

1: Muslim Education In The 21st Century | Download eBook PDF/EPUB

In Asian Islam in the 21st Century, terrorism and its effects are placed within the broader context of Muslim politics and how Islamic ideals and movements, mainstream and extremist, have shaped Asian Muslim societies. Democratization experiments -- successful and unsuccessful -- are examined.

Printed in the United States of America on acid-free paper Acknowledgments This volume owes much to many talented and generous people. The chapter authors have patiently revised and updated probably more than they might have anticipated! Clare Merrill, former assistant director of the Prince Alwaleed bin Talal Center for Muslim-Christian Understanding, and Lesley Sebastian, executive assistant, were key players in the organization and logistics of the original conference in Hawaii in December , at which these chapters were presented. Clare then followed up with authors through a series of revisions. Huma Malik, current associate director of the center, has been a major driving force in assuring that this manuscript would see the light of day, from motivating my colleagues to get that one last revision done to reviewing, editing, and suggesting revisions. Preparing this volume like so many before has been enjoyable because of my long-time editor at Oxford University Press, Cynthia Read. Finally, as with all my work over the years, Jeanette Esposito, my wife and life partner, has always been there with advice and encouragement. Esposito Through this book I wish to honor the memory of my parents, Obert and Ruth Voll, who maintained an interest in religion in Asia throughout their lives. Voll This page intentionally left blank Contents Contributors, ix 1. Malaysian Islam in the Twenty-First Century: The Promise of a Democratic Transformation? The Trifurcated Islam of Central Asia: A Turkish Perspective, M. Hakan Yavuz viii contents 7. A Provincial Islamist Victory in Pakistan: Islam in China, Jacqueline Armijo Asian Islam at a Crossroads, John O. He received an M. He has published eight books, numerous book chapters, and encyclopedia and journal articles on the politics of South Asia and the Middle East and the politics of Islamic resurgence. He is currently working on the pedagogy and politics of madrasa education in Muslim South Asia. She received her Ph. She has spent more than seven years living in China, working and carrying out research on Muslims there. Her research focuses on Islam in China, both the early history and the recent revival of Islamic education among Muslim communities. This research has also examined the effect of growing numbers of Chinese Muslims who are seeking to continue their Islamic studies overseas in countries such as Saudi Arabia, Pakistan, Syria, Egypt, Malaysia, and Iran, along with their role in Muslim communities on their return to China. Her teaching interests include women and Islam with a focus on women outside of the Middle East , Chinese studies, and Muslim minorities. She is a founding member of the editorial board of the recently inaugurated Journal of Middle East and Islamic Studies in Asia. He is author of thirteen books and more than articles on various aspects of Islamic thought and civilization, particularly Islamic science and philosophy and Islam in Southeast Asia. A consultant to the Department of State, as well as corporations, universities, and the media worldwide, he specializes in Islam, political Islam, and the effect of Islamic movements contributors xi from North Africa to Southeast Asia. Past and Present 3 vols. His more than thirty books include Unholy War: Lewis ; Geography of Religion: Hitchcock ; The Islamic Threat: Mercado, or Father Jun as he is fondly called, is a man of dialogue in the southern Philippines. In his younger years as a missionary, he lived in four municipalities of Maguindanao Province in southern Philippines that are predominantly Muslims. There he was able to become a friend to the Muslims, including the two Moro Liberation Fronts. From to , he was president of Notre Dame University in Cotabato City, the only Catholic university in the autonomous region in Muslim Mindanao. During his time as president, the university developed an education paradigm on peace education. He is the author of The Shia Revival: He has been the recipient of grants from the John D. He was a Carnegie Scholar for He taught Middle Eastern, Islamic, and world history at the University of New Hampshire for thirty years before moving to Georgetown in He graduated from Dartmouth College and received his Ph. The second edition of his book Islam: Continuity and Change in the Modern World appeared in He is coauthor, with John L. He was the chair of the program committee for the annual meeting of the American Historical Association. He has published numerous articles and book chapters on modern Islamic and Sudanese history. He then taught at the University of

Wisconsin until , where he became professor of political science and director of East Asian studies. Since , he has been at Rice University. He has written widely on religion in Southeast Asia. Weiss, professor of international studies at the University of Oregon, received her Ph. She has written four books on social development and gender issues in Pakistan, including *Walls within Walls*: She is a member of the editorial boards of two journals, *Citizenship Studies* and *Globalizations*, and is on the editorial advisory board of Kumarian Press. Wilkinson is associate professor of political science at the University of Chicago. He has research interests in ethnicity, ethnic violence, and the institutional legacies of colonialism. His book *Votes and Violence: Electoral Competition and Ethnic Riots in India* explores the ways in which electoral competition drives and constrains ethnic violence in India. He also coedited *Patrons, Clients, and Policies* with Herbert Kitschelt, his former colleague at Duke University, on patterns of patron-client party competition throughout the world. Hakan Yavuz is an associate professor of political science at the University of Utah. He received his early education in Ankara, Turkey, and graduated with a B. He received his M. He has written a number of books: *Democracy and the AK Parti* He is an author of more than forty articles on Islam, nationalism, the Kurdish question, and modern Turkish politics. His academic and research specialization is in the area of religion with a focus on Islam in Thailand and Southeast Asia. *Asian Islam in the 21st Century*

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1 Introduction: Yet, in fact, the vast majority of Muslims are in Asia and Africa. The Muslims of Asia constitute the largest Muslim communities in the world. In this context, Asia, especially South and Southeast Asia, enjoys special importance. First, Asia accounts for A rich diversity of Muslim discourse and politics stretches from the Taliban of Afghanistan to the more modern cosmopolitan societies of Malaysia and Indonesia. Third, Islam has been used to legitimate self-proclaimed Islamic governments in Pakistan and Afghanistan and to mobilize armed opposition in Central Asia and the southern Philippines. At the same time, Asian countries like Malaysia, have achieved considerable economic development and a measure of political democracy, while emphasizing their Islamic roots and culture. Fourth, many Asian Muslim countries are multireligious and multiethnic societies with a history and legacy of religious and political pluralism and tolerance. For several decades, religion has become a more visible and potent force in Muslim politics. Contemporary Islamic revivalism has manifested itself in both personal and public life. Iran, Sudan, and Afghanistan established new Islamic republics or governments; governments and opposition movements appeal to Islam to enhance their legitimacy and mobilize popular support; Islamists or Islamic activists sometimes popularly referred to as fundamentalists engage in political and social activism. Some have won elections as mayors and parliamentarians and served in cabinets and as prime ministers. Others have created strong social movements that are effective institution builders. They have created new institutions in civil society, offering education, along with legal and social welfare services, and they have established Islamic banks, insurance companies, publishing houses, newspapers, and websites. A small though deadly minority of religious extremists use violence and terrorism in attempts to destabilize or overthrow regimes. The example of the Taliban embodies for many the threat of fundamentalism with regard to global terrorism and intolerance, especially toward women and minorities. For many years, the faculty of the Prince Alwaleed Bin Talal Center for Muslim-Christian Understanding has paid special attention to developments in Asia and how they have affected the character and praxis of Asian Islam. The center has held a series of conferences in recent years in Kuala Lumpur, Bangkok, Singapore, and Hawaii, at which the effect of the terrorist attacks of September 11, , were viewed within long-term sociopolitical and cultural developments in Asia. As a result, in *Asian Islam in the 21st Century*, terrorism and its effects are placed within the broader context of the evolution of Islamic political activism and how Islamic ideals and movements, mainstream and extremist, have shaped the developments of Muslim societies both in Muslim majority countries and in countries where there are Muslim minorities. *Asian Islam in the 21st Century* is divided into two sections: In the post-September 11 environment, the Pakistani military cracked down on the very groups it relied on earlier for political gain in Afghanistan and Kashmir. As a result, the Islamist groups also realize that their future is not in jihadi activism but in mainstream politics. In gaining independence, Bangladesh has neither abandoned Islam nor lost it to secularism. Islam has been part of the process of nation building in Central Asia and the Caucasus and part of the game of power politics by domestic and international actors. The Muslims of

Central Asia were transformed from weak minority communities in a very large state under Soviet rule, into Muslim majority societies, when the Soviet Union collapsed. This created challenges and opportunities as Islam became a major contending source in the newly created or newly emerging Muslim majority states of Central Asia. She demonstrates how activists in the country structure their behavior in ways that are possible in a Muslim majority society. Part II examines the extraordinarily diverse ethnic and religious politics in Muslim minority communities. Muslim minorities in Asia, as in other parts of the world, struggle with issues of faith and identity, such as how to maintain communal identity in the face of pressures for cultural and political assimilation, as well as political development. In some Asian countries, Muslim minority populations are inextricably linked with issues of minority movements for greater socioeconomic recognition, cultural rights, and, in some cases, total autonomy. This is the situation in Thailand and in the Philippines and, to some degree, among the Chinese Uighur Muslim minority. India is the home of the largest Muslim minority community, and the fourth largest Muslim community, in the world. In contrast, Chinese Muslims have less corporate identity and leverage than Indian Muslims, with correspondingly stronger pressures for assimilation.

2: Table of contents for Asian Islam in the 21st century

Although more than half of the world's Muslims live in Asia, most books on contemporary Islam focus on the Middle East, giving short shift to the dynamic and diverse presence of Asian Islam in regional and global politics. The Muslims of Asia constitute the largest Muslim communities in the world.

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Asian Islam in the 21st century is divided into two sections: religion, politics and society in major Muslim majority countries and ethnic and religious politics in Muslim minority communities. Muslims in Asia are affected by what is happening in the Arab Middle East and the Western part of the Islamic world.

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