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Nota di contenuto	The equivocal history of a Muslim reformation / Faisal Devji -- Islamic reform and modernities in South Asia / Francis Robinson -- Reform Sufism in South Asia / Pnina Werbner -- Breathing in India, c. 1890 / Nile Green -- The enemy within: Madras and Muslim identity in North India / Arshad Alam -- Islamism and reform in Kerala, South India / Filippo Osella and Caroline Osella -- Piety as politics amongst Muslim women in contemporary Sri Lanka / Farzana Haniffa -- The changing perception of three Muslim men on the question of saint worship over a 10-year period in Gujarat, Western India / Edward Simpson -- Women, politics, and Islamism in Northern Pakistan / Magnus Marsden -- Violence, reconstruction, and Islamic reform: studies from the Muslim "ghetto" / Rubina Jasani -- Reading the Quran in Bangladesh: the politics of belief among Islamic women / Maimuna Huq -- "Cracks in the mightiest fortress": Jamaat-e-Islami's changing discourse on women / Irfan Ahmad -- Islamic feminism in India: Indian Muslim women activists and the reform of Muslim personal law / Sylvia Vatuk -- Disputing contraception: Muslim reform, secular change, and

fertility / Patricia Jeffery, Roger Jeffery, and Craig Jeffery --  
Cosmopolitan Islam in a diasporic space: foreign resident Muslim  
women's halaqa in the Arabian peninsula / Attiya Ahmad -- Jamaat-i-  
Islami in Bangladesh: women, democracy, and the transformation of  
Islamist politics / Elona Shehabuddin -- Secularism beyond the state:  
the state and the market in Islamist imagination / Humeina Iqtidar.

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Sommario/riassunto

The articles in this volume build up ethnographic analysis complementary to the historiography of South Asian Islam, which has explored the emergence of reformism in the context of specific political and religious circumstances of nineteenth-century British India. Taking up diverse popular and scholarly debates as well as everyday religious practices, this volume also breaks away from the dominant trend of mainstream ethnographic work, which celebrates Sufi-inspired forms of Islam as tolerant, plural, authentic and so on, pitted against a 'reformist' Islam. Urging a more nuanced examination of all forms of reformism and their reception in practice, the contributions here powerfully demonstrate the historical and geographical specificities of reform projects. In doing so, they challenge prevailing perspectives in which substantially different traditions of reform are lumped together into one reified category (often carelessly shorthanded as 'wah'habism') and branded as extremist - if not altogether demonised as terrorist.

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