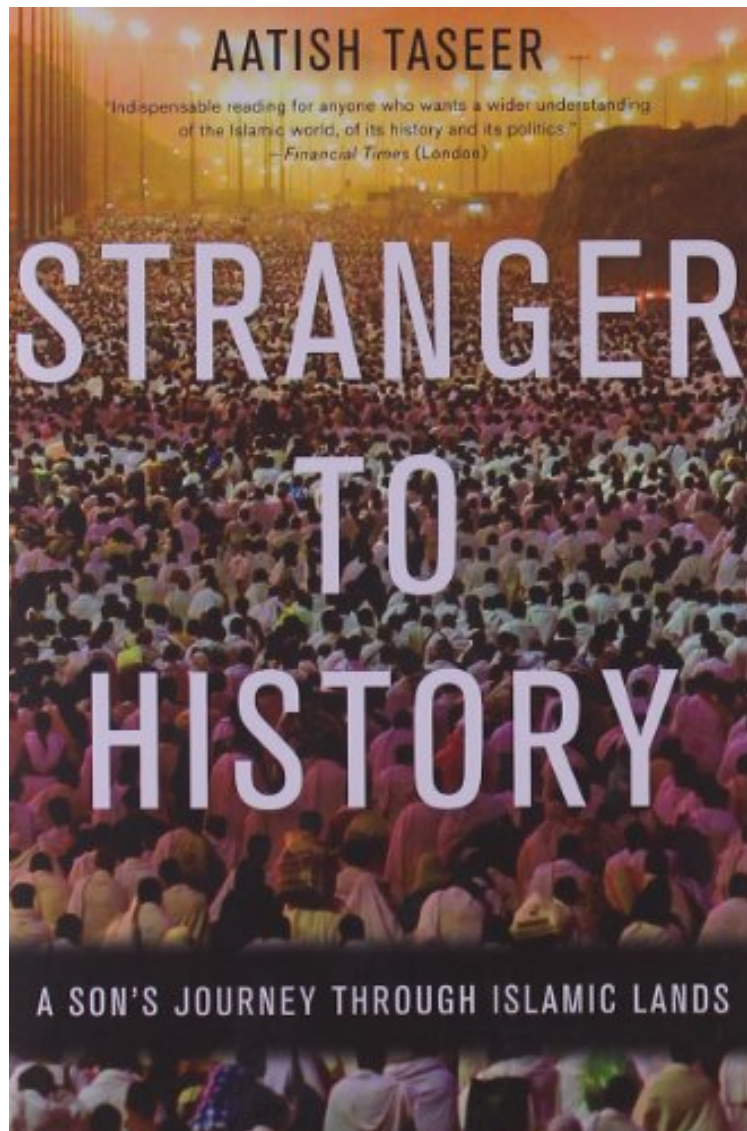


(Free pdf) Stranger to History: A Son's Journey through Islamic Lands

Stranger to History: A Son's Journey through Islamic Lands

Aatish Taseer

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Aatish Taseer : Stranger to History: A Son's Journey through Islamic Lands before purchasing it in order to gauge whether or not it would be worth my time, and all praised Stranger to History: A Son's Journey through Islamic Lands:

0 of 0 people found the following review helpful. writers [who] took great pride in the challenge that they By Miriam C. Jacobs In a recent review for Poetry Magazine, the poet and journalist Austin Allen asserts that T. S. Eliot's body of work entices all of us, even the most Prufrockian schlub, to view history as personal and to personify it as the source of our daily temptations and frustrations (September 2015). Aatish Taseer, no schlub, Prufrockian or otherwise, in his

2011 memoir, *Stranger to History: A Sons Journey Through Islamic Lands*, nevertheless has written a contemporary substantiation to Allen's claim. Taseer personifies the psychological world he grew up in, Punjabi, India, haunted by its pre-Partition past. A deeply serious person, tall, handsome, engaging, considerate, with an encyclopedic knowledge of Indian languages, culture and history, Taseer's eyes, even at instances of high or low hilarity, are shadowed not only with his own past and its disillusionments, but with disenchantment, sorrow, in what he sees as the cultural fall of a century. He is taken with the idea of the 1947 split of Pakistan from India as a symbol of himself, or perhaps it works the other way around: perhaps he is a symbol of it. His eight-month journey through strongholds of the Islamic world with only his British passport to defend him - and he dispassionately interviews locals as he goes begins in Turkey, where politics and faith are purposely, sometimes heedlessly, insensibly divorced, proceeds through Syria, Saudi Arabia and Iran, where politics and religion are one, and ends at ailing Pakistan when he crosses on foot demonstrating an admirable lack of prudence. Henry James, in his essay "The Art of Fiction, offers this advice to writers: Try to be one of the people on whom nothing is lost! Taseer is not looking for corroboration of a position he already holds, but for understanding of the phenomena he observes, beginning with an alienated Muslim teenager in Britain, and ending with his deceptively unfettered father, the Pakistani businessman and politician who was assassinated by his own bodyguard in 2012: pretzel logic, irrationality, fanaticism, rebellion, and fear, all in relation to a history embattled with the present, a history that is ever eroding from consciousness. Taseer asks, What is the nature and source of this faith that has become, in the modern world, so deeply politicized? What has happened, if they still exist, to cultural Muslims, whom he defines in an article for the Huffington Post, but ends *Stranger to History* with a sense of separation from, as: intellectuals, poets, writers [who] took great pride in the challenge that they, as men of learning, were obliged to present to men of faith. Long before dissent and irreverence came to be seen as a Western contamination, they had been an organic part of the Islam of the Indian subcontinent [and are] now most endangered of endangered creatures: the atheist Muslim. A man, who though not religious, was nonetheless steeped in the culture of Indian Islam; an unbeliever, yes; but, by no means, deracinated [who] represented a certain intellectual and cultural self-confidence this kind of man had, in our time, all but disappeared. In a world of ever sharper polarities, the cultural Muslim, around till just the other day, had been edged out; he was, in some respects, the supreme casualty of the age (November 2012). In the end, however, Taseer feels estranged, and herein is the source for the book's title, even from this notion of the cultural Muslim. He is caught by conjunctions between Islam and politics somehow, a phrase lobbed at him during an interrogation in Iran, a phrase that strikes him as so calculatedly disingenuous that he turns it over and over in his head throughout the center of the book. Islam's small and irrelevant rules, he concludes, were turned on the people to serve the faith's political vision. For the faith to remain in power in a complex [modern] society, it had to beat down the bright and rebellious members of that society with its simplicities. *Stranger to History* is studded with winning observations. The game of cricket, so popular in the subcontinent, is a dress rehearsal for war; Iran's police state is a tyranny of trifles; Punjab, bisected in Partition, retains unity in language, song, poetry, clan affiliation, and a funereal obsession with certain tragic romances. Ha. At times, however, Taseer loses track of his readers, his sense of audience, and although he is mostly careful to explain, he occasionally becomes mired in what is obvious to him, and will fall into sentences that are inexplicable: In the end, the story could only be seen in its context, a vignette in Pakistan's Hobbesian political life. The extreme shows of defiance not signing the admission or not paying the ransom could also come to seem like bravado rather than courage when the people who endured them saw them as training rather than injustice. Its these last four words I cannot unpack: training rather than injustice? However, this failure may be my own. Possibly, I just don't get it. But if I am right, abrupt summations like this one are the book's only flaw. And although its publication was four years ago and concerns a world where there have been marked escalations in the troubles Taseer explores, it is important reading for those of us, West and East, who hope to better understand, and with knowledge become better able to act in ways that will help us circumvent more tragedy. Decay is real, Taseer told me in an informal interview, ruling society's current disengagement with the past. As much as he may see intersection in his own plural history, including disconnection, as an analogy for what is happening in the larger social order, it is no stretch to see ourselves similarly. Our personal memories are shaded by our search for patterns. And the days of our ancestors live inside us, whether we recognize the fact or not.

2 of 2 people found the following review helpful.

Stranger to History By Arun K. Gadre This is a fascinating book which brings out not only the best in his journalistic instincts, but in his analysis of the situation of mostly common folk in the Muslim world. Aatish Taseer saw and recorded his travels that began in Vienna and ended in Delhi. Leisurely by modern standards and covering seven or eight months, it brings into stark contrast the mores and attitudes in the different countries through which he travelled. While it is the same Sunni Islam, culture and history appears to lend a certain flavor to the Islam of Turkey, which contrasts quite starkly with the Islam of Syria a few hundred miles away, or for that matter the Islam of Saudi Arabia, or Pakistan. Iran with its largely Shia majority completes the canvas for the reader who is unable to visit these countries. It is easy to visualize the images conjured by the author's pen in one's mind's eye. The author appears to have experienced several world-changing events and appears to have been at the right place at the right time. This is an intensely thought-provoking book and one that anyone interested in the world of international politics ought to read. It bespeaks a restive if idealistic young society, that appears to have a problem separating church from state. It is also a

touching account of a son whose father is none other than the late Governor of the Punjab. While the reader may hanker for a fairytale ending ("and they lived happily ever after") there is nothing fairytale-like when one speaks about life and death for both ruler and ruled in these countries. The book is gripping and it leaves the reader wanting to turn over the next page and see what lucidity the author's thoughts bring to the page. A personal tale intertwined with a world view that can only come from a broadening of the mind through travel and education, Taseer's book is riveting for anyone with an interest in Islam, history, and world politics. It is a terrific read. 0 of 0 people found the following review helpful. A must read book By Subramanyam K.V. A father writing a letter to a son expressing his unhappiness over a few things might seem quite normal and insignificant to most of us. However, one such letter triggered a chain of events in which a son traveled thousands of miles, spent more than 200 days in travel, understood what it means to be Muslim in the 21st century and came up with a beautiful book that educates one and all about the lives of the people in the Islamic heartlands of the world. Aatish Taseer, son of Salman Taseer (a politician in Pakistan) Tavleen Singh (a highly respected journalist from India) had an upbringing that was unique and yeah, as the book says fractured. To understand his own religion, he takes up this journey. Well, what are the events that make him take this up ? Read them in the book. He starts in Istanbul, a city that was the citadel of Islam at one point of time, from there he travels to the war-torn Syria, from there to Mecca and then to Tehran before going to Pakistan. He also travelled through Yemen and Oman but the book does not cover that part of the journey. The journey was a quest to understand Islam and its followers, in a way the author wishes to find out what it is like to be a Muslim in the 21st century. So throughout the book we see the author interacting with the people and trying to understand the society, the govt and the religion in all the countries. The Government, the religion and the society at large 3 important factors aren't they ? All these 3 are very important to any common man and how all 3 of them interact with each other is key for us to formulate our perceptions about the world we live in. The author devotes good time in making us understand how govt, society at large religion are interacting with one another in the heartlands of Islam. This helps us understand the thought-process of the denizens in these lands and we get to see how they react to the seemingly good, bad and ugly things of the world. For example, as we travel to Istanbul with the author, we get to see how an otherwise very moderate and career loving person, an aspirant of higher education, a man who wanted to excel in commerce and markets, become a student of theology and exhibit right leanings, at times his words would sound slightly fearful. We feel pained when he explains that it all happened due to the inherent biases in the system. In Syria, we see how people perceive that news papers in the west are controlled by the State. How, the protests in front of the embassies turn violent and people do not buy the point that in the west, State and fourth estate are different. The author takes us to Abu Nour, a revered place of learning in Syria, where we end up witnessing how historical facts are distorted to suit individual interests and how people end up getting misguided due to the fiery sermons of a select few. To me the authors stay in Tehran is one of the most interesting episodes in the book. A seasoned man who was part of the Islamic revolution in Iran is now seen lamenting at the state of affairs in the country. According to him , Under the rule of Shah there was high dose of modernity but people were religious, there were pubs but the mosques too were full. With the modern govt, we see that the govt is enforcing religion but people are moving away from it. The mosques are empty. This is one of the key takeaways from the book, isn't it ? One cannot and should not force things on people what happens when you force stuff of people and commit non-religious acts in the name of religion? Well Iran and the angst of the people there serve as the perfect answer. Knowing about the power of the State via authors experiences @ Iran is definitely a fantastic reading experience. As we enter Pakistan along with Aatish, we get to see more. The description of Pakistan and the troubles and travails of people there make it a must read. The author takes us to Sind, Lahore and shows us a day in life of the people there. The way the author meets his father and the conversation that follows is something you ought to read. All in all an awesome work, the best part of the book is that it does not criticize the religion. It only depicts how people are viewing it. The State, individuals and groups have their own interests and view points, how does all this effect the commoner? do read the book for the answers. Two key take-aways for me from the book are (i) forcing things on people in the name of religion and adherence might prove disastrous for any nation. (ii) the experiences of people shape their views and hence gross generalizations based on religion are never correct. This book is indeed an eye opener and the readers learn a number of things from Aatish Taseer's journey. Aatish might have been a stranger to history some time ago , you will not be one once you read his book. Do pick the book its a real good and educating one. You will be happy that you read it.

"Indispensable reading for anyone who wants a wider understanding of the Islamic world, of its history and its politics." Financial Times Aatish Taseer's fractured upbringing left him with many questions about his own identity. Raised by his Sikh mother in Delhi, his father, a Pakistani Muslim, remained a distant figure. Stranger to History is the story of the journey he made to try to understand what it means to be Muslim in the twenty-first century. Starting from Istanbul, Islam's once greatest city, he travels to Mecca, its most holy, and then home through Iran and Pakistan. Ending in Lahore, at his estranged father's home, on the night Benazir Bhutto was killed, it is also the story of Taseer's divided family over the past fifty years. Recent events have added a coda to Stranger to History, as his father was murdered by a political assassin. A new introduction by the author reflects on how this event changes the impact of the

book, and why its message is more relevant than ever.

From Booklist There are so many layers to this touching book. At its most basic level, it is about the relationship between a father and a son, but it is also about the complex political situation unraveling in Pakistan, and, subsequently, about the irrevocable rift between the same father and son. It is also about the idea of Pakistan, which inevitably means, Taseer explains, its opposition to India. He chronicles a poignant pilgrimage because his account is also about the loss of his father. Salman Taseer, the governor of the province of Punjab, was assassinated by his bodyguard for being an enemy of the Muslim faith. His crime was defending a Christian woman accused of blasphemy. In addition, *Stranger to History* is a prophetic book. As Taseer recalls his eight-month journey in Pakistan, Turkey, Syria, and Iran, he witnesses intimations of turmoil to come: the anger leading up to the Arab Spring, the faces of the now suppressed Green Revolution following the disputed election of Iranian president Mahmoud Ahmadinejad, and the atrocities of the Assad regime. Moving and exceedingly relevant. --June Sawyers A subtle and poignant work by a young writer to watch. V.S. Naipaul This is a work that ought to be read by policy-makers in Whitehall and Washington as well as in Islamic countries--for its insights into the thinking of angry young Muslim men. The Spectator About the Author Aatish Taseer is the author of two novels, *The Temple-Goers* and *Noon*, and a translation. He has worked as a reporter for Time magazine, and has written for The Sunday Times, the Financial Times, and Esquire. His work has been translated into more than a dozen languages, and he lives in London and Delhi.