciences (32:1) The book provides valuable context for understanding how language, colonialism, and identity are related in India and emphasizes the heterogeneity of Indian Islam. Accessibly written, the book would be invaluable for anyone interested in language politics in India or, more generally, in understanding the diversity of Islam around the world. Highly recommended. CHOICE (50:11, 2013) Kavita Datla has written a wide-ranging and eminently readable account of the politics of Urdu-language education in the princely state of Hyderabad in the early twentieth century. The Journal of Asian Studies (72:4, 2013) Fresh and timely, Kavita Datla's study enriches our understanding of the historical contribution of the role of Muslim intellectuals' secular contributions to Indian nationalism. Sarah Waheed, Davidson College By effortlessly weaving together a close reading of previously unexplored primary texts with nuances historiographical analysis of the colonial context, Datla presents an intellectually rich and exciting examination of modern Indian Muslim understandings of and engagements with the question of nationalism. This book will be of great interest and benefit to scholars and students of modern Islam, nationalism, South Asia, and Muslim education. Sherali Tareen, Franklin and Marshall College The Language of Secular Islam is a rich and detailed study with an important thesis about Muslim political imaginaries for India at a time when such ideas are far from the mainstream of public opinion. Situation(2.1)-- "<https://www.uhawaiiipress.com/p-8940-9780824836092.aspx>" "This is a brilliantly innovative book that offers provocative insights into South Asian history, the workings of colonialism, and the interface of linguistic and religious identities in India's premier princely state of Hyderabad. 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