



within Kashmir? What are China's interests in J&K and how does the success of the China-Pakistan Economic Corridor (CPEC) for oil and gas supplies hinge on Pakistan's occupation of northern areas of Kashmir? Why does the future survival and growth of the Chinese microchip industry depend upon the continuance of China's control of the waters and dams in the Indus river system? Kashmir's Untold Story: Declassified provides answers to these gripping questions and joins the dots in presenting the matrix of a consistent and compelling argument regarding the future of the state of Jammu and Kashmir. Today, the state's water resources are coveted by the beleaguered Chinese microchip industry and it appears that this is going to determine the continuing militancy in the state. Malhotra and Raza argue that China and its client Pakistan will actively back the militancy, come what may. Delving deeper, the book also reveals amazing insights into the Government of India's policy towards the state, right from 1889, when it first imposed central rule and dispossessed the rule of the then Maharaja, till date. Owing to its strategic location, the intrigues within the state and the machinations of its neighbours have resulted in the government directly administering its affairs, one way or the other, for the last 130 years. It is a riveting account of the history of Jammu and Kashmir, from the time of its political and geographic consolidation under Maharaja Gulab Singh to present-day India.

For anyone wishing to understand the next, post-9/11 generation of al-Qaeda planning, leadership, and tactics, there is only one place to begin: Southeast Asia. In fact, such countries as the Philippines, Indonesia, Thailand, and Malaysia have been crucial nodes in the al-Qaeda network since long before the strikes on the Pentagon and World Trade Center, but when the allies overran Afghanistan, the new camps in Southeast Asia became the key training grounds for the future. It is in the Muslim strongholds in the Philippines and Indonesia that the next generation of al-Qaeda can be found. In this powerful, eye-opening work, Maria Ressa casts the most illuminating light ever on this fascinating but little-known "terrorist HQ." Every major al-Qaeda attack since 1993 has had a connection to the Philippines, and Maria Ressa, CNN's lead investigative reporter for Asia and a Filipino-American who has lived in the region since 1986, has broken story after story about them. From the early, failed attempts to assassinate Pope John Paul II and Bill Clinton to the planning of the 9/11 strikes and the "48 Hours of Terror," in which eleven American jetliners were to be blown up over the Pacific, she has interviewed the terrorists, their neighbors and families, and the investigators from six different countries who have tracked them down. After the Bali bombing, al-Qaeda's worst strike since 9/11, which killed more than two hundred, Ressa broke major revelations about how it was planned, why it was a Plan B substitute for an even more ambitious scheme aimed at Singapore, and why the suicide bomber recruited to deliver the explosives almost caused the whole plan to fall apart when he admitted he could barely drive a car. Above all, Ressa has seen how al-Qaeda's tactics are shifting under the pressures of the war on terror. Rather than depending upon its own core membership (estimated at three to four thousand at its peak), the network is now enmeshing itself in local conflicts, co-opting Muslim independence movements wherever they can be found, and helping local "revolutionaries" to fund, plan, and execute sinister attacks against their neighbors and the West. If history is any guide, al-Qaeda revisits its plans over and over until they can succeed -- and many of those plans have already been discovered and are here revealed, thanks to classified investigative documents uncovered by Ressa.

The Arena Concert: Music, Media and Mass Entertainment is the first sustained engagement with what might said to be - in its melding of concert and gathering, in its evolving relationship with digital and social media, in its delivery of event, experience, technology and star - the art form of the 21st century. This volume offers interviews with key designers, discussions of the practicalities of mounting arena concerts, mixing and performing live to a mass audience, recollections of the giants of late twentieth century music in performance, and critiques of latter-day pretenders to the throne. The authors track the evolution of the arena concert, consider design and architecture, celebrity and fashion, and turn to feminism, ethnographic research, and ideas of humour, liveness and authenticity, in order to explore and frame the arena concert. The arena concert becomes the "real time" centre of a global digital network, and the gig-goer pays not only for an immersion in (and, indeed, role in) its spectacular nature, but also for a close encounter with the performers, in this contained and exalted space. The spectacular nature of the arena concert raises challenges that have yet to be fully technologically overcome, and has given rise to a reinvention of what live music actually means. Love it or loathe it, the arena concert is a major presence in the cultural landscape of the 21st century. This volume finds out why.

An instant New York Times bestseller! "Internment sets itself apart...terrifying, thrilling and urgent."--Entertainment Weekly
Rebellions are built on hope. Set in a horrifying near-future United States, seventeen-year-old Layla Amin and her parents are forced into an internment camp for Muslim American citizens. With the help of newly made friends also trapped within the internment camp, her boyfriend on the outside, and an unexpected alliance, Layla begins a journey to fight for freedom, leading a revolution against the camp's Director and his guards. Heart-racing and emotional, Internment challenges readers to fight complicit silence that exists in our society today.

Multidisciplinary Approaches

A Legacy of Bhakti in Songs and Stories

The Islamic State

Fields of Blood

Rock & Roll Jihad

How a Radio Station Defined Politics, Counterculture, and Rock and Roll

Literary and Non-literary Responses Towards 9/11

**"The story you are about to read is the story of a light-bringer....Salman Ahmad inspires me to reach always for the greatest heights and never to fear....Know that his story is a part of our history." -- Melissa Etheridge, from the Introduction**
**With 30 million record sales under his belt, and with fans including Bono and Al Gore, Pakistanborn Salman Ahmad is renowned for being the first rock & roll star to destroy the wall that divides the West and the Muslim world. Rock & Roll Jihad is the story of his incredible journey. Facing down angry mullahs and oppressive dictators who wanted all music to be banned from the Islamic Republic of Pakistan, Salman Ahmad rocketed to the top of the music charts, bringing Westernstyle rock and pop to Pakistani teenagers for the first time. His band Junoon became the U2 of Asia, a sufi - rock group that broke boundaries and sold a record number of albums. But Salman's story began in New York, where he spent his teen years learning to play guitar, listening to Led Zeppelin, hanging out at rock clubs and Beatles Fests, making American friends, and dreaming of rock-star fame. That dream seemed destined to die when his family returned to Pakistan and Salman was forced to follow the strictures of a newly religious -- and stratified -- society. He finished medical school, met his soul mate, and watched his beloved funkytown of Lahore transform with the rest of Pakistan under the rule of Zia into a fundamentalist dictatorship: morality police arrested couples holding hands in public, Little House on the Prairie and Live Aid were banned from television broadcasts, and Kalashnikovs and rocket launchers proliferated on college campuses via the Afghani resistance to Soviet occupation in the north. Undeterred, the teenage Salman created his own underground jihad: his mission was to bring his beloved rock music to an enthusiastic new audience in South Asia and beyond. He started a traveling guitar club that met in private Lahore spaces, mixing Urdu love poems with Casio synthesizers, tablas with Fender Stratocasters, and rags with power chords, eventually joining his first pop band, Vital Signs. Later, he founded Junoon, South Asia's biggest rock band, which was followed to every corner of the world by a loyal legion of fans called Junoonis. As his music climbed the charts, Salman found himself the target of religious fanatics and power-mad politicians desperate to take him and his band down. But in the center of a new generation of young Pakistanis who go to mosques as well as McDonald's, whose religion gives them compassion for and not fear of the West, and who see modern music as a "rainbow bridge" that links their lives to the rest of the world, nothing could stop Salman's star from rising. Today, Salman continues to play music and is also a UNAIDS Goodwill Ambassador, traveling the world as a spokesperson and using the lessons he learned as a musical pioneer to help heal the wounds between East and West -- lessons he shares in this illuminating memoir.**

**A Muslim punk house in Buffalo, New York, inhabited by burqa-wearing riot girls, mohawked Sufis, straightedge Sunnis, Shi'a skinheads, Indonesian skaters, Sudanese rude boys, gay Muslims, drunk Muslims, and feminists. Their living room hosts parties and prayers, with a hole smashed in the wall to indicate the direction of Mecca. Their life together mixes sex, dope, and religion in roughly equal amounts, expressed in devotion to an Islamo-punk subculture, "taqwacore," named for taqwa, an Arabic term for consciousness of the divine. Originally self-published on photocopiers and spiralbound by hand, The Taqwacores has now come to be read as a manifesto for Muslim punk rockers and a "Catcher in the Rye for young Muslims." There are three different cover colors; red, white, and blue.**

**Contributors offer an in-depth look at the dynamics of cultural and political change in Pakistan and the Pakistani Diaspora. Moving past static viewpoints, this volume demonstrates the multidirectional nature of the flow of ideas and people that create the social landscape experienced by Pakistanis globally.**

**"With a new epilogue, The Morning After"---Cover.**

**The Key to Understanding Islam**

**Islam and the Trajectory of Globalization**

**Kashmir's Untold Story**

**Internment**

**Saudi Arabia, Iran, and the Forty-Year Rivalry That Unraveled Culture, Religion, and Collective Memory in the Middle East**

**No God But God**

**Rock the Casbah**

This book studies the art forms and social practices that make up much of the daily life of jihadi culture.

How do Muslims who grew up after September 11 balance their love for hip-hop with their devotion to Islam? How do they live the piety and modesty called for by their faith while celebrating an art form defined, in part, by overt sexuality, violence, and profanity? In Representing Islam, Kamaludeen Mohamed Nasir explores the tension between Islam and the global popularity of hip-hop, including attempts by the hip-hop ummah, or community, to draw from the struggles of African Americans in order to articulate the human rights abuses Muslims face. Nasir explores state management of hip-hop culture and how Muslim hip-hoppers are attempting to "Islamize" the genre's performance and jargon to bring the music more in line with religious requirements, which are perhaps even more fraught for female artists who struggle with who has the right to speak for Muslim women. Nasir also investigates the vibrant underground hip-hop culture that exists online. For fans living in conservative countries, social media offers an opportunity to explore and discuss hip-hop when more traditional avenues have been closed. Representing Islam considers the complex and multifaceted rise of hip-hop on a global stage and, in doing so, asks broader questions about how Islam is represented in this global community.

A New York Times Notable Book of 2020 "[A] sweeping and authoritative history" (The New York Times Book Review), Black Wave is an unprecedented and ambitious examination of how the modern Middle East unraveled and why it started with the pivotal year of 1979. Kim Ghattas seamlessly weaves together history, geopolitics, and culture to deliver a gripping read of the largely unexplored story of the rivalry between Saudi Arabia and Iran, born from the sparks of the 1979 Iranian revolution and fueled by American policy. With vivid story-telling, extensive historical research and on-the-ground reporting, Ghattas dispels accepted truths about a region she calls home. She explores how Sunni Saudi Arabia and Shia Iran, once allies and twin pillars of US strategy in the region, became mortal enemies after 1979. She shows how they used and distorted religion in a competition that went well beyond geopolitics. Feeding intolerance, suppressing cultural expression, and encouraging sectarian violence from Egypt to Pakistan, the war for cultural supremacy led to Iran’s fatwa against author Salman Rushdie, the assassination of countless intellectuals, the birth of groups like Hezbollah in Lebanon, the September 11th terrorist attacks, and the rise of ISIS. Ghattas introduces us to a riveting cast of characters whose lives were upended by the geopolitical drama over four decades: from the Pakistani television anchor who defied her country’s dictator, to the Egyptian novelist thrown in jail for indecent writings all the way to the murder of journalist Jamal Khashoggi in the Saudi consulate in Istanbul in 2018. Black Wave is both an intimate and sweeping history of the region and will significantly alter perceptions of the Middle East.

Biography of Pakistan-born Salman Ahmad is the first rock & roll star to destroy the wall dividing the West and the Muslim world.

An Odyssey to Exaltation with Ghalib, Iqbal, Faiz and Sadequain

WBCN and the American Revolution

Islam and Popular Culture

The Forgotten Uprising in Islam's Holiest Shrine

Race, Empire, and the New Muslim Youth Culture

The Limits of Cosmopolitanism

The Revolution in Life-Writing by 1960s' Musicians and Their Descendants

**This book explains that Islam is a code of living that covers all aspects of life. It comprises a set of acts of worship: some verbal, some practical and others that are constituents of belief. All of them play important roles in placing morality on a solid foundation and in strengthening the good qualities in people so that they are keen to follow the right path, ensuring social unity and strengthening bonds within the community.**

**This book is a unique collection of alternative Muslim voices, predominantly from Europe, who come from a variety of backgrounds - academia, theology, acting, activism - and who make a transformational contribution to the debate of the future of Islam and Muslims in the West.**

**This book presents a range of analytical responses towards 9/11 through a critical review of literary, non-literary and cultural representations. The contributors examine the ways in which this event has shaped and complicated the relationship between various national and religious identities in contemporary world history. Unlike earlier studies on the topic, this work reconciles both eclectic and pragmatic approaches by analyzing the stereotypes of nationhood and identities while also questioning theoretical concepts in the context of the latest political developments. The chapters focus on discourses, themes, imagery and symbolism from across fiction and non-fiction, films, art, music, and political, literary and artistic movements. The volume addresses complexities arising within different local contexts (e.g., Hunza and state development); surveys broader frameworks in South Asia (representations of Muslims in Bollywood films); and gauges international impact (U.S. drone attacks in Islamic countries; treatment meted out to Muslims in Europe). It also connects these with relevant theories (e.g., Orientalism) and policy perspectives (e.g., Patriotic Act). The authors further discuss the consequences for minorities and marginalization, cultural relativism vs. ethnocentrism, the clash of civilizations, fundamentalism, Islamization and post-9/11 'Islamophobia'. This book will be useful to scholars and researchers of South Asian literature, Islamic studies, literary criticism, political sociology, anthropology and cultural studies, those in the media and the general reader.**

**The 1960s saw the nexus of the revolution in popular music by a post-war generation amid demographic upheavals and seismic shifts in technology. Over the past two decades, musicians associated with this period have produced a large amount of important autobiographical writing. This book situates these works -- in the forms of formal autobiographies and memoirs, auto-fiction, songs, and self-fashioned museum exhibitions -- within the context of the recent expansion of interest in autobiography, disability, and celebrity studies. It argues that these writings express anxiety over musical originality and authenticity, and seeks to dispel their writers' celebrity status and particularly the association with a lack of seriousness. These works often constitute a meditation on the nature of postmodern fame within a celebrity-obsessed culture, and paradoxically they aim to regain the private self in a public forum.**

**Pakistan and Its Diaspora**

**Twelve Steps to a Compassionate Life**

**The Kind One**

**The Ground Beneath Her Feet**

**Mystic Expressions**

**The Siege of Mecca**

**Hip-Hop of the September 11 Generation**

***The book examines the growing tension between social movements that embrace egalitarian and inclusivist views of national and global politics, most notably classical liberalism, and those that advance social hierarchy and national exclusivism, such as neoliberalism, neoconservatism, and national populism. In exploring issues relating to tensions and conflicts around globalization, the book identifies historical patterns of convergence and divergence rooted in the monotheistic traditions, beginning with the ancient Israelites that dominated the Near East during the Axial age, through Islamic civilization, and finally by considering the idealism-realism tensions in modern times. One thing remained constant throughout the various historical stages that preceded our current moment of global convergence: a recurring tension between transcendental idealism and various forms of realism. Transcendental idealism, which prioritize egalitarian and universal values, pushed periodically against the forces of realism that privilege established law and power structure. Equipped with the idealism-realism framework, the book examines the consequences of European realism that justified the imperialistic venture into Africa, the Middle East, and Latin America in the name of liberation and liberalization. The ill-conceived strategy has, ironically, engendered the very dysfunctional societies that produce the waves of immigrants in constant motion from the South to the North, simultaneously as it fostered the social hierarchy that transfer external tensions into identity politics within the countries of***

*the North. The book focuses particularly on the role played historically by Islamic rationalism in translating the monotheistic egalitarian outlook into the institutions of religious pluralism, legislative and legal autonomy, and scientific enterprise at the foundation of modern society. It concludes by shedding light on the significance of the Muslim presence in Western cultures as humanity draws slowly but consistently towards what we may come to recognize as the Global Age. The Open Access version of this book, available at <http://www.taylorfrancis.com/books/e/9781003203360>, has been made available under a Creative Commons Attribution-Non Commercial-No Derivatives 4.0 license.*

*Sexual Jihad is an adult, adventure, fiction novel about the world's top ranked female tennis players. They are kidnapped in an act of modern Jihad or Holy War. In Islam, this makes them sexual slaves of the devout man who captures them. The girls vanish the night before the Finals at the U.S. Open in New York. The Sheik has them drugged and shipped around the globe to Bam-e Dunya, "Roof of the World," in isolated, rugged mountains of Afghanistan's Wakhan Corridor, once part of the Silk Road to China. He keeps them in an old lion-act cage, plans to make sons with them for the coming Caliphate. Despite three wives, he lacks a son. His lineage, which goes back 1500 years, will end without a male heir. An ardent tennis fan, Sheik Prince revives the old Islamic practice, inspired by current Muslim fundamentalist scholars. The lion cage is hidden in Stable Cave Mountain, where his Golden Lion tribe was founded. The girls' situation seems hopeless. The Sheik allows them to play their final in an adjoining tennis cage. He puts on a festive camel roast to show them off and promote Sexual Jihad. An Oxford grad, handsome, confident, he videos the marathon, no-tie-break match and distributes it. Other sheiks ogle the girls, then plan to target desirable Infidel females around the globe. Yet, in his culture, Prince, who educates tribe girls as well as boys, and bans FGM, (female genital mutilation), is considered a hero by Muslim females. Devout, loving wives support his Jihad project to make babies in a cage, "with those his right hand doth possess."*

*From the renowned and bestselling author of A History of God, a sweeping exploration of religion's connection to violence. For the first time in American history, religious self-identification is on the decline. Some have cited a perception that began to grow after September 11: that faith in general is a source of aggression, intolerance and divisiveness--something bad for society. But how accurate is that view? And does it apply equally to all faiths? In these troubled times, we risk basing decisions of real and dangerous consequence on mistaken understandings of the faiths subscribed around us, in our immediate community as well as globally. And so, with her deep learning and sympathetic understanding, Karen Armstrong examines the impulse toward violence in each of the world's great religions. The comparative approach is new: while there have been plenty of books on jihad or the Crusades, this book lays the Christian and the Islamic way of war side by side, along with those of Buddhism, Hinduism, Confucianism, Daoism and Judaism. Each of these faiths arose in agrarian societies with plenty of motivation for violence: landowners had to lord it over peasants and warfare was essential to increase one's landholdings, the only real source of wealth before the great age of trade and commerce. In each context, it fell to the priestly class to legitimize the actions of the state. And so the martial ethos became bound up with the sacred. At the same time, however, their ideologies developed that ran counter to the warrior code: around sages, prophets and mystics. Within each tradition there grew up communities that represented a protest against the injustice and violence endemic to agrarian society. This book explores the symbiosis of these 2 impulses and its development as these confessional faiths came of age. The aggression of secularism has often damaged religion and pushed it into a violent mode. But modernity has also been spectacularly violent, and so Armstrong goes on to show how and in what measure religions, in their relative maturity, came to absorb modern belligerence--and what hope there might be for peace among believers in our time.*