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# Pakistan Studies News

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## RITUAL OBSERVANCES AND RELIGIOUS PLURALISM IN CONTEMPORARY PAKISTAN

Research report from David Pinault, Santa Clara University

The idea for the Akbar Project (as I named it) came to me from studying the lives of the Moghul emperors of sixteenth- and seventeenth-century India. I was fascinated by two Muslim noblemen in particular: Akbar the Great and his great-grandson Dara Shikuh.

Akbar is famous (or infamous, depending on one's view of his life's work) as the emperor who established the *Din-e Ilahi*, the "divine religion" that synthesized Islamic belief and Hindu principles. The *Din-e Ilahi* was influenced by Sufism, an Islamic spiritual discipline that cultivates the individual worshiper's direct and ecstatic experience of the divine presence.

Among the practical and social effects of Akbar's program was the concept of *sulh-e kull* ("universal reconciliation"), entailing a policy of state-sponsored religious tolerance and the abolishment of discriminatory taxes on non-Muslims. Akbar was opposed by many of the empire's *ulama* (Muslim scholars learned in Islamic law and Qur'anic scripture), but the emperor's reward was the loyalty of India's Hindus, who comprised the majority of the population subject to Moghul rule.

Like his great-grandfather, the young prince Dara Shikuh was an enthusiastic disciple of Sufism. As was the case with Akbar, Dara Shikuh's taste for mystical speculation led him to spiritual explorations beyond the denominational boundaries of Islam. He welcomed both Jewish scholars and Jesuit priests to his court, but it was Hindu thought, and the prospect of demonstrating the underlying unity of the *Qur'an* and the Vedanta, that became his spiritual focus. For this purpose he learned Sanskrit, and with the help of Hindu pundits he translated the *Upanishads* and the *Bhagavad-Gita* into Persian.

As the eldest son of the emperor Shah Jahan, Dara Shikuh was heir to the Moghul throne. But *ulama* loyal to his younger brother and rival, Aurangzeb, issued a *fatwa* targeting Dara Shikuh with a proclamation of *takfir* (the denunciation of someone as a *kafir*, a non-Muslim infidel). According to the *ulama's* legalistic understanding of Islam, Dara Shikuh had degenerated into an apostate, a spiritual renegade. The result: the murder of the mystically-minded prince, and the rise to power of Aurangzeb.

## NEW PROGRAMS

Since our last issue in October 2002 some of the new initiatives that were launched as a response to the post-9/11 restrictions on travel to Pakistan have produced results. By the end of this academic year we shall have run four meetings in the U.S., played a role in four more, and formulated plans for others. I will introduce them all briefly here; further detail will be found elsewhere in this issue. I will also summarize the outlook for the coming year.

As I write, the shadow of possible war with Iraq still obscures many details, which may anyway need to be changed if and when war breaks out. But we hope that the main consequences of war in Iraq for Pakistan Studies will involve no more than the re-routing of travel plans from the Atlantic to the Pacific.

In the meantime, we have raised the visibility of Pakistan Studies in academic gatherings such as the Association of Asian Studies (of which AIPS is an Affiliate Organization) and the Middle East Studies Association (of which AIPS has now become an Institutional Member), and the annual South Asia Conferences at the University of Wisconsin at Madison and the University of California at Berkeley, by mounting displays in the Book Exhibit areas (at AAS and MESA this is now done in association with other overseas research organizations with the

(continued on p.10)

The latter nullified the Akbarian tradition of *sulh-e kull*, persecuting both Hindus and Muslim religious minorities, especially the Shia denomination. To this day Aurangzeb's name is a byword in South Asia for ferocity in the name of religious orthodoxy.

Muslim opinion on Akbar and Aurangzeb and what they represented remains divided (as will be seen below). For me the lives of Akbar and Dara Shikuh are important because their work represents a legacy—a legacy that has been largely overlooked in recent years—of initiatives for tolerance and religious pluralism arising from within the Islamic tradition.

The goal I set myself in pursuing the Akbar Project was to assess the prospects in contemporary South Asian Muslim societies for the development of what I call “humanistic Islam.” By this I mean a form of the Muslim tradition that respects the individual's spiritual autonomy and that sees diversity in religious thought and practice as a good in itself and as a source of strength rather than as something to be feared.

For the initial stage of my project I returned to a city I had not visited for years: Lahore, the cultural capital of Pakistan's Punjab province and formerly one of the greatest cities of Akbar's Moghul empire. In Pakistan today the struggle over tolerance and religious pluralism is manifested especially in conflicts between the Sunni and Shia denominations. The Shias of Pakistan are a minority community, as they are in most Muslim countries; in Pakistan they constitute 20% of the population.

In March 2002 I visited Lahore and Islamabad to study the annual lamentation rituals associated with the Islamic month of Muharram. These Muharram rituals commemorate the martyrdom of Imam Husain ibn Ali, the Prophet Muhammad's grandson. Although all devout Muslims agree in revering Husain as a descendant of the Prophet, Muharram is for the most part an observance dominated by Shias. Throughout Pakistan in recent years Muharram rituals have been marred by violence between Sunnis and Shias. Much of this violence involves assaults on places of worship masterminded by militant sectarian organizations.

Since 1989 I have been studying Muharram rituals in various parts of the Indian subcontinent. But March 2002 was an important time to return to Pakistan, for

two reasons. This was the first Muharram season since President Parvez Musharraf announced a crackdown on both Sunni and Shia militant organizations. Furthermore, this was the first Muharram since the September 11 terrorist attacks on America. I regarded this Muharram season, typically a time of heightened devotional fervor and intensified awareness of sectarian identity, as an opportunity to learn to what extent recent events had caused Pakistani Muslims to reflect on issues of communal tolerance, the implications of martyrdom, and the use of violence in the name of religion. I also set out to gauge the extent of Pakistani support for Musharraf's policies.

The Shia denomination arose from a dispute concerning leadership of the *ummah* (the “community of believers”) after the Prophet Muhammad's death (AD 632). Most Muslims accepted the notion that the caliph (the Prophet's successor as leader of the *ummah*) would be elected via a process of consultation and voting among a council of elders. Such Muslims were later identified by the name Sunni (those who follow the *sunnah* or “exemplary custom and lifestyle” of Muhammad). A minority of Muslims, however, supported the candidacy of Ali ibn Abi Talib, the Prophet's cousin and son-in-law (Ali married Muhammad's daughter Fatima). This minority became known as *Shi'at Ali*, “the partisans of Ali,” or simply the Shia.

Ali ruled briefly as caliph but only after three other men from among the *Sahaba* (the Prophet's “Companions,” who supported Muhammad in the dangerous early days of Islam) had been selected successively to rule. A number of the *Sahaba* had contested Ali's right to the caliphate. After his death in 661 Ali's supporters transferred their loyalty to his sons, first Hasan, and then, after Hasan's death, to the younger son Husain. Shias developed a theory of hereditary leadership based on family kinship linked to the Prophet Muhammad, restricting the role of ruler to a line of Imams or spiritual leaders descended from Ali (revered as the first Imam) and Fatima.

Husain was killed at the battle of Karbala (which took place in the month of Muharram, AD 680), fighting the unjust rule of a tyrannous caliph named Yazid. The latter's soldiers had besieged the Imam Husain and his family in the Iraqi desert, inflicting

torments of thirst on the Imam's family in hopes of forcing their surrender. Husain chose death instead. Although a political failure, his revolt is honored today as a spiritual triumph.

Every year in Lahore, as in many other cities where there are substantial Shia populations, Shias commemorate Husain's martyrdom through "Horse of Karbala" processions. A riderless stallion caparisoned to represent Zuljenah ("the winged one," Husain's battle-steed) is paraded through the city streets. The sight of Zuljenah triggers among participants ritualized expressions of grief in honor of the Karbala martyrs. Among these expressions: *zanjiri matam* (self-scourging with flails, razors, and chains), in which the shedding of one's own blood expresses solidarity with the sufferings of the martyrs. Thousands of people crowd the streets to watch as Zuljenah and its attendant flagellants pass through each neighborhood.

Most Sunnis I interviewed in Lahore voiced disapproval of *zanjiri matam*, claiming that it violates Islamic norms of self-restraint and decorum. But



*Horse of Karbala" procession, Heera Mandi district, Lahore, during the 2002 Muharram season. Bystanders touch the horse as it passes to honor the Imam Husain and the other Karbala Martyrs. Garlands of flowers are placed atop the saddle as an act of veneration*

Sunnis disagreed with one another on other points. The most militant Sunnis, for example, members of the SSP (*Sipah-e Sahaba Pakistan*, "the soldiers of

the Prophet's companions"), claim that Shias dishonor the *Sahaba*. The SSP has helped incite attacks on Shia places of worship and has tried (unsuccessfully, so far) to pass legislation that would target Pakistani Shias with the charge of *takfir* and reduce Shias to the status of *kafirs*. The SSP is among the militant organizations that have been banned as part of the Pakistani government's recent campaign against violent sectarian groups.

Most Sunnis I interviewed, however, told me that even though they applaud the SSP's goal of "guarding the *Sahaba's* honor," they disapprove of the use of violence. And like the Shias I met, they strongly support Musharraf's crackdown on sectarian militants. Moreover, despite the disapproval they voiced concerning self-flagellation and Horse of Karbala parades, many Sunnis nevertheless turn out to watch the Muharram processions: *tamasha deikhne ke lie*, as one Sunni explained to me, "to watch the spectacle." And some Barelvis (adherents of a relatively tolerant form of Sunnism that is influenced by South Asian Sufism) told me of a Muharram observance engaged in by Sunnis as well as Shias. On Ashura, the day of Husain's death, Muslim families set up a *sabil* (refreshment stand) before their homes and offer water, tea, and sherbet to passersby to commemorate the thirst of the Karbala martyrs.

After concluding my fieldwork in Lahore I drove to Islamabad and gave a lecture on the topic of Shia-Sunni reconciliation. While there I visited the Shah Faisal Mosque and was given a leaflet being distributed at the mosque's entrance. The leaflet's authors belong to the *Muhajiroun Harakat al-Khilafah* ("the pious emigrants of the caliphate movement"), which condemns the present government of Pakistan and advocates the re-establishment of the caliphate. This notion, which is also supported by adherents of both the SSP and Osama bin Laden's al-Qaeda, rejects the concept of national identity and argues for a pan-Islamic government (the caliphate) that would be supported via global religious solidarity among Muslims. It is not irrelevant that this caliphate-leaflet cites approvingly the emperor Aurangzeb and his program of killing Hindus who "dishonored" Islam.

While in Pakistan I noted with interest the following point. Precisely those sectarian militants who condemn "heterodox" rituals and who are quick to label fellow Muslims *kafirs* also support a pan-Islamic caliphate.

The Taliban, too, when they ruled Afghanistan, made use of caliphate-rhetoric. Common to such groups is the suppression of religious diversity so as to consolidate power in the hands of those leaders who claim to be the sole authentic representatives of Islam.

To judge by the people I spoke with in Pakistan's Punjab, most Pakistanis reject caliphate-talk. Newspaper editorials and posters on walls in Lahori neighborhoods use the term *Pakistan ke dushman* ("enemies of Pakistan") to describe sectarian militants. While caliphate-supporters belittle the concept of national identity, many Muslims I met linked Shia-Sunni tolerance to the notion of a Pakistani patriotism that transcends sectarian differences.

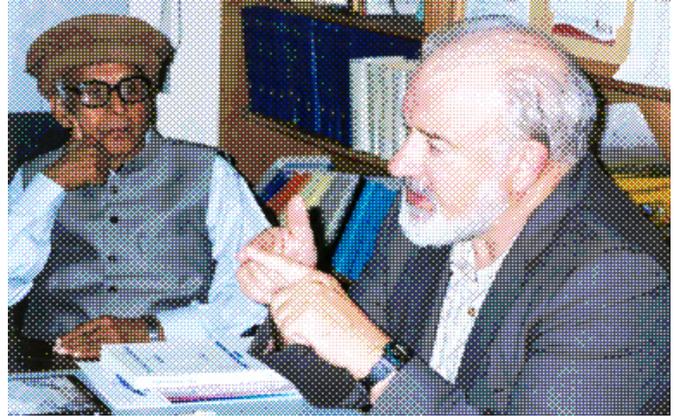
One way to test the on-the-ground limits of pluralistic tolerance is to be a conspicuous foreigner in attendance at public religious gatherings. I witnessed dozens of Muharram rituals during my time in Lahore, as I walked about the neighborhoods and chatted with participants and bystanders. As may be imagined, I attracted attention. Questioned (as I was repeatedly) about my presence, I explained that I was an American and a Christian. At no point did anyone show hostility. Just the opposite: people on the street welcomed me and invited me to visit their homes and neighborhood shrines.

To illustrate my point: in Lahore's Gawal Mandi locality, on the fifth of Muharram (March 20), I tried to photograph the Zuljenah stallion but had trouble getting a clear shot because of the crowd. One of the men leading Zuljenah spotted me. At once he halted the horse and motioned me up close. And in fact the entire procession stopped, and onlookers and marchers waited patiently, while I snapped my pictures. Hospitality, not hostility, was what I had the good fortune to experience during my time in Akbar's city of Lahore.

David Pinault, AIPS Member  
Santa Clara University

(This essay was originally published as a report for the Bannan Center for Jesuit Education, at Santa Clara University)

## RECENT EVENTS: AIPS LECTURES AT THE ISLAMABAD CENTER



*"A thirty years analysis of the Kabul area, Afghanistan", a talk by Dr Nigel Allan, AIPS Member (UC Davis), after he returned from Kabul. November 22, 2002. The lecture was well attended and followed by a reception.*

A talk by Dr David Pinault was also held at the Islamabad center on 18th of December, 2002. He spoke on "Muslim communities in the US today." His talk was followed by a reception at the Center.

The Center also arranged for him to speak on his research in Pakistan for faculty members of The Islamic Research Center at Peshawar University.

## POETRY READING AND WORKSHOP AT PENN

A Hindi-Urdu reading and workshop on the sensual works of 17th century poet Biharilal led by Rupert Snell, SOAS, was held at the University of Pennsylvania November 23, 2002 from 10-5. A Middle Eastern lunch was served to all participants followed by a roundtable discussion on his translation with Snell and other scholars. This event was sponsored by the Department of South Asia Regional Studies at Penn.

SURVEY OF DISSERTATIONS  
BY NORTH AMERICANS, 1947-1966

*The following is the fourth in our series of excerpts from Maureen Patterson's unpublished work on the history of Pakistan Studies in the U.S.*

An analysis of dissertations written by Americans on Pakistan provides a valuable index of developing and overall scholarly involvement with that country. This exercise identifies scholars as they come onto the scene, suggests location of institutional research and training on Pakistan, and reveals the disciplinary fields in vogue for studies of a world area at the time of writing.

Between 1947 and 1966, some 134 dissertations on Pakistan were submitted to US and Canadian universities. [based on C.W. Stucki, *American doctoral dissertations on Asia, 1933-June 1966, including appendix of master's theses at Cornell University, 1933 June 1968*, who identifies 126, plus 8 gleaned from other sources. Cornell University 1968, pp.224-233]. Of these 134, some 99—judging from the writers' names—were prepared by Pakistani nationals sent for advanced study to a variety of American institutions under various technical training programs. Chief among these institutions were: Cornell; Colorado, Ohio, and Washington State Universities; and Columbia Teachers' College in New York. These 99 dissertations were in the following fields: 36 each in Education and Economics; 8 in Geography; 8 in Political Science; 4 in Sociology; 2 in Public Administration; and 1 each in Anthropology, Library Science, Meteorology, International Law & International Relations, and Social Psychology. Judging from the titles of these studies, they were designed to be of practical use when the student returned to Pakistan (involving methodology etc.) rather than as contributions to Pakistan studies per se. It seems likely that most of these dissertations were "library dissertations" based upon sources available in North America rather than the studies based on field work that we now routinely associate with the training of Pakistanists.

The 35 dissertations submitted on various aspects of Pakistan by North Americans between 1947 and 1966 were in the following disciplinary fields:

11 in Political Science and International

Law/Relations

10 in Economics

5 in History

3 in Geography

2 in Public Administration

2 in Sociology

1 in Linguistics

1 in Education

A large number of these dissertations were based on research in the field. Some of the economics theses, for example, emerged from the writers' affiliation with the Harvard Advisory Group in Pakistan (1954-1970). Research for one sociology dissertation was carried out by the spouse of a Harvard advisor who serendipitously exploited her residence in Karachi during a 4 year sojourn (1954-58). Field research for some dissertations was supported by Ford Foundation/Foreign Area Training or Fulbright fellowships. As the above numbers show, in the first two decades of North American advanced study of Pakistan, there was no dissertation prepared in the humanities and, surprisingly, in view of the situation in studies of India at that time, none in Anthropology. (It is possible that the 1964 McDonough history dissertation, a study of the works of Ghulam Ahmad Parvez, can be considered in the humanities.)

In the first two decades of Pakistan studies, more than half of the 35 dissertations were submitted to six institutions: Harvard, 8; Columbia, 4; Syracuse, 4; McGill, 2; Chicago, 2; and 2 to the Fletcher School of Law and Diplomacy at Tufts. The remaining were submitted to 13 institutions, with one to each. Penn and California-Berkeley, two of what were to become the four major South Asian centers by the end of the eighties, each show only one Pakistan studies PhD dissertation during this early period—Penn did produce some MA theses on Pakistan, for example, the significant Poullada study listed below. (Probably many more MA theses were produced around the country, but not too many are worthy of mention here.) Despite the presence since 1951 of the Center for Pakistan Studies at Columbia, only 4 dissertations (3 in political science and 1 in public administration) are reported from there prior to 1966. Of Harvard's 8 dissertations, 4

were in economics, 2 in political science and one each in history and sociology.

*List of Dissertations on Pakistan. 1947-1966*

Hoffman, Lawrence A. Population and economic development of India and Pakistan. Johns Hopkins, 1950. Economics.

Abbott, Freeland K. [exact title not yet tracked down, but topic within Near East studies]. Fletcher School of Law and Diplomacy. 1952. Political Science.

Metz, William S. The political career of Mohamed Ali Jinnah. Pennsylvania, 1952. History.

Brecher, Michael. The Kashmir impasse. Yale, 1953. Political Science.

Poullada, Leon B. Contemporary political parties in the Punjab (Pakistan). Pennsylvania, MA thesis, 127 p., 1954. South Asia Regional Studies.

Berlas, Aquila B. A comparison of attitudes toward mate selection held by...Pakistani and American undergraduates. Florida, (Tallahassee), 1955. Sociology.

Evans, Walter B. The genesis of the Pakistan idea: a study of the Hindu-Muslim relations. U. of Southern California, 1955. History.

Talbot, Phillips. Aspects of India-Pakistan relations, 1947-52. Chicago, 1955. Political Science.

Binder, Leonard. Islamic Constitutional theory and politics in Pakistan. Harvard, 1956. Political Science.

Smith, Robert S. Cultural and information programs of newly independent nations as instruments of foreign policy: case studies of Egypt, Israel, and Pakistan. Harvard, 1956. Political Science.

Yahr, Charles C. Present economy and potential development of the Baluchistan states of Pakistan. Illinois, 1956. Geography.

Becker, Mary L. The All-India Muslim League, 1906-1947; a study of leadership in the evolution of a nation. Harvard/Radcliffe, 1957. History.

Shorter, Frederic C. Jute policy in India and Pakistan, 1947-53; and economic analysis. Stanford,

1957. Economics.

Wheeler, Richard S. Government and constitution-making in Pakistan. California-Berkeley, 1957. Political Science.

Bordie, John G. A descriptive Sindhi phonology. Texas, 1958. Linguistics.

Atwell, Donald L. East Pakistan: a study in political geography. Clark, 1959. Geography.

Huttenback, Robert A. British relations with Sind: a study in the dynamics of imperialism. UCLA, 1959. History.

Spain, James W. North-West Frontier: political problems of a borderland. Columbia, 1959. Intl. Law and Intl. Relations.

Wilcox, Wayne A. The political assimilation of the princely states of Pakistan. Columbia, 1960. Intl. Law and Intl. Relations.

Goodnow, Henry F. The CSP [Civil Service of Pakistan]: an appraisal of the higher civil service in governing of Pakistan. Columbia, 1960. Public Administration.

Rucker, George W. Forward trading on the Karachi stock exchange. Oklahoma, 1960. Economics.

Malik, Hafeez. The growth of Pakistani nationalism, 800 A.D. – 1947 A.D. Syracuse, 1961. Political Science. [placed here under the rubric “North American”, although more properly under “Pakistani National”; included because of Maliks’s later prominence as an entrepreneur of Pakistan Studies in the US]

Papanek, Hanna. Leadership and social change in the Khoja Ismaili community. Harvard, 1962. Sociology.

Peshkin, Alan. Education in East Pakistan: a case study in planned change. Chicago, 1962. Education.

Ziring, Lawrence. The failure of democracy in Pakistan; East Pakistan and the Central Government, 1947-58. Columbia, 1962. Political Science.

Falcon, Walter P. Farmer response to price in an underdeveloped area: a case study of West Pakistan. Harvard, 1963. Economics.

Snyder, Wayne W. Money in a developing economy: a case study of Pakistan, 1953-63. Harvard, 1963. Economics.

Block, Donn W. Aims and methods of US economic and technical assistance to Pakistan, 1951 to 1961. Harvard, 1963. Economics.

Platt, George M. Administration and development in Mexico and Pakistan. Syracuse, 1963. Public Administration.

Snead, Rodman E. Physical Geography of the Las Bela coastal plan, West Pakistan. Louisiana State, 1963. Geography.

Mallon, Richard D. Economic development and foreign trade of Pakistan. Harvard, 1964. Economics.

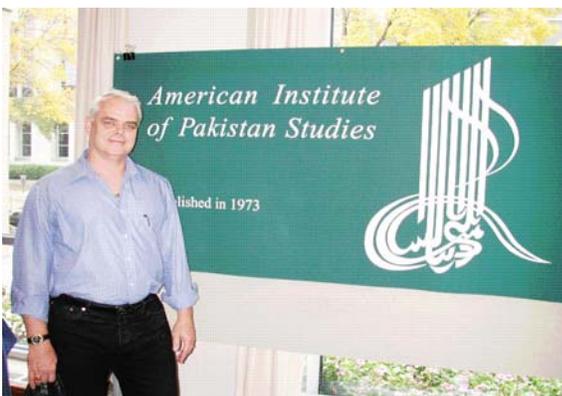
McDonough, Sheila D. An ideology for Pakistan; a study of the works of Ghulam Ahmad Parvez. McGill, 1964. History.

Jackson, William H. American assistance to Pakistan, 1953-60: a case study in the mutual security program. Fletcher/Tufts, 1964. Economics.

Fritschler, A. Lee. Industrialists and the governmental process in Pakistan. Syracuse, 1965. Political Science.

Wise, Thomas F. Methods of mobilizing surplus rural labor with particular reference to Pakistan. McGill, 1965. Economics.

Miller, Raymond C. The port in a developing economy; the case of Karachi. Syracuse, 1966. Economics.



*Mark Kenoyer, who organized production of the logo by calligrapher Mumtaz Hussain, displays the banner at the Madison conference, October 2002.*

## SOUTH ASIAN ARCHAEOLOGY EMAIL LISTSERV

Heather Miller, AIPS Member, University of Toronto, announces the return of the South Asian Archaeology Email List. If you or someone you know would like to be added to this list please contact her at the following address.

email: [heathermiller@sigmaxi.org](mailto:heathermiller@sigmaxi.org)

web page: <http://www.utm.utoronto.ca/~w3htmlmil/>

*The Listserv included the following announcement:*  
British Museum website;  
Indus Civilization section

Justin Morris, the Curator of South Asian Archaeology, Department of Oriental Antiquities at the British Museum writes:

The British Museum has just launched a new website as part of its Ancient Civilizations series, which examines ancient India. The site is structured around the UK national curriculum for schools and is aimed at a general audience. The address is:  
<http://www.ancientindia.co.uk>

There is a significant section on the Indus Civilization, and all of the objects featured are from our collections.

In addition the Museum is also set to launch Gregory Possehl's gazetteer of South Asian archaeological sites online. A new structure for his original database has been developed so that it can easily be edited and amended in the future. It will certainly be ready for EurASAA 2003 in Bonn.

PAKISTANI JOURNALIST DELEGATION  
VISITS CENTER FOR THE ADVANCED STUDY  
OF INDIA (CASI)

On September 9, 2002, the Center organized an informal discussion with a delegation of eight journalists from Pakistan organized by the International Visitor's Council of Philadelphia. The event began with Professor Frankel addressing the changing relationship between the United States and India during the Clinton years. This was demonstrated most clearly with the departure from the principle of parity that the United States had adopted in its relations with India and Pakistan. The new relationship between the two democracies, grounded in mutual security concerns, and India's potential as a major power in Asia, came to be defined as one of "natural allies." Frankel then addressed U.S. policy towards Pakistan, remarking on the rollercoaster like relationship between the two countries. She spoke of the downturn in relations after the Kargil conflict and the military coup led by General Musharraf, and then the upturn since September 11, owing to Musharraf's cooperation in the war on terrorism. She concluded by saying that the new close relationship with Pakistan put the United States in a difficult situation in balancing both sets of interests.

The lecture was followed by a question and answer session in which the journalists expressed a great deal of resentment towards the United States and antipathy towards India. They called into question the newfound formula of "natural allies" between the United States and India. The journalists seemed to be of one mind that the United States' priority had always been friendship with India. They thought it ill-advised to compare India and China, calling a prosperous India without corresponding success in Pakistan an impossibility. They reproached the United States in its responsibility for the economic crisis in Pakistan and attributed the increased poverty and debt to the sanctions imposed on the 1990s. They said that many Pakistanis harbor extreme dislike for America in its exploitation of Pakistan to serve its own purposes—deserting Pakistan when it has no use for it anymore.



*Professor Frankel discusses changing U.S.-India-Pakistan relationships with journalists from Pakistan*

*This article was originally published in Center for the Advanced Study of India: CASI Notes, University of Pennsylvania, Volume nine, Number One, 2002)*

**Association  
for Asian Studies  
Annual Meeting  
March 27-30th, 2003  
New York  
Hilton Hotel  
New York**

**absolute deadline for  
pre-registration:  
March 3rd 2003  
online registration:  
[www.aasianst.org/mtg-form.htm](http://www.aasianst.org/mtg-form.htm)**

**For a list of panels visit the website:  
[www.aasianst.org/panels03.htm](http://www.aasianst.org/panels03.htm)**

**The American Institute of  
Pakistan Studies  
cordially invites you  
to a  
reception  
during the meeting  
on  
Saturday, March 29, 9-11 PM  
in Concourse G  
of the  
New York Hilton Hotel**

As part of the Meet the Author Series

**The New York Asia Society**  
presents

Noted journalist Mary Anne Weaver, in her new book, *Pakistan: In the Shadow of Jihad and Afghanistan*, provides an essential background for those seeking to understand Pakistan and the problems confronting the international community, and poses some deeply disturbing questions about the future of conflict in South Asia.

Mary Anne Weaver is a Foreign Correspondent  
for *The New Yorker*

March 25, 2003

6:30-8:00 pm

Location: New York

Asia Society and Museum  
725 Park Avenue, New York  
(212) 517-ASIA

[www.asiasociety.org/events](http://www.asiasociety.org/events)

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[continued from p.1]

support of the Council of American Overseas Research Centers or CAORC), as well as continuing our regular receptions for members. We look forward to seeing you at whichever of these meetings you regularly attend. We were also able to support a symposium on the non-Urdu literatures of Pakistan at Texas in November. It was entitled "Pakistani Literature and National Integration: Revisiting the Language Question," and AIPS was able to bring two of the participants from Pakistan. Others were invited but were unable to acquire visas in time. A full report on the symposium is given below on p.20.

However, the main thrust of our programming since the fall has been in response to the instruction from the U.S. Department of Education's Title VI Program to increase support for programs in the languages and cultures of our region. We have worked closely with the new South Asia Language Resource Center (SALRC), which was established last October with other Title VI funding, based on a consortium of universities that includes several AIPS institutional members. The Center's main objective for the current year was to identify specific needs and formulate practical limited projects. By working with the Center AIPS was able to ensure that the languages of Pakistan received adequate attention in its programs. The Center's first workshop dealt with Hindi and Urdu, and was held at the University of Pennsylvania (the location of most SALRC programming; the head office is in Chicago) January 24-25, 2003. The workshop was organized in two parallel sessions, one on Hindi and one on Urdu, beginning and ending in joint sessions, which explored possibilities for collaborative projects and synergies between parallel projects. The problems of Urdu instruction, for historical and other reasons, are significantly different from those of Hindi, and this structure, which would not have been possible without AIPS support, allowed those of us with a primary interest in Urdu to address these problems independently for the first time, while continuing to maintain a close association with our colleagues who focus on Hindi, as well as helping those who still endeavor to teach both tracks of the language, whether together or in separate courses, to cater to the different needs of each. Much attention was given to the divergence between Hindi and Urdu, their common relationship to spo-

ken Hindustani, and the difference in the factors that affect the continued development of each. The full report of the workshop appears below on p.12. Workgroups were formed for the purpose of following through with the recommendations of the report, and follow-up meetings of these are planned for late spring.

The second workshop, on the other languages of Pakistan, was held March 7-8, 2003, again at Penn. The structure was similar, and the participants on the Pakistani side found it useful to discuss all the other languages as a single group throughout. It was a much smaller affair, but no less productive, partly no doubt because of the intimacy of its size, the fact that it was the first of its type, as well as being an equal and integral part of a larger workshop on the region as a whole. The report may be found on p.13 below.

The results of both of these workshops will soon become apparent in increased visibility for AIPS programs in general on the World Wide Web. Apart from our established administrative website which continues to be maintained at the University of Washington (the URL is [//jsis.artsci.washington.edu/programs/soasia/AIPS/aipshome.htm](http://jsis.artsci.washington.edu/programs/soasia/AIPS/aipshome.htm)), we are now close to opening up a series of linked program or content pages dealing with various sectors of the field (with simpler URLs).

The most important AIPS event of this year is the first Biennial International Pakistan-Studies Conference which will take place at Columbia University's South Asia Institute April 11-13, 2003. You will find the preliminary program on p16 below. Plans to launch a regular series of conferences were first formulated in discussions with the Vice Chancellor of Quaid-i-Azam University in July 2001, with the the objective of holding them there as collaborative projects involving Pakistani institutions as well as AIPS. In the ensuing months we were obliged to change these plans, but thanks to the initiative of Professor Saeed Shafqat and Columbia's South Asia Institute we have been able to keep to the original schedule. We look forward to a large attendance. Everyone interested in the various dimensions of Pakistan Studies will be welcome. We also look forward to future conferences in 2005 and later, each at a different campus, in Pakistan or the U.S.

In this post-9/11 world of U.S.-Pakistan relations many of our programs are of necessity formulated in response to what we hope are short-term restrictions, but with long-term implications clearly in mind. We have become reconciled to the fact that for the foreseeable future (our funding horizon, which is the best indicator we have of the Institute's status, allows us to see clearly ahead for no more than one year at any time) we are obliged to follow the instructions of the State Department not to fund travel to Pakistan for any purpose. Nevertheless, we are able to continue to operate both in Pakistan and in the U.S., with no reduction in funding, possibly even with some increase.

The AIPS Islamabad Center, therefore, continues to operate and to offer a full range of services. Since our October issue, lectures have been given there by David Pinault (Santa Clara) and Nigel Allen (UC Davis). Each was well attended and followed by a reception. The Center staff are also kept busy organizing visas and travel for Pakistani scholars who are invited to visit the U.S. in our Pakistan Lecture Series. We hope there will be more similar events there during the coming spring and summer.

In the U.S. apart from the meetings already described we also held the annual meeting of Trustees at Madison in October. Most of what was discussed appears in this issue in one or another news item. In addition, we were happy to welcome Professor Carla Petievich as the new trustee for Montclair State University, which was accepted as an institutional member. We also increased the Institute's contribution towards the costs of publishing the Annual of Urdu Studies, and agreed to establish an annual undergraduate prize for the best essay on a topic relating to the field. Other topics of discussion included the Institute's participation in the Center for South Asian Libraries, which has since then been accepted for membership in CAORC as a sister organization, and possible projects for the staff of the Center in Islamabad and the BULPIP staff in Lahore during this period of travel restrictions.

On the publications front, apart from the regular appearance of this biannual newsletter, AIPS continues to support the publication of the Annual of Urdu Studies. This year's issue is already available on the web ([www.urdustudies.com](http://www.urdustudies.com)), and the print edition will be distributed at the end of March. It is yet an-

other bumper issue, containing a wide range of articles, reviews and reports. The Table of Contents is given on p.18 below. Later this year we expect the publication of *Pakistan on the Brink*, edited by Craig Baxter, another in the now well established AIPS series of edited volumes on current Pakistani affairs.

I must end this regular column with a request, one that many of you may receive also directly from me in email. One of the principal ways in which the various agencies of the U.S. Government make us pay for the funding they make available to us is by requiring regular reports on everything we do. Since 9/11 this requirement has become steadily more insistent and demanding. We are now required every month to send to Washington a statement of every activity of the organization and its members that relates in any way to the objective of raising public awareness of the current international situation. I would be very grateful for any assistance you can offer in this effort. Please email to [aips@pardis.sas.upenn.edu](mailto:aips@pardis.sas.upenn.edu) (yes, we now have an office email address for these and similar purposes, but it will also appear in my personal inbox) news of any activity on your campuses or by yourself anywhere else, that relates to this objective.

I hope that in our next issue, in October this year, we will be able to report further new initiatives in response to a brighter international scene.

Brian Spooner  
President



*Brian Spooner, AIPS President*

## WORKSHOP REPORTS

*South Asia Language Resource Center (SALRC)  
Workshop on Hindi and Urdu, January 24-25 2003*

### Urdu Section Report

The Workshop was held at the University of Pennsylvania, Friday-Saturday January 24-25, 2003. It was co-sponsored by the American Institute of Pakistan Studies (AIPS), the Berkeley Urdu Language Program in Pakistan (BULPIP), the South Asia Language Resource Center (recently established with funding from the U.S. Department of Education's Title VI Program with the head office in Chicago and the main programs at Penn) and Penn's South Asia Studies Center. The last two were also sponsors of a similar workshop on Hindi language instruction which was held in conjunction. Thirty scholars registered for the Urdu workshop, representing sixteen universities.

The program ran from 2pm on Friday Jan. 24 to 6pm the following day. The opening and closing sessions were held jointly with the parallel Hindi workshop for the purpose of exploring possibilities of collaboration and other synergies. Some participants, who teach both Hindi and Urdu, were also able to move between the other sessions that were held separately. In the evening the participants from both workshops met again for dinner in the University of Pennsylvania Museum.

The remainder of the Urdu workshop was divided into three sessions. The first, on the Friday afternoon, reviewed existing materials and discussed their current use, with the aim of identifying the most important needs. The second session, on Saturday morning, was devoted to presentations of current projects. After lunch, the task of the third session was to create a mandate for further work.

Throughout the discussions special attention was given to the importance of the opportunities offered by the World-Wide-Web, which make collaboration from different geographical locations so easy, and could have enormous advantages for a field that has suffered so much from fragmentation. The need for

better teaching materials was felt at every level, but especially at the intermediate and advanced levels. Many participants expressed the need for materials selected from actual speech and writing that deals with everyday matters familiar to the student, with modern vocabulary. The materials should enable students to use the language in the situations familiar to them. At the advanced level especially it is necessary to develop living vocabulary to facilitate the proficiency that is desirable for modern life. Another concern was the need for standardization of courses: where should students be at the end of the one year's instruction? how should first and second year courses be coordinated? and second year onward. There was general agreement on the importance of this type of coordination among the various centers of instruction.

The Workshop ended with the formulation of the following recommendations:

1. establish an American Association of Teachers of Urdu with a listserv and a website. Such an association would give Urdu more visibility in the language-teaching field and facilitate cross-fertilization with e.g. Arabic, Persian and Turkish (as well as Hindi and other South Asian languages), which have similar associations.
2. form workgroups to develop improved materials for instruction at all levels, with special attention to the intermediate and advanced levels.
3. seek ways to work with more acceptable nasta'liq fonts on the Web.
4. seek ways to resolve problems of copyright that arise from the use of published materials on the Web.

The American Institute of Pakistan Studies (AIPS) will now work to coordinate the application of these recommendations. It is hoped to bring the workgroups together in the late spring in order to assess progress and facilitate further discussion and planning.

Brian Spooner

*South Asia Language Resource Center (SALRC)  
Workshop on languages other than Hindi and Urdu  
University of Pennsylvania March 7-8, 2003*

## Report of section on Pakistani languages

This section met separately from roughly 3 to 5.30 pm Friday and 9 to 3pm Saturday. The following participated: Sabir Badalkhan (Istituto Orientale di Napoli), Rich Barnett (U. Virginia), Elena Bashir (U. Chicago), Amrit Gahunia (U. Penna.), Wilma Heston (U. Penna), Gurinder Singh Mann (UCSB), M. U. Memon (U. Wisconsin), Jim Nye (U. Chicago), Peter Patrikis (CLTL), Steve Poulos (SALRC), Benedicte Santry (U. Penna.), and Brian Spooner (U. Penna.). Ali Asani (Harvard U.), Peter Hook (U. Virginia) and Jennifer Coleman, among others, had sent their regrets.

The objective of the meeting was understood in terms of the need to work out ways to upgrade the accessibility to students of all languages that might be useful for academic training or research. Elena Bashir provided a preliminary bibliography of existing materials that might be considered relevant. The participants listed the following languages as requiring attention (the order reflects preliminary assessment of the potential demand for study materials): Pashto, Panjabi, Balochi, Sindhi, Siraiki, Hindko; Brahui, Kashmiri, Shina; Wakhi, Balti, Burushaski, Khowar, Kalasha, Kohistani, Torwali, Gojri.

In addition, Gujarati and Persian are also spoken in Pakistan, and their local forms may also deserve attention.

There was general agreement that all these languages should be made more accessible, but that one strategy would not fit all. It should be noted that only Pashto and Sindhi have a significant record of widespread literacy. Panjabi, while a major literary language in India, is infrequently written in Pakistan. Most written material in Pakistan is literary in nature, and has been published in various dialects.

For some languages abundant material exists but is not readily accessible or easy for students to use. Such material needs to be compiled and worked on selectively for particular purposes.

With regard to the development of pedagogical materials, Pashto has enjoyed the most attention, but few of the existing materials are ideal for present purposes. Since it currently enjoys the highest market value, expenditure of time and funds on developing programmed course materials for it would be obviously justifiable.

The next priority appears to be for development of materials for Panjabi as spoken in Pakistan, and for the closely related Siraiki and Hindko. Panjabi is the single language with the largest number of speakers in Pakistan, but has so far received little attention, both within Pakistan and by scholars outside of Pakistan. However, interest in its development within Pakistan has been growing recently. There continues to be a certain amount of publication in Panjabi, Siraiki, and Hindko.

Sindhi, like Pashto, has a long history of literacy and enjoys the support of an active community of speakers. Sindhi is in the unique position of functioning as the medium of education at the primary level in the government education system. However, there are few English-language materials available for those who wish to study it, and demand for it as a second language both within and outside of Pakistan is low.

Interest in the study of Balochi has so far been even less in the U.S., but has perhaps the best English-language pedagogical materials so far, though these are restricted to one dialect and are not adequately representative of common speech. Demand for Balochi may be growing in the current political situation.

For various reasons the first six languages in the list above should be accorded high priority for the production of focused instructional materials. It must be remembered that, with the exception of Siraiki and Hindko, each of them is spoken in at least one neighboring country--Baluchi in Iran and Afghanistan, Pashto in Afghanistan, Panjabi and Sindhi in India. Efforts to upgrade their accessibility in Pakistan should be made with full cognizance of, if not collaboration with, work on them outside Pakistan. Similar considerations apply to Gujarati, Kashmiri and of course Persian, which (although since the 1920s it has become known as Tajiki in the Former Soviet Union and since 1964 as Dari in Afghanistan

and has certainly diverged to some extent into distinct national forms) continues to be basically the same language in Afghanistan, Iran, Pakistan, Tajikistan, Uzbekistan, and elsewhere.

With the exception of Pashto, Panjabi, Sindhi and Balochi, none of these languages is likely to enter the curriculum in the form of a conventional language course. But there would be great advantage to increasing their accessibility--more perhaps with some, such as Hindko and Siraiki, than others. It was agreed that the most productive strategy in the case of languages enjoying less demand would be to develop databases of texts, plus (where possible) audio and video files, together with the coordinates of scholars working on them who would be willing to be contacted by others. Everything would be done through appropriately linked web pages. Lists would be compiled of all linguists and others known to be active in the languages under consideration who were willing (a) to be contacted, (b) to collaborate in further work. Historical studies of each language would also be encouraged.

The preliminary bibliography provided by Elena Bashir would be developed and full bibliographies relevant to the study of each language would be included in the appropriate web page, including links to on-line text and other materials where available.

The following projects were enumerated and will now be developed through the listserv ([bkppsx@pardis.sas.upenn.edu](mailto:bkppsx@pardis.sas.upenn.edu)):

1. establish Languages of Pakistan website, with separate pages for each language.
2. expand existing listserv
3. compile lists of
  - (a) all scholars active in these languages,
  - (b) scholars interested in active collaboration
4. submit personal bibliographies for the website
5. submit course syllabi for the website
6. submit detailed description of current projects for the website
7. submit contributions to the preliminary bibliography of the languages of Pakistan
8. send out informational message on other language-related listservs, with solicitation for assis-

tance and collaboration

9. request from Ministry of Culture in Islamabad ruling on copyright and assistance in meeting copyright requirements

Brian Spooner

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## PAKISTAN LECTURE SERIES

One of the Institute's regular programs that has not been disrupted by the current travel restrictions is the Pakistan Lecture Series. In this program any member institution may nominate a Pakistani scholar or writer for a U.S. lecture tour with visits to a minimum of three member institutions.

In recent months the following have been invited:

Attiya Dawood, Karachi, Sindhi writer

Samina Choonara, Film critic and Panjabi writer

Asif Aslam Farrukhi, Literary critic and translator

Salima Hashmi, Dean of Visual Arts at Beaconhouse National University

Shoaib Hashmi, Professor of Economics at Government College, Lahore

Sikandar Hayat, Professor of History, Quaid-i-Azam University

F. M. Malik, Chairman, National Language Authority

Fazal-ul-Rahim Marwat, Professor of Pashto, Peshawar University

Shahid Nadeem, playwright and human rights activist

Kishwar Naheed, writer

Naveed-i-Rahat Jaafry, Professor of Anthropology, Quaid-i-Azam University

Noorul Huda Shah, Sindhi writer

Aslam Syed, Professor of History, Quaid-i-Azam University

Muhammad Waseem, Professor of International Relations, Quaid-i-Azam University

Shirin Zubair, Professor of English, Baha-ud-Din Zakariya University

Starting this year the Institute also offers matching funds to member institutions that invite scholars from

(continued on page 30)

PANELS RELATING TO PAKISTAN AT THE  
18th ANNUAL SOUTH ASIA CONFERENCE,  
UNIVERSITY OF CALIFORNIA AT BERKELEY.  
FEBRUARY 14-15, 2003

The annual South Asia Conference at Berkeley was held February 14-15 2003. The program included the following panels relating to Pakistan:

*Friday, February 14, 2003*

*Democratization or Corporation: The Dynamics of Political Change Under Musharraf Regime*

Mustapha K. Pasha, School of International Studies, American University, "The Military and Political Economy in Pakistan"

Charles H. Kennedy, Department of Political Science, Wake Forest University, "The Creation and Development of Pakistan's 'Anti-Terrorism Regime'"

Aurangzeb Syed, Dept. of Political Science, Northern Michigan University, "Procedural Democracy, Politics, and the Hegemonic Bloc"

Chair: Nasim Jawed, Department of History, California State University, Chico

Discussant: Cynthia Botteron, University of Shippensburg

*Saturday, February 15, 2003*

*Muslim Women of South Asia: Locus of Resistance-Within and Without*

Huma Dar, Department of South and South East Asian Studies, University of California, Berkeley "Umra'o Jan Ada: Partitioned, Nationalized, Fetishized and Sanctified"

Shahnaz Khan, Wilfrid Laurier University "Zina and the Moral Regulation of Pakistani Women"

Anita Anantharam, Department of South and South East Asian Studies, University of California, Berkeley "The Body Lacerated: The Poems of Fahmida Riaz and Kishwar Naheed"

Chair: Barbara Metcalf, University of California, Davis

*Saturday, February 15, 2003*

*Exploring Islamic Militancy in Pakistan: Origins, Structure, and Ideology*

S. Khurram Husain, Dept. of Social Sciences, Lahore University of Management Sciences "The Roots of Inspired Militancy in Pakistan"

Azmat Abbas, Herald Bureau Chief, Lahore "Jihad — The Players and the State"

Faiza Mushtaq, Dept. of Sociology, Northwestern University "Virtue and Violence in Late-Twentieth Century Jihadi Pamphlets"

Chair: S. Khurram Husain, Lahore University of Management Sciences

Discussant: Ahmad Faruqui, Daily Times (Lahore) & Asia Times (Hong Kong)

**Guidelines for the 2004 Berkeley conference  
are on their web site at  
[http://www.ias.berkeley.edu/southasia/  
guidelines.html](http://www.ias.berkeley.edu/southasia/guidelines.html)**

# **New Perspectives on Pakistan:**

## **Contexts, Realities and**

## **Visions of the Future**

The First Biennial International Conference  
on Pakistan Studies, jointly sponsored by  
South Asian Studies at Columbia University  
and

The American Institute of Pakistan Studies,  
will take place at the  
South Asian Studies Department of  
Columbia University on  
April 11-13, 2003

PROGRAM (subject to change)

Friday April 11

6 pm Registration

6:30 pm Dinner Reception

Keynote Speaker Ainslie Embree, Professor Emeritus  
of History, Columbia University

Saturday April 12

8:30-9 am

Introduction/Opening Remarks by Saeed Shafqat  
and Brian Spooner

9 to 11 am

Panel 1--Rethinking Processes of State Formation in  
Pakistan

Chair: Ainslie Embree

1. Sikandar Hayat, Professor, Department of His-  
tory, Quaid-e-Azam University, Islamabad "Jinnah,  
Charisma and State Formation in Pakistan"

2. Chad Haines, Research Associate, University of

North Carolina at Chapel Hill "Remapping Pakistan's  
Liminal Geo-Body along the Silk Route"

3. Richard Barnett, Professor of History, University  
of Virginia, "Ripping Yarn and Rippling Dunes: State  
Building in Early Modern Cholistan"

4. Amina Yaqin, Lecturer, Faculty of Languages and  
Cultures, SOAS, University of London "What is Paki-  
stani Culture?"

5. Saadia Toor, PhD. Candidate, Cornell University  
"A Poet, a Nation, a State: Religion, Culture, and  
State-Formation in Pakistan (1947-71)"

Discussant: Aslam Syed, Visiting Professor of His-  
tory, Department of South Asian Studies, University  
of Pennsylvania.

*Break 11 to 11:15 am*

11:15 to 1:15 pm

Panel 2 --Challenges of Pluralism: Social Forces and  
Interest Groups

Chair: Saeed Shafqat

1. Tayyib Mahmud, Professor of Law and Politics,  
CSU, Ohio "The Exception as Norm: Jurisprudence  
of Extra-Constitutionality"

2. M. Waseem, Professor, Department of Interna-  
tional Relations, Quaid-e-Azam University, Islama-  
bad "Democratization in Pakistan: The 2002 Elec-  
tions and After"

3. Cynthia Bottern, Assistant Professor, Department  
of Government, Shippensburg University, PA  
"Striking at the Heart of Democracy: Leadership Edu-  
cation Requirements in Musharraf's Constitutional  
Order"

4. Oskar Verkaaik, Research Center Religion and So-  
ciety, University of Amsterdam, The Netherlands  
"Sindhi Sufi's, Muhajir Modernists, Tribal Funda-  
mentalists: The Ethnicization of Islam in Pakistan"

5. Naveed-e-Rahat, Professor, Department of Anthro-  
pology, Quaid-e-Azam University, Islamabad  
"Empirical Comparative Study of Cultures of Paki-  
stan"

Discussant: Christophe Jaffrelot, Director CERI,  
Paris

*Lunch Break 1:15 to 2:15 pm*

2:30-5 pm--Panel 3 Fighting Terrorism and Promoting Democracy

Chair: Robert Jervis, Columbia University

1. Charles H. Kennedy, Professor, Department of Political Science, Wake Forest University "The Creation and Development of Pakistan's 'Anti-Terrorism Regime'"
2. Robert Wirsing, Professor, Asia -Pacific Center for Security, Honolulu "Pakistan's Strategic Interests: Impact of Global War against Terrorism"
3. Jean- Luc Racine, Senior Fellow, Centre for the Study of South Asia, CNRS, Paris  
"Pakistan's Indian Policy: What is 'The Core Issue' After 9/11?"
4. Peter Lavoy, Director, Center for Conflict, National Defense University, Monterey "Security and Defense Policy of Pakistan in the Post 9/11 World Order"
5. Michel Boivin, CNRS, Paris, "Jihad and Urban Guerilla in Pakistan: Islamist Fight and Third World Resistance"

Discussant: Rifaat Hussain, Visiting Fellow, Center for International Security and Cooperation, Stanford University

*7:00 Dinner*

Sunday April 13

8:30 to 10:30 am Panel 4 --Contributions from Pakistani Languages, Literature and Culture

Chair: Brian Spooner

1. Christina Oosterheld, Professor, University of Heidelberg "Urdu Literature in Pakistan: A site for Alternative Visions and Dissent"
2. Elena Bashir, Professor, University of Chicago "Contact Induced Change in Kowar"
3. Maggie Ronkin, Georgetown University, "Izzat se BaiThe hue, Allah Ki Rah par Lage"
4. Sabir Badal Khan, University of Naples "Song as the Voice of Masses"

Discussant: Peter Hook, Professor of Indo-Aryan Lan-

guages and Linguistics, University of Michigan

*Break 10:30 to 10:45*

10:45 am- to 1:15 pm Panel 5--Globalization and Economic Transformation

Chair:

1. Omar Noman, Deputy Director, Human Development, UNDP, New York "Economy of Conflict: Kashmir and Karachi"
2. Jurgen Clements, Professor of Geography, South Asia Institute, University of Heidelberg "Implications of Energy Policies on Rural Development and Rural Strategies-The Case of Pakistan"
3. Anjum Khurshid, PhD candidate, University of Texas Austin Technology Policy and Pakistan's Economic Revival
4. Shamila Chaudhary, USAID "Foreign Feminists: The Roles of Feminists and the Women's Movement in Pakistan"
5. Moeed Pirzada, Britannia Chevening Scholar, LSE, London "Kashmir: Globalization and the Strategic Dilemma for India and Pakistan"

Discussant: Tayyeb Shabbir, Associate Professor, Department of Finance, Wharton School, University of Pennsylvania

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RESOURCES FOR PASHTO LANGUAGE

*Locations where courses in Pashto language are currently offered in the United States:*

The University of Pennsylvania now offers a Pashto course. The course (SARS 291/591), Intensive Beginning Pashto, is a 2 semester-unit (accelerated) elementary course, offering a year's worth of instruction in one semester. Penn also plans to offer Intensive Pashto, both Elementary and Intermediate

Students or others not currently registered at the University of Pennsylvania may enroll in SARS 291/591 through the Penn Language Center (215) 898-6309 and Penn's College of General Studies, (215) 898-7326.

Defense Language Institute, Monterey, California

The DLI offers instruction to personnel in the Department of Defense, government

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*THE ANNUAL OF URDU STUDIES*

Issue Number 18 is available on its website [www.urdustudies.com](http://www.urdustudies.com) and print version will be distributed late March 2003. It contains the following articles.

*The Annual of Urdu Studies*, No. 18 (2003)

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Editorial: This Issue of the *Annual*

Articles: C.M. Naim, "Ghalib's Delhi: A Shamelessly Revisionist Look at Two Popular Metaphors;" M. Asaduddin, "The West in the Nineteenth-Century Imagination: Some Reflections on the Transition from a Persianate Knowledge System to the Template of Urdu and English;" Ulrike Stark, "Politics, Public Issues and the Promotion of Urdu Literature: *Avadh Akhbar*, the First Urdu Daily in Northern India;" Gail Minault, "Master Ramchandra of Delhi College: Teacher, Journalist, and Cultural Intermediary;" Margrit Pernau, "The *Dehli Urdu Akhbar* Between Persian Akhbarat and English Newspapers."

Report: Brian Spooner, "Workshop on Urdu Language Instruction."

Urdu Conference: "Editor's Note," Salman Khurshid, "Letters;" Salman Khurshid, "Welcome Address;" Sonia Gandhi, "Valedictory Address;" Ather Farouqi, "Statement of Consensus;" Syed Shahabuddin, "Urdu in India, Education and Muslims—A Trinity Without a Church Syed Shahabuddin."

Student Papers: Liyanage Amarakeerthi, "*River of Fire*: Critiquing the Ideology of History;" Stanislav Martynyuk, "Statistical Approach to the Debate on Urdu and Hindi."

The Short Stories of Naiyer Masud: M.U.Memon, "Snake Catcher;" "Resting Place;" "Epistle;" "Ganjefa;" "Custody;" "Weather Vane;" "Allam and Son;" "The Big Garbage Dump." Mehr Afshan Farooqi:

"On Reading two Recent Stories of Naiyer Masud;" "The Heir;"

Short Stories: Ghulam Abbas, "Anandi;" Intizar Husain, "Sleep;" Ikramullah, "Forest;" Tasadduq Sohail, "Tree;" Shamoel Ahmad, "The Dressing Table;" Ghulam Abbas, "Winter Moonlight;" Tariq Chhatari, "Nameplate;" "The Line;" Fayyaz Rafat, "A Night's Paradise;" Mazhar-uz-Zaman Khan, "The Last Show;" Asghar Wajahat, "The Spirits of Shah Alam Camp."

Poetry: Muhammad Iqbal, "Poems;" Munibur Rahman, "Poems;" Parveen Shakir, "Poems."

Translations: Munshi Premchand, "The Pharaohs of Urdu;" Nazir Ahmad, "Nazir Ahmad's Letter to His Son;" Tahira Naqvi, "Remembering Baji: The Journey to *Goodar ka La'l*;" Valida Afzaal Ali (Akbari Negum), "A Selection from *Goodar ka La'l* (A Jewel Among Rags);" Intizar Husain, "Circle;" "Between Me and the Syory;" "Death of Shahrazad;" Tahira Naqvi, "*Ajeeb Aadmi*—An Introduction;" Ismat Chughtai, "*A Strange Man*;" Azeem Beg Chughtai, "The Fall of Baghdad;" Pitras Bukhari, "Dogs."

Review Article: Mehr Afshan Farooqi, "Modernity in Urdu Poetry and the Enigma of Miraji."

In Memoriam: Rakhshanda Jalil, "When Comes Such Another? In Memoriam Al-e Ahmad Suroor (1911–2002)."

Book Reviews, Bibliographic News, Events, Inquiries, News, Notices, Reports, Notes on Contributors

Urdu Section: Ralph Russell, "*Shadam az Zindagi-e Khish*;" Fahmida Riaz, "*Plushe Muskara'o*."

ABSTRACTS OF PAPERS GIVEN AT THE  
MADISON SOUTH ASIA CONFERENCE  
OCTOBER 27-30, 2002

PAKISTAN'S UNOFFICIAL FIFTH PROVINCE,  
THE NORTHERN AREAS

In spite of the generally disruptive events of Partition (1947) and the narrowly compassed secession of Muslim areas from the former State of Jammu and Kashmir (1947), which have contributed to wars and border conflicts between Pakistan and India (1965, 1971, 1999), relatively peaceful conditions produced the Northern Areas as an unofficial fifth province in Pakistan. The rise of this province is viewed from its formation under former British Indian rule. Official colonial policies, biases in scholarship and even a novelist helped shape the geo-political limits of this area. In the post-colonial setting, production of the province involved the humanitarian development programs by the Aga Khan, the introduction of a government infrastructure by Pakistan, and the joint construction of the Karakoram Highway (KKH) by Pakistan and China.

The unofficial status of the Northern Areas as Pakistan's fifth province leads to ambiguity and urgent concern. Residents are without legal representation at the highest level of a nation-state. To the North and West of the Northern Areas is Afghanistan and to the South and East is Azad Kashmir, both critically unstable. The KKH cuts through the Pakistani controlled section of disputed Kashmir, making China consequential to the unsettled claims between Pakistan and India. The result is a converging crossroad of four significant powers--Pakistan, China, India, and Afghanistan--and increasing tensions of an unresolved situation.

Julie Flowerday, AIPS Member  
University of North Carolina

THE EXPOSURE OF HUMAN RIGHTS  
ABUSES, THE REFUSAL OF HUMANITARIAN  
RELIEF, AND THE PROLIFERATION OF IS-  
LAMIC MILITANT ORGANIZATIONS IN  
KASHMIR

In this paper, I examine the ways in which the conditions of long term armed conflict in Kashmir has challenged traditional forms of social and political authority in Kashmiri society. I focus on the post-1990 period of civil armed separatist conflict in the Valley of Kashmir and examine the proliferation of explicitly Islamic militant organizations in a context in which Kashmiri and Islamic political identity is constructed simultaneously in attempts to preserve and protect the domestic space and to negotiate between the imperatives of international legal/political demands and cultural notions of political morality and justice. I examine specific methods of producing social terror to argue that gendered practices of sexual torture were widely deployed by the state and socially understood in a national frame as an attack on Kashmiri domestic reproductivity. While state practices of sexual torture and rape challenge the kinship paradigms by which social authority traditionally leads to political authority in Kashmiri social organization, militant fighters reconstruct ideas of the nation and political authority in an Islamic idiom of brotherhood and martyrdom. Across transnational domains such as refugee camps, the domestic space is organized to refigure reproduction in terms of militant authority. In the refugee camps, the international legal frames of refuge and displacement intersect with Islamic notions of victimization, witness, and political agency. Camps are spatially and socially ordered around the notion of exposure, but the refusal of humanitarian relief and interventions is seen as an explicitly political decision which brings the moral and ethical project of HR and Humanitarian principles into radical doubt. This paper argues that Islamic jihadi organizations in Kashmir explicitly participate in the moral discourse which underlies International Human Rights Law and Humanitarian Law, but reject the legitimacy of an international order which focuses on state-based diplomacy and political negotiation

Cabeiri De-Bergh Robinson, AIPS Member  
Cornell University

REPORT ON THE SYMPOSIUM ON PAKISTANI  
LITERATURE AND NATIONAL INTEGRATION:  
REVISITING THE LANGUAGE QUESTION, HELD  
AT THE UNIVERSITY OF TEXAS ON  
NOVEMBER 14-15 2002

The Center for Asian Studies at The University of Texas at Austin held a two-day symposium titled "Pakistani Literature and National Integration: Revisiting the Language Question" on November 14 and 15, 2002. The symposium featured a unique combination of writers, activists and scholars from Pakistan, the United States and Europe, who came together to discuss their work in and on regional Pakistani languages and ethnic cultures such as Sindhi, Baluchi, Pashto, Bangla and Punjabi. To begin the symposium, Kathryn Hansen, Director of the Center for Asian Studies, and Kamran Asdar Ali, Assistant Professor of Anthropology, stated their motivations for organizing this symposium. They noted that too often in the Western academy the study of Pakistan is centered upon the study of Urdu literary culture. However, as the October 2002 elections demonstrated, ethnicity retains a pivotal role in Pakistani culture and politics. Therefore, a deeper understanding of Pakistani culture and society in all its complexity and layers is called for, and is perhaps more necessary now than ever before.

Irfan Malik, a poet currently residing in Boston, spoke of his experience learning to write poetry in what he termed the "non-literary" language of Punjabi. He described how difficult it was while growing up in Pakistan to find anyone who could even teach him how to write in the Punjabi script, for Pakistan had been formed under the "one nation, one religion, one language" theory, and that one language was to be Urdu. Today he both writes in Punjabi and translates Punjabi poetry and short stories into English. Attiya Dawood, a writer and activist from Karachi, spoke about the female voice in contemporary Sindhi literature. In addition to providing a genealogy of female Sindhi poets from the twelfth century to the modern day, Dawood discussed the difficulties of writing poetry as a woman. She stated that she is often asked why there is no female poet of the caliber of Shaikh Ayaz or Shah Bhitai. In response to this question, she pointed out that Ayaz's wife spent her entire life looking after his needs so that he was free to pursue his poetry. "The famous poet, Shamshir-ul-Haidri's wife, once told me af-

fectionately, 'marry a thief, dacoit or scoundrel if you will. But please remember, never marry a poet'," she recounted. English translations of her Sindhi poetry are available in *Raging to be Free: The Poems of Attiya Dawood*, translated by Asif Aslam Farrukhi.

Iftikhar Dadi (Ph.D. Candidate, Art History, Cornell University) and Samina Choonara (National College of the Arts, Lahore) turned their attention towards Pakistani cinema. Dadi addressed the subject of ethnicity in Urdu cinema, focusing on films from the late 1960s, the golden age of Urdu film. One of the films he discussed was "Arman," which was first released on March 18, 1966 in Karachi and ran for over 75 weeks. He examined the portrayal of the Munshi in this film as a grasping, greedy Gujarati, and looked at the ways in which Urdu speakers remain unmarked in this and other films from this period, while non-Urdu speakers are marked as ethnic others and serve as the butt of humor. Samina Choonara discussed popular Punjabi cinema, focusing on the 1970s, when regional cinemas were booming and the gun-toting, law-defying hero Sultan Rahi came to dominate the Punjabi screen. With the aid of movie clips and film posters, Choonara illustrated how Sultan Rahi served as a resistance figure.

Another panel featured Shelley Feldman (Associate Professor, Sociology, Cornell University) and Saadia Toor (Ph.D. Candidate, Sociology, Cornell University), who discussed the language politics of Bangla in East and West Pakistan from 1947 to 1971. Shelley Feldman argued that historical erasure is an active process, and that Bangladesh has been actively forgotten in modern Pakistan. But, she stated, we cannot understand Pakistan, and certainly not its efforts at integration or unification, without understanding the place of Bangladesh in Pakistan's history. She discussed how, according to the "one nation, one religion, one language" theory, East Pakistanis were characterized by West Pakistanis as "not Muslim enough," for their language, Bangla, and their religious practices were said to be too syncretic, "too Hinduized." Saadia Toor focused on the language debates that occurred

between 1947 and 1952, examining the editorial pages of *Dawn*, *Pakistan Times*, and other newspapers published during these years to understand how the language debates of this period worked to reinforce a Bengali identity as an identity separate from and unique to West Pakistani identity.

In addition, several other papers were presented on the subject of language and ethnic identity. Sabir Badal Khan (Professor, Folk Literature and Oral Traditions of the Islamic World, University of Naples) spoke about Baluchi resistance poetry, explaining that the poet's duty in Baluchi society was to act as a record keeper for the tribe and to record its tribal clashes. The Baluchi poetic tradition has often been characterized as harsh for its emphasis on fighting and on weaponry. But knowledge of Baluchistan's history sheds light on this poetic aesthetic, said Khan, for it is a history of constant battles for independence and for the ability to speak the Baluchi language. In his paper, Omar Qureshi (History Instructor, The Brearley School) queried whether the MQM really cared about Urdu. He stated that although Muhajirs have long claimed Urdu as their language, they have demonstrated a significant lack of a creative literary impulse in this language. For Muhajirs, Urdu is now an empty signifier that plays little part in their identity formation, lagging far behind concerns such as modernization and shared economic interests. The last paper was by Fazal Rahim Marwat (University of Peshwar), who was unfortunately unable to attend, but graciously forwarded his paper on the subject of Pashto literature and Pakistani identity so that it could be read in his stead.

Carla Petievich (Professor, History, Montclair State University, AIPS Member and Trustee), the official discussant, summed up the two-day symposium by noting that perhaps the title should have been "Pakistani Literature and National (Dis)integration," as the collective subject of the papers presented seemed to highlight the failure of the project to unify Pakistan through a dominant language (Urdu) and religious identity. Many of the participants voiced their agreement with this statement, and Kamran Asdar Ali suggested that this "failure" is due to the fact that the question of what defines a Pakistani is an open one, as all of the papers given at the symposium have demonstrated. Furthermore, given the convergence of Islamist politics and ethnic nationalism in the recently concluded national elections in Pakistan, he opined, it is all the more im-

perative that the question remain open.

The symposium was well-attended on both days, and was successful in bringing together a new generation of scholars and authors whose work sheds light on subjects that are underrepresented both in the academic world of Pakistani Studies and in mainstream Pakistani culture. But perhaps its greatest success was in creating an open space wherein such diverse people with such a span of opinions could come together to learn, teach, debate and think critically about the question of language and ethnicity in Pakistan. With the consensus of the Pakistani project having failed, there is a dire need to build a new political, social and cultural consensus that would take into account the aspirations of all sections of the Pakistani population, and perhaps this symposium was a minute step toward that goal.

Karline McLain

University of Texas at Austin

CURRENT NON-LOLLYWOOD FILM ABOUT PAKISTAN: Raat Chali Hai Jhoom Ke (The Long Night)

Urdu with English Subtitles / 94 mins

Available for Screening on DVCAM / BETA SP

Copyright Tamarind Pictures and Ajrak Entertainment

Directed and Produced by Hasan Zaidi, Written by Mohammed Hanif, Executive Producer: Aftab Manghi, Music: Aamir Zaki

Starring: Faisal Rehman, Nadia Jamil, Anwar Solangi, Arif Hasan, Muneeza Kidwai and Khalid Saleem Mota

Waleed is an MIT-educated yuppie who lives in Karachi's upmarket Clifton area and runs his own computer software firm. He is on the verge of signing a multi-million dollar deal with Microsoft. At the same time he has been carrying on a phone affair for the past six months with a woman he has never seen but whose coyness and old world charm fascinates and intrigues him. One night, the night before a make-or-break net-conference meeting with Microsoft, the woman invites him to come meet her in suburban Malir where she lives. Against his better judgment but overcome by lust and emotion, he sets out late at night to the area he has little idea about. What follows is a night Waleed will never forget as he comes face to face with the realities of Karachi he has never imagined, let alone experienced.

Uzma Rizvi

University of Pennsylvania

RECENT PUBLICATIONS FROM  
OXFORD UNIVERSITY PRESS, KARACHI

*The White House and Pakistan. Secret Declassified Documents, 1969-1974.* Selected and Edited by F.S. Aijazyddin. OUP 2002. Price \$30

*Kashmir. Ethnic Conflict. International Dispute.* Iffat Malik. Karachi. OUP 2002. Price US \$20

*Birds of the Indus.* Mubashir Hasan. Karachi OUP 2002. US \$30.00

*Father and Daughter: A Political Autobiography.* Jahan Ara Shah Nawaz. Karachi OUP 2002. \$18.

*Pakistan: The Contours of State and Society:* Soofia Mumtaz/Jean-Luc Racine/Imran Anwar Ali. Karachi OUP 2002. \$20.

*Baramasa: Seasons of Rural Life, Poetry from Pakistan.* G F Riaz. Karachi OUP 2002. \$12.

*The 1971 Indo-Pak War: A soldier's narrative.* Major General Hakeem Arshad Qureshi. Karachi OUP 2002. \$20.

*Social Development in Pakistan Annual Review 2001: Growth, Inequality and Poverty.* Karachi OUP 2002. \$15.

*Cactus Town and Other Stories.* Aamer Hussein. Karachi, OUP 2002. US \$16.

*The British Papers. Secret and Confidential India\*Pakistan\*Bangladesh Documents 1958-1969.* Compiled by Roedad Khan. OUP Karachi 2002. US \$50.

*The Magnificent Moghuls.* Zeenut Ziad, ed. OUP Karachi 2002. US \$55.

*Pakistan and the Afghan Conflict: 1979 – 1985,* Frederic Grare. OUP Karachi 2003. US \$15

*Social Welfare in Pakistan,* Shireen Rehmatullah. OUP Karachi, 2002 US \$22.

*Human Development in South Asia 2002: Agriculture and Rural Development.* OUP Karachi. US \$20 (Hardback), US \$25 (Paperback).

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## REVIEWS

*Birds of the Indus*, Karachi: Oxford University Press, 2001, 348 pp. with color plates and index, Rs. 795.

The great Indus flyway acts as a major path for many of the birds of Asia. Mubashir Hasan, a former minister of Finance in Zulfikar Ali Bhutto's cabinet and a founder member of the Pakistan-India Peoples Forum for Peace and Democracy, has spent a long avocation photographing and studying birds in this region. Here each is represented by a full-color illustration, scientific information checked in consultation with T. J. Roberts, ornithologist and author of *The Birds of Pakistan*, a very valuable list of local names, and with specific information on distribution within Pakistan as well as across other localities in Asia. I found the specificity of this geographic information useful, and the occasional quotations from local sayings and poetry charming. He points out, for example, that in Urdu and Hindi all the egrets and a few species of herons and bitterns are called by the generic name *bagla*. "As white as a *bagla*" is a common expression. Followed by *bhagat*, meaning a disciple the term *bagla-bhagat* is used for a parasitical person. Of the collared dove he quotes the sufi saint and poet Bulleh Shah, *Baz chhad gai alna, Ghuggi pardhan hoi* (the eagle has forsaken its place and the dove is presiding). Mubashir Hasan writes well, with simplicity, and with considerable experience and personality. He organizes the book as a hand book by families of birds but is deeply aware of the individuality of birds and regions. Of the common crane he notes that in Pakistan it is mercilessly hunted.... [T]here were at least 5,170 captive cranes in the NWFP in early 1983."That this has itself a tradition can be seen from Farid Khan's study of *The Antiquity of Crane-Catching in the Bannu Basin*, *South Asian Studies* [1991]: 97-99) which opens with a Bhunnuchi proverb, When the crane shouts, the barley sprouts. This book has sprouted well from the obsessions and pleasures of its author. It is both useful and rewarding.

Michael Meister  
University of Pennsylvania

*Taboo: The Hidden Culture of a Red Light Area*, Saeed, Fouzia, Oxford University Press 2001.

*Between Chaddor & the Market: Female Office Workers in Lahore*, Mirza, Jasmin Oxford University Press 2002.

Significant debates have occurred detailing the profession(s) that women chose (or not) and the effects that such choice have on the larger Pakistani society, both in terms of gender roles as well as economic market studies. Oxford University Press seems to have made considerable strides in providing venues for such literature in the last few years (*Feminism & Islamic Fundamentalism* by H. Moghissi; *Women Work and Islamism* by M. Poya; *From Purdah to Parliament* by S. Ikramullah). The two books reviewed here are amongst such works published by OUP Karachi. Both books are about women's professional careers: Fouzia Saeed's book *Taboo*, analyzes "the phenomenon of prostitution (*not just as a sex worker but as a cultural professional*) ...[and through it has] looked at Pakistani society and its gender roles" (xix: 2001), while Mirza's work engages with data "engendering the embeddedness of market in society, by analysing the interfaces which emerge into women's life world and the market due to women's entry into office jobs" (Mirza 2002: 4).

Saeed uses a primarily ethnographic approach to the subject, yet applies a narrative format that arguably allows for the material to be easily absorbed by a larger audience. The end product is highly informative, simultaneously being effortless to read. The accessibility of the narrative should not be equated to triviality. Saeed has clearly spent much time struggling with the subject matter prior to publication. She outlines the many difficulties she faced with "Pakistani society's 'good people,' specifically the 'civilized and cultured' people in our national bureaucracy" (17: 2001).

The interviews and analysis provided by Saeed focus on socialization of the people who work and live in Shahi Mohalla and power dynamics within that socio-economic framework. The study was conducted over a 10 year period, and her work is saturated with self reflexive commentary. One glaringly obvious issue Saeed was not able to overcome was her biased and disparaging views of the middle class

Pakistani women. The homogenous construction of the middle class is problematic, simultaneously however, allowing a subculture of the Mohalla to exist freely in her work.

Shahi Mohalla in Lahore is gloriously described, each detail allowing for the story to elaborate the lives of the people who inhabit the small alleyways: prostitutes, the pimps, managers and customers, as well as the musicians who provide the melodious backdrop. Saeed traces through the traditional practice of prostitution in South Asia (specifically in Pakistan) and illuminates the interconnections between performance theory and myths surrounding prostitution. In a valiant effort, she communicates the *real people* aspect, and demystifies the *otherness* of the “cultural profession” practiced by prostitutes.

One of the most intriguing facets of the narrative is the issue of gender within Pakistani society. On the most basic level, the Mohalla is where the birth of a daughter is celebrated with more gusto than in mainstream Pakistani society - where the female *is* the breadwinner. That sequence is juxtaposed with the complexity with which women are treated in the work force in mainstream Pakistani society, established and elaborated by Fouzia's own personal experiences discussed in the book. Lastly, one is left with a slight feeling that the book does not discuss the phenomenon of male prostitution that is on the rise in major centers all across Pakistan.

One might make the argument that female prostitution is based on a market exchange type model, where as long as there is a demand, there is a supply. A demand for beautiful women, however, does not only exist in these professional and employment circles. Jasmin Mirza's book *Between Chaddor and the Market*, points out that “the integration of women into the office sector does not follow a homogenous pattern but includes the recruitment of women as skilled ‘human resources,’ the employment of women as ‘showpieces’ and of course, many forms between the two extremes” (Mirza 2002: 153). She follows through with many examples of women being turned down for the job because they were not *fair* (light-skinned) enough, or the bosses saying “we want a pretty girl” (Mirza 2002: 152).

*[Reviewers Note: This is not to draw parallels between the two occupations, but rather to realize the*

*embedded gender biases within Pakistani society irrespective of profession of the female.]*

Mirza's aim is to analyze the labor market integration of lower-middle class woman coming into the office sector of the work force in Pakistan. A very intriguing phenomenon as a vast majority of these women come from Muslim conservative households. The study hinges on certain basic questions: how do these women experience their first steps into the (male dominated) office sector? What discontinuities emerge between their own life world and the world of work, and how do the women handle them? How is the office sector itself embedded in society; or, in other words, what are the interactions between the social and gender order of society and the office environment? How do they influence the access of women to employment, gender relations, and the gendered organization of work and space at the workplace? What changes have occurred -- in women's lives as well as in the office sector -- due to women's entry into office jobs? Mirza conducts an actor oriented study where the focus is on women's logic of action, their negotiation strategies and their rooms for maneuver, and on the question regarding how these are related to their life world (2002: 4-5).

Mirza conducted her research in Lahore, Pakistan. Through her qualitative research methods, and interview heavy data, Mirza successfully achieved her goals set out in the beginning of her study. The focus is primarily on thirteen women, who represented somewhat 'typical' cases, which enabled Mirza to follow those specific women through a period of about one year. The framework of the study is well organized and builds sequentially through to the conclusion.

Mirza begins by a discussion of the institution of *purdah* and the meaning for the gender order in Pakistani Muslim culture. The first couple of chapters contextualize the life world that these women would experience - from kin relations, to non kin-based male associations. Having established the matrix from which these women may have emerged, Mirza conducts a clear sociological and statistical study of the urban labor market, specifically how it relates to female office workers. The integration of lower-middle-class women into this labor market, and the multiple levels of their ex-

perience presented, after which Mirza provides a thought-provoking and well substantiated discussion of the manner in which office culture changes through the women's presence. Before concluding, Mirza teases apart the many facets of how such alteration in the women's lives affects their lifestyles at home. The study concludes with an affirmation of lower-middle-class office workers being the active agents of change in the labor market, in their own conservative class, and in society at large (2002: 232-233).

*Between Chaddor and the Market* is a valuable text for many reasons: firstly, the statistics and variety of sources are very useful; secondly, the interviews provide *thick description* in a manner yet to be seen on this topic; and finally the interlacing of theories of purdah, the lower-middle-class woman and the urban labor market, is one that is frightfully understudied — this book is a major step in understanding the complexity of issues surrounding women in the workforce in Pakistan. Perhaps the one issue that was slightly plaguing, was that women were constantly placed in opposition to the male— I am not sure if that is always the case, nor if that is always an entirely viable form of argument.

Both books, *Taboo* and *Between Chaddor and the Market* are texts that clearly deal with women in various professions within Pakistani society; how these women have changed through time, and how they have changed society. These books are the beginnings in understandings of women in Pakistan — clearly establishing the heterogeneous complexity that exists within the many gendered orders of Pakistani society. These are very important first steps to eradicate the one dimensional (sometimes, if we are lucky, two dimensional — but rarely three-dimensional) view of the *eastern woman* from the western lens.

Uzma Rizvi

University of Pennsylvania

*Virtually Islamic: Computer-mediated Communication and Cyber Islamic Environments.* Gary R. Bunt. Karachi, Oxford University Press, 2002.

Russell Blackwood, Trustee for Hamilton College writes:

Not far into this remarkable book it became clear to me that I would need advice and considerable assistance from

someone much better informed about the “cyber-world” than I. It is my good fortune to have a colleague who gave me not only advice and considerable assistance but a virtual review which, with only a few emendations, I present here. Professor Richard W. Decker, Chairman, Department of Computer Science, Hamilton College writes:

“The entity we now know as the internet is just over 33 years old. From a collection of four linked computers in 1969, the Net has grown into what some consider to be a global “hive mind,” containing millions of computers used by scores of millions of people worldwide. From the very beginning, the Net was designed to be robust, in the sense that the failure of one computer or a line between computers would have little or no effect on the Net's overall communication capacity. This is accomplished by distributing control throughout the Net, rather than centralizing control in a few switching systems as we see in telephone systems. The unforeseen side effect of this design decision was the ease with which computers could be added to the system: indeed, if visitors from another planet were to observe the internet, they might conclude that the main purpose of its design was to afford its exponential growth.

“This capability for exponential growth was fueled by another of the internet's surprises, e-mail. Originally, it was thought that the ability to send and receive electronic mail was going to be nothing more than a minor feature, but e-mail quickly grew to be the largest source of traffic on the Net until the coming of the Worldwide Web in the 1990s. One important feature of e-mail that distinguishes it from traditional “snailmail” and phone conversation is that on the Net, every call is local. Because of the decentralized control of the Net, an e-mail message from San Francisco to southern California might very well be routed via satellite to Norway, through land lines and undersea cables to London, then by satellite again to West Virginia, and finally on to southern California by landlines and microwave repeaters. Simply said, there is no geography on the Net; as Gertrude Stein said in another context, ‘There's no there there.’

“Even newer than the Net is the Worldwide Web, a densely interconnected collection of hypertext documents, generally (though not always) available through the Net. With a computer equipped with a browser like Netscape Navigator or Microsoft’s Internet Explorer, one has ready access to hundreds of millions of documents containing text, graphics, audio, and video on any subject imaginable.

“The most significant affordance of the Web is the capability of linking a document to others, merely by designating a selection of text or an image in such a way that clicking the mouse on the appropriate location will take the user to another document, likely containing its own collection of links. As an immediate consequence, this makes an enormous quantity of information available with very little effort. For example, if we assume, very conservatively, that each Web document contains five links to other documents, then from a single entry page a Web user has access to over twelve million documents using no more than ten mouse clicks.

“It’s a fairly easy matter to place material on the Web: all one needs is to learn HTML, the language of Web documents (or enlist the aid of someone who knows it), and then find an internet service provider who will store the document on their computer, making it available to the world. HTML, the Hypertext Markup Language, is easily mastered by a savvy ten-year old or a technology-impaired fifty-year old—an HTML document simply consists of ordinary text, augmented with *tags* that say, essentially, “Make this text bold,” or “Place this image here,” or “Link this text to this Web document.” Thanks to the Web, anyone with a computer can self-publish an article, with a potential audience that dwarfs anything that is available through traditional print media.

“These capabilities have obviously not been lost on the Muslim world. Since, as in Judaism and most forms of Christianity, the word of God in text is of primary importance, what better way could there be to reach out to the world than the text-based Web? In this book, Gary Bunt explores the nature of the virtual Islamic world as of 1999. Bunt, a lecturer in the Department of Theology, Religious Studies and Islamic Studies at the University of Wales, does a commendably thorough job, investigating the nature of Islamic expression and Islamic authority on the Net (the “digital *minbar*”), the way the Net is used to fulfill

the obligation of *da’wa*, and the use of the Net as a forum for political expression, as a voice both of government and opposition.

“This latter aspect is particularly interesting because of another affordance of the Net—the difficulty of suppressing dissent. John Perry Barlow observed that “The Internet treats censorship as a malfunction and routes around it.” While not entirely true, it is generally the case that a government’s options are limited to two choices: giving its people all of the Net or none of it. Societies around the world are currently wrestling with the fact that the Net is inherently global. How is a government to deal with an entity where, again in Barlow’s words, “The First Amendment is just a local ordinance?”

“Bunt’s task was more difficult than it might seem, given the nature of the Net. First, as mentioned, there is a forbiddingly large collection of information available on the Web, far exceeding that in all but perhaps the largest libraries. Second, since anyone with access to a computer can publish on the Web, we have Sturgeon’s Law as it applies to the digital world: “Ninety percent of everything [available on the Web] is junk.” Simply finding all of the available information is a daunting task, much less separating the gold from the dross.

“He also recognized another difficulty in identifying and investigating the nature of virtual Islam—the chaotic and protean nature of the Web itself. It is axiomatic among those of us who write about the internet that any book on that subject will be out of date before it is published; Web sites spring up and vanish like mushrooms. To his credit, Bunt realized this from the start and has been diligent in maintaining an errata list on—where else?—the Web ([www.virtuallyislamic.com/](http://www.virtuallyislamic.com/)).

“Unfortunately, the post-9/11 world is not the one that Bunt could have even dreamed of in 1998-1999, when he wrote his book. The section on Afghanistan, for example, and to a lesser degree those on Indonesia and Malaysia are all out of date. One hopes that he will provide another edition in the near future.

“His book is framed with the opening question, “Is there a virtual Islamic community (a ‘digital *umma*,’ in his terms) on the net?” and the closing answer, in the negative. Contrasting the difference between culture and community, Esther Dyson in *Release 2.0*

(1997, Broadway Books) has this to say: "Culture is a set of rules, perceptions, language, history, and the like. It is embodied in books and songs, people's minds, and Websites. By contrast, a community is a set of relationships. A community is a shared asset, created by the investment of its members." For better or worse, the Net has become an inextricable part of Islamic culture, but Bunt realizes that the virtual world is simply too vast and pervasive to support a single Islamic culture."

As Rick Decker points out, this book was out-of-date two years before it was published. But, as he also notes, Bunt has provided that it not "fall still-born from the press" by appealing for emendations and additions at

<http://www.virtuallyislamic.com/>

Surely there is opportunity here, as both Gary Bunt and Richard Decker urge, for annual revisions and updating of this exceptionally useful work.

Russell Blackwood, Trustee  
Hamilton College

*Language in Society--Eight Sociolinguistic Essays on Balochi*, edited by Carina Jahani. Acta Universitatis Upsaliensis, Studia Iranica Upsaliensia 3, Uppsala 2000.

This slim collection is a welcome addition to the meager literature on Baluchi. It contains eight articles on various aspects of the recent history of the language as it is used in different parts of the far-flung Baluch diaspora. The editor hopes that it will contribute to our understanding of the "interaction between the Balochi language and the different social settings where it is spoken" (p. 9). It grew out of a "mini-symposium" which was held in the Iranian Section of the Department of Asian and African Studies at Uppsala in 1997. It is the second work on Baluchi to have appeared in this series as a result of the energy and interest of Dr. Carina Jahani. Her Introduction, though useful to the non-specialist, contains a number of formulations that may be disputed by specialists, and others that are interesting but not documented, such as "Balochi was more widely spoken in the 19<sup>th</sup> and early 20<sup>th</sup> centuries than nowadays" p. 12). The eight essays are divided among four sections and are of uneven quality. Perhaps the

most interesting part is the coincidental historical information included in some of the chapters, on Baluchi in Turkmenistan and in Zanzibar, and particularly (in the essay by Joseph Elfenbein) on Gul Khan Nasir, who was for so long an important figure on the Baluchi scene. The single article in the last section, by Jan Muhammad Dashti, should also be noted for what must be a unique review of modern published Baluchi literature. The Bibliography contains some interesting items that rarely appear in bibliographies. A longer review will appear in the journal "Iranian Studies."

Brian Spooner  
University of Pennsylvania

*Language, Ideology and Power. Language-learning among the Muslims of Pakistan and North India.* By Tariq Rahman. Karachi: Oxford University Press, 2002.

This large volume is the latest, and the most important so far, of a series of studies on language and society in Pakistan by Dr. Tariq Rahman of Quaid-i-Azam University. It capitalizes on his previous work, as well as the work of many scholars of the earlier history of Urdu, and introduces new data from his own recent detailed research. The result is a volume of outstanding value.

In 690 pages (which include very helpful indexes) the author covers each of the languages that have been politically significant in Pakistan, including a chapter on Arabic. The work is introduced with a discussion of the various arguments for relating any historical development in language teaching or learning to socio-political dynamics. At the end it is topped off with a chapter on the worldview that emerges from the different types of material that are published in Urdu. Although Urdu does not appear in the title, it is of course the central concern throughout. But it is treated always in its larger sociolinguistic context, in relation to the other languages with which it has competed for speakers and writers in Pakistan and North India over the past two hundred years.

The work is particularly interesting and valuable because of the historical background that it provides for the way language policy has developed since

1947. It shows that although Urdu had become associated with Muslim political awareness before 1857, in the curriculum Persian classes were more popular than Urdu until well into the 1870s. As awareness continued to rise, Urdu became its banner. Gradually, but with increasing speed, it became the language of South Asian Muslim identity, the language of ethnicity, and of nationalism, leaving behind Arabic and Persian, which though they retained high cultural value, suffered reduction in arenas of usage. Urdu, which in its highly Persianised literate form had emerged as the day-to-day language of the Muslim elite, and had been first taught by the British and given official status in the courts in the 1830s, was becoming the language of general South-Asian Muslim identity.

Overall the book is a rich resource, for both material and ideas, for thought and discussion, concerning the political dimensions of language in South Asia. It will provide a useful reference for such discussions for some time. Where at the end the conclusion switches modes from the study of the way things are, or have come to be, to proposals about how they ought to be, perhaps the book will succeed in feeding information into policy and government as well as academia, leading to renewed opportunities for study of the relationship between political and linguistic processes. A longer review appears in the *Annual of Urdu Studies*.

Brian Spooner  
University of Pennsylvania

*Pakistan on the Brink*, edited by Craig Baxter (AIPS Trustee Emeritus and Past President) has gone to press and release is expected Spring 2003. This publication by Lexington Books, Lanham, Maryland, is supported by the American Institute of Pakistan Studies.

*Preliminary Field Report: Peshawar/Lahore, December 2002*

In December 2002 I returned to Pakistan (for the second visit that year) to continue my research on religious ritual among Pakistan's Shia population. My itinerary included Lahore, Islamabad, and Peshawar. In Peshawar I received a permit from the local political agent that enabled me to enter the Khyber Agency and travel through the Khyber Pass as far as Torkham, on the Afghan border. During this trip I also presented two lectures, one at the AIPS center in Islamabad ("Perspectives Offered by a Non-Muslim on Muslim Communities in the USA"), the other at the Shaykh Zayed Islamic Studies Center on the campus of the University of Peshawar ("Shia-Sunni Relations in Pakistan"). These lectures were arranged through the kind help of Mr. Nadeem Akbar, director of the AIPS center in Islamabad.

While in Peshawar I was given a tour of the Peshawar Museum's Gandhara sculptures by Dr. Ihsan Ali, the Museum's director, and Mr. Saleem Khattak, an artist and design consultant who is collaborating with Dr. Ali on conservation and renovation plans for the museum. During our tour they pointed out that this museum houses the world's largest surviving Greco-Buddhist art collection. My hosts voiced a hope that outside sources from throughout the world would take an active interest in supporting the museum's conservation projects. This issue has become more pressing since October 2002, when the coalition of Islamist religious parties known as the MMA (Muttahida Majlis-e Amal, the "United Action Forum") won the provincial elections in the North-West Frontier Province and Baluchistan. It is unclear whether the MMA will view favorably requests for funding from a museum devoted to Pakistan's pre-Islamic heritage.

The MMA's October victory was very much a topic of discussion among the Shias I interviewed in Peshawar and Lahore. This is partly because one of the six parties constituting the coalition is the Tehrik-e Islami Pakistan, which is directed by the country's foremost Shia leader, Allamah Sajid

Ali Naqvi. The religio-political groupings led by Naqvi have undergone several nomenclature shifts in recent months. His Shia political party, Tehrik-e Jafria Pakistan (TJP), was banned in January 2002 as part of President Parvez Musharraf's crackdown on militant sectarian organizations. In March 2002, during the Muharram season, Naqvi published an op-ed "sermon" in one of Pakistan's Urdu-language newspapers. In his essay he identified himself as Quaid-e Millat-e Jafria ("chief of the Jafri/Shia community"). His essay, ostensibly honoring the Imam Husain's battlefield death at Karbala fourteen centuries ago, in fact amounted to an attack on both President Musharraf and Musharraf's American allies. According to my Shia informants, Naqvi's latest grouping, Tehrik-e Islami ("the Islamic movement"), has been given a pan-Islamic non-sectarian label so as to facilitate cooperation with the (largely Sunni) MMA. Other members of the MMA, such as the JUI (Jamiat-e Ulama-e Islam), are notorious for their anti-Shia orientation.

Naqvi's adherence to the MMA was a topic that generated considerable disagreement among the Shias I met in Peshawar and Lahore. On the one hand, the much-publicized photos of Naqvi joining Sunni MMA leaders in public prayer have provided some feeling of recognition and legitimacy for Pakistani Shias. "It's harder for Sunnis to call us *kuffar* [infidels/pagans]," as one Shia informant told me, "when they see Sunnis and Shias on television praying together." The decline in sectarian violence in recent months is credited by some Pakistanis to the MMA alliance (although the February 22, 2003 killing of seven Shia worshippers at the Imam Bargah Mehdi in Karachi is a reminder that the risk of anti-Shia violence lingers). If Naqvi hadn't joined the alliance, one Shia faculty member argued in a discussion at the University of Peshawar, then the Shias would currently have no voice at all in the MMA government currently holding power in the NWFP.

On the other hand, as several Peshawari Shias insisted, Naqvi's group is the weakest member of the MMA and is unlikely to have much real influence. One lecturer at the University of Peshawar, a Hazara from Parachinar, reviewed for me in detail the pro-Taliban affiliations of many MMA leaders. And the Taliban, as this person reminded me, killed many Shias in Afghanistan, especially the Hazaras of Bamiyan. My overall impression: many Shias acknowledge the usefulness of Naqvi's MMA membership, but

they're not happy about it.

Another point of controversy that arose during my Peshawar visit involved the ritual of *zanjiri matam*: self-flagellation with chains and knives, a practice performed during the month of Muharram in honor of the Imam Husain and the other Karbala Martyrs. In 1994 Seyyed Ali Khamenei, the "supreme guide" of Iran's Islamic Republic, issued a fatwa forbidding the public performance of acts of *matam* (Muharram mourning) involving the use of weapons to shed one's blood. Khamenei's decree continued the policy of *taqrib* (Sunni-Shia rapprochement) pursued by his predecessor, the Ayatollah Khomeini. Khomeini, eager for tactical alliances with Sunni militant movements in the Arab Near East and elsewhere in the Islamic world, had tried to discourage the performance of rituals such as *zanjiri matam* that tend to offend and alienate Sunni Muslims. Since 1994 Iran-trained maulvis have tried to "educate" the Shia laity in South Asia concerning Khamenei's decree. As far as I can tell they have not met with much success in either India or Pakistan.

The topic arose at a reception I attended for faculty members at the University of Peshawar. Present in large numbers were instructors from the Shaykh Zayed Islamic Studies Center (which is housed on the university's campus). The Islamic Studies Center professors are very much conservative Sunnis, *salafi* in their orientation, and committed to *tabligh* (missionary dissemination of the faith). At this reception several of them complained of what they called the "ignorance" prevalent among Pakistani Shias, who in their Muharram gatherings persist in *zanjiri matam* despite the prohibition decreed by Khamenei. They directed their complaints to Seyyed Abd al-Husain Ra'is al-Sadat, the director of Peshawar's Iranian Cultural Center.

At that moment a Shia lecturer from another department spoke up in defense of *zanjiri matam*. He used an argument I'd often heard previously among Shias in India. The Shias' love for *Ahl-e Bayt* (the Prophet Muhammad's family) is so strong that they get carried away by their emotion. *Zanjiri matam* is an expression of the intensity of their feelings. They shouldn't be con-

demned, he concluded, for an action that stems from love.

All this was familiar enough to me. Of more interest was the response offered by the director of the Iranian Cultural Center. *Zanjiri matam* is wrong, he said, because Islam forbids any action that involves deliberate harm to one's body. This was explained clearly, he added, in Seyyed Khomeini's fatwa. In other words: the local representative of Iranian interests in Peshawar was siding against his Shia co-religionist and instead aligned himself with the *salafi* Sunni crowd, so as to promulgate the interests of Khomeinist internationalism.

This encounter reflects a larger issue: Iran's efforts to gain influence among Pakistani Shias. Some Shias in Pakistan do in fact regard Khomeini as their *marja' al-taqlid* (spiritual guide), and some Pakistani Shias regard Allamah Naqvi as Khomeini's "representative" in Pakistan. But many Pakistani Shias are unfamiliar with even the concept of the *marja'*. As Mr. Khaled Ahmed of *The Friday Times* told me in a conversation in Lahore, "Here most Shias tend to identify with individual favorite *zakirs* [preachers] rather than with a leader such as Naqvi." In Pakistan the *marja'* is of very limited importance.

I encountered another instance of Iranian religio-political influence in Pakistan when I visited the Shahid 'Arif al-Husaini Madrasah in Peshawar's Faisal Colony neighborhood. The school's entrance archway is decorated with portraits of Khomeini and 'Arif al-Husaini. Until his murder in 1988, al-Husaini was the head of the TJP's earlier incarnation, the Tehrik-e Nifaz-e Fiqh-e Jafria, the "movement for the implementation of Shia law." Al-Husaini is credited with having aligned this Pakistani Shia organization with the goals of Khomeini's "Islamic revolution" (see Afak Haydar's study of this topic in Charles H. Kennedy, ed., *Pakistan: 1992*). The present director of Peshawar's 'Arif al-Husaini Madrasah, Allamah Javad Hadi, is very much an apologist for religious policies originating from Teheran.

In our conversation Allamah Hadi emphasized that Shia Islam is a religion of "reason and logic." The only reasonable type of *matam*, he said, is *hath ka matam*: tapping the hand to the chest in token of

grief. According to him, the various kinds of Muharram rituals that are so popular in Pakistan and India—bloody *zanjiri matam*, *Zuljenah* processions (involving the parading of a riderless stallion caparisoned to symbolize the horse that bore Husain into battle at Karbala), the display of *tazias* (cenotaphs of the Karbala Martyrs)—all these, he said, are *bid'a*: innovations that deviate from Islam's original purity of practice.

This comment provoked a spirited response. Accompanying me on this madrasah visit was a young Lahori Shia, a member of one of Lahore's many *matami guruhs* (Muharram lamentation associations). "These practices," he said to the maulvi, "are certainly not *bid'a*. The things you condemn", he argued, "are essential parts of Shiism."

"When it's a question of *rozah* [Ramadan fasting], *namaz* [daily prayer], *hajj*, *zakat*: all Muslims", said my Lahori friend, "do these things. Even the Wahhabis," he added, "do that much. But without *zanjiri matam*, *Zuljenah*, the *tazias*, there'd be nothing left of Shiism. There'd be nothing", he concluded, "to differentiate us from the Sunnis."

This young man's response confirmed the impression I had formed from my two visits in 2002. Khomeinist internationalism continues to meet considerable resistance as it encounters the on-the-ground realities of local ritual practice. For me this confrontation—between the Iran-influenced maulvi and the *matami guruh* member—summarized the tensions characterizing Pakistani Shia self-understanding today.

David Pinault, AIPS Member  
Santa Clara University

(PAKISTAN LECTURE SERIES, continued from page 14)

Pakistan to teach full semester-long courses. Under this program so far Aslam Syed (Professor of History, Quaid-i-Azam University and Humboldt University) and Sabir Badalkhan (Istituto Orientale di Napoli and University of Baluchistan) have taught at the University of Pennsylvania and Ohio State University, respectively.

Brian Spooner  
University of Pennsylvania Museum

(continued from p.17)

agencies, and foreign governments.

*Teaching Materials for Pashto:*

*A Dictionary of the Pukhto or Pushto Language, in which the Words are Traced to their Sources in the Indian and Persian Languages*, Henry Walter Bellew. New Delhi: Asian Educational Services, 2001. xi, 355 p. ; 25 cm. Reprint ISBN 812061599x \$29.80 DK-134421

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*Speaking Afghan Pashto: English/Pashto Phonetics*, Randall Olson ISBN 9698343-01-6 available through <http://www.interlitfoundation.org/publications.html>

The UCLA Language Materials Project, [www.lmp.ucla.edu](http://www.lmp.ucla.edu) will take you to a general page, where you can select Pashto, Pukhto, or Pushto and then see a list of 47 different items, including *A Pashto Conversation: Manual*, Tegey, Habibullah and Robson, published by ERIC Document Reproduction Service, Springfield, Virginia; 1993. Pp. 67.

The Center for Applied Linguistics has developed a series of materials [http://www.cal.org/pubs/pashto\\_p.html#MATERIALS](http://www.cal.org/pubs/pashto_p.html#MATERIALS) for the learning of Pashto. These are available through their ERIC Document Reproduction Service (EDRS). Craig Packard in the ERIC Clearinghouse on Languages and Linguistics <http://www.cal.org/ericcl/> has a complete list of their availability, and where the tapes can be obtained. For more information, please contact him directly:

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The Teachionary service at [www.sprex.com](http://www.sprex.com) has on-line resources for various languages, including Pashto. On a PC with speaker, visit [www.sprex.com](http://www.sprex.com), click on Teachionary, then Pashto, then type in various items to search for.

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## In Memoriam Annemarie Schimmel

Annemarie Schimmel, Professor Emerita of Indo-Muslim Culture in the Department of Near Eastern Languages and Civilizations, Harvard University, passed away on Sunday 26th January in a hospital in Bonn, Germany at the age of 80. Prof. Schimmel, a world-renowned scholar of Islam, dedicated her life to fostering a better understanding of Islam and the Muslim world in the West. She served as an important bridge for inter-religious and inter-cultural dialogue, a role that brought her much public recognition. The impact of her scholarship was felt all over the Muslim world, particularly in South Asia, Turkey and the Arab world. In recent years, her work received acclaim in Iran, Indonesia, Malaysia and the countries of Central Asia. In recognition of her extraordinary scholarship, she received many honorary doctorates as well as prestigious awards from governments and institutions around the world.

The author of over 100 books and monographs, her scholarship was exceptionally broad and wide-ranging. She ranked among the world's foremost scholars of Islamic mysticism and was a specially gifted interpreter of poetry in many languages, including Arabic, Persian, Turkish, Urdu and Sindhi. In addition, she was an expert on Islamic civilization in South Asia, inaugurating a unique program in Indo-Muslim studies at Harvard. In this regard, her contributions to the study of the literatures and cultures of Pakistan have been unsurpassed. Her scholarship reveals her deep understanding of not only religious and cultural history but also the intricacies of linguistics. She has been universally acclaimed for her various studies and translations of major poets of Urdu literature such as Ghalib, Mir Dard and Sir Muhammad Iqbal. More than any other contemporary scholar of South Asia, she also paid attention to the so-called regional languages, particularly the development of Islamic mystical literatures in languages such as Sindhi, Punjabi, Pushto and Bengali. Her translations and commentaries on the works of important classical and modern Sindhi poets and authors have been instrumental in promoting knowledge of Sindhi literary traditions among audiences in the West. A regular visitor to Pakistan, she was awarded both the Sitara-i Imtiaz and the Hilal-i Imtiaz by the Government of Pakistan. In 1998 she was awarded the Presidential Iqbal Award. As a unique honor for a unique scholar, a street in Lahore was named after her.

Professor Schimmel had a great love for Islamic music and art, especially calligraphy, and published profusely on this subject. A scholar of great mystical and literary sensitivity, she also composed her own poetry in several languages, including German and English. She taught at the universities of Marburg, Ankara and Bonn, before coming to Harvard in 1967. After her retirement from Harvard in 1992, she continued to serve as an Honorary Professor of Islamic Studies at the University of Bonn. An autobiography in German appeared in 2002. A gifted teacher and mentor, she is survived by her students, many of them leading scholars of Islamic studies. A memorial service is being planned for her at Harvard in the near future.

Ali Asani  
Harvard University

*Amriki Idara-e Pakistaniaat*  
*Logo by Muntaz Hussain, 2002*





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This newsletter is the tenth of a new series, and normally appears twice a year. It has two purposes: (a) to serve as the organ of the American Institute of Pakistan Studies, recording its activities and publicizing its programs, and (b) to improve communication in the field generally and enhance the sense of community among all Pakistanists in whatever discipline.

The details of how to achieve these objectives will no doubt evolve from year to year as we learn more about the work of colleagues and gain experience in the solicitation of materials. However, apart from a series of statements and reports on particular programs of the Institute, each issue will feature a particular current project, brief reports of current work, and news of recent publications, with reviews, at least one of which will be substantial. Each issue is likely to emphasize some disciplines and topics at the expense of others, if only for reasons of space. But care will be taken to even out the coverage of some fields over time. Overall, our editorial ability to cover the field will depend entirely on your willingness to keep us informed and to send in contributions.

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