The Sociology of Central Asian Youth

A major history of Central Asia and how it has been shaped by modern world events Central Asia is often seen as a remote and inaccessible land on the peripheries of modern history. Encompassing Uzbekistan, Tajikistan, Turkmenistan, Kyrgyzstan, Kazakhstan, and the Xinjiang province of China, it in fact stands at the crossroads of world events. Adeeb Khalid provides the first comprehensive history of Central Asia from the mid-eighteenth century to today, shedding light on the historical forces that have shaped the region under imperial and Communist rule. Predominantly Muslim with both nomadic and settled populations, the peoples of Central Asia came under Russian and Chinese rule after the 1700s. Khalid shows how foreign conquest knit Central Asians into global exchanges of goods and ideas and forged greater connections to the wider world. He explores how the Qing and Tsarist empires dealt with ethnic heterogeneity, and compares Soviet and Chinese Communist attempts at managing national and cultural difference. He highlights the deep interconnections between the “Russian” and “Chinese” parts of Central Asia that ended with the collapse of the Soviet Union. Khalid demonstrates how to this day, and even as the Qing and the Soviet empires have been replaced by the modern world, the peoples of Central Asia remain part of a complex web of identities, cultures, and politics. He highlights the complex interplay of the region’s past and modern world events.

Twenty-One Ghazals by Alisher Navoiy, Translated from the Uzbek by Dennis Daly

“This book provides the first ever overview of the history and development of Islam in Afghanistan. It covers every era from the conversion of Afghanistan through the medieval and early modern periods to the present day. Based on primary sources in Arabic, Persian, Pashto, Urdu and Uzbek, its depth and scope of coverage is unrivalled by any existing publication on Afghanistan. As well as state-sponsored religion, the chapters cover such issues as the rise of Sufism, Sharia, women’s religiosity, transnational Islamism and the Taliban. Islam has been one of the most influential social and political forces in Afghan history. Providing idioms and organizations for both anti-state and anti-foreign mobilization, Islam has proven to be a vital socio-political resource in modern Afghanistan. Even as it has been deployed as the national cement of a multi-ethnic ‘Empire’ and then ‘Islamic Republic,’ Islam has been no less a destabilizing force in dividing Afghan society. Yet despite the universal scholarly recognition of the centrality of Islam to Afghan history, its developmental trajectories have received relatively little sustained attention outside monographs and essays devoted to particular moments or movements. To help develop a more comprehensive, comparative and developmental picture of Afghanistan’s Islam from the eighth century to the present, this edited volume brings together specialists on different periods, regions and languages. Each chapter forms a case study ‘snapshot’ of the Islamic beliefs, practices, institutions and authorities of a particular time and place in Afghanistan’--Provided by publisher.

Constructing the Uzbek State

Paul Stronski tells the fascinating story of Tashkent, an ethnically diverse, primarily Muslim city that became the prototype for the Soviet-era reimagining of urban centers in Central Asia. Based on extensive research in Russian and Uzbek archives, Stronski shows us how Soviet officials, planners, and architects strived to integrate local ethnic traditions and socialist ideology into a newly proletarianized urban space and propaganda showcase. The Soviets planned to transform Tashkent from a “feudal city” of the tsarist era into a “flourishing garden,” replete with modernity, science, and progress. The story of the city’s transformation is a window into the workings of the Communist state.
with fountains, a lakeside resort, modern roadways, schools, apartments, factory buildings, and of course, factories. The city was intended to be a shining example to the world of the successful assimilation of a distinctly non-Russian city and its citizens through the catalyst of socialism. As Stronski reveals, the physical building of this Soviet city was not an end in itself, but rather a means to change the people and their society. Stronski analyzes how the local population of Tashkent reacted to, resisted, and eventually acquiesced to the city's socialist transformation. He records their experiences of the Great Terror, World War II, Stalin's death, and the developments of the Krushchev and Brezhnev eras up until the earthquake of 1966, which leveled large parts of the city. Stronski finds that the Soviets established a legitimacy that transformed Tashkent and its people into one of the more stalwart supporters of the regime through years of political and cultural changes and finally during the upheavals of glasnost.

The Ethnomusicologists' Cookbook, Volume II

"12 Ghazals By Alisher Navoiy, 14 Poems By Abdulhamid Cho'Ipon" is a selection of English translations of poems by the fifteenth century poet Alisher Navoiy, Uzbekistan's adopted national poet and the greatest poet in the old Turkic language Chagatai, and the twentieth century poet Abdulhamid Cho'Ipon, the greatest poet in modern Uzbek. The English versions are by the English poet Andrew Staniland, with the help of Uzbek translators Aidakhon Bumatova and Avazkhon Khaydarov.

Metaphor Identification in Multiple Languages

Opuscula György Hazai Dicata

Women have traditionally played a vital part in Islam throughout Central Asia - the vast area from the Caspian Sea to Siberia. With this ground-breaking and original study, Razia Sultanova examines the experiences of Muslim women in the region and the ways in which religion has shaped their daily lives and continues to do so today. 'From Shamanism to Sufism' explores the fundamental interplay between religious belief and the cultural heritage of music and dance and is the first book to focus particularly on the role of women. Based on evidence derived from over fifteen years of fieldwork, 'From Shamanism to Sufism' shows how women kept alive traditional Islamic religious culture in Central Asia, especially through Shamanism and Sufism, even under Soviet rule when all religion was banned. Nowhere was the role of women more important than in the Ferghana Valley in Uzbekistan, the cradle of female Islamic culture and a centre for women's poetry and music. This area is home to the 'Otin-Oy', a sisterhood of religiously educated women and members of Sufi orders, who take a leading part in rituals, marking the pivotal moments in the Islamic calendar and performing religious practices through music and ritual dances. Sultanova shows how the practice of Islam in Uzbekistan has evolved over time: long underground, there was a religious resurgence at independence in 1991, boosting national Uzbek identity and nationalism - 500 new mosques were built - only to be followed by a return to persecution by a repressive state under the banner of the 'war against terror'. Now events have come full circle, and once again covert worship by women remains crucial to the survival of traditional Muslim culture. Ritual and music are at the heart of Central Asian and Islamic culture, not only at weddings and funerals but in all aspects of everyday life. Through her in-depth analysis of these facets of cultural life within Central Asian society, 'From Shamanism to Sufism' offers important insights into the lives of the societies in the region. The role of women has often been neglected in studies of religious culture and this book fills an enormous gap, restoring women to their rightful historical and cultural context. It will be essential reading for anyone with a serious interest in the History or Religion of Central Asia or in Global Islam.

Index of Abbreviated and Full Titles of Scientific and Technical Periodical Literature

From Shamanism to Sufism

Alisher Navoiy

Expressions of Gender in the Altaic World

At the onset of the twenty-first century, ‘youth studies’ emerged as a distinct field of inquisition. Discourses and debates in the field have since become more sophisticated, and the spectrum of analysis has likewise broadened. However, it is striking to note how little reference is made to young people of peripheral regions like Central Asia. The Sociology of Central Asian Youth seeks to critically broaden the discussion on youth transitions discourse by moving beyond the geographical terrain of North America, Britain, Australia and Western Europe. The work establishes an in-depth understanding of young Central Asians, with a special focus on those in Uzbekistan. This is accomplished through the explanatory powers of the various forms of sociological theory and, specifically, by pursuing an ambitious aim: to introduce the classic sociological debate about the relationship between structure and agency in social behaviour into the study of modern Central Asia. Presenting the experiences of youth against the backdrop of contemporary socio-economic and cultural changes in the post-Soviet space, this empirical monograph will appeal to postgraduate students and post/doctoral researchers interested in fields such as Youth Studies, Central Asian Studies, Social Anthropology, Cultural Studies and Sociology.

Central Eurasian Reader

In Making Uzbekistan, Adeeb Khalid chronicles the tumultuous history of Central Asia in the age of the Russian revolution. He explores the complex interaction between Uzbek intellectuals, local Bolsheviks, and Moscow to sketch out the flux of the situation in early-Soviet Central Asia. His focus on the Uzbek intelligentsia allows him to recast our understanding of Soviet nationalities policies. Uzbekistan, he argues, was not a creation of Soviet policies, but a project of the Muslim intelligentsia that intervened in the Soviet context through the interstices of the
complex politics of the period. Making Uzbekistan introduces key texts from this period and argues that what the
decade witnessed was nothing short of a cultural revolution.

**Alisher Navoi**

The studies in this volume mark a new phase in the development of scholarship on Sufi traditions of Central Asia,
expanding and deepening the source base, reconceptualizing basic frameworks for understanding Sufi history, and
challenging received assumptions and narratives.

**Foreign Social Science Bibliographies**

Recent political changes in Central Asia, where the United States is replacing Russia as the dominant power, are
having a profound effect on Russian speakers in the region. These people, formerly perceived as progressive and
engaging with Europe, are now confronted by the erasure of their literary, musical, cinematic and journalistic
culture, as local ethnic and American cultures become much stronger. This book examines the predicament of
Russian culture in Central Asia, looking at literature, language, cinema, music, and religion. It argues that the
Soviet past was much more complex than the simplified, polarised rhetoric of the Cold War period and also that the
present situation, in which politicians from the former Soviet regime often continue in power, is equally complex.

**Dictionary of Oriental Literatures 3**

**The Piety of Learning: Islamic Studies in Honor of Stefan Reichmuth**

**The Spectacular State**

This handbook is the first collection of comprehensive teaching materials for teachers and students of Central
Asian Studies (CAS) with a strong pedagogic dimension. It presents 22 chapters, clustered around five themes,
with contributions from more than 19 scholars, all leading experts in the field of CAS and Eurasian Studies. This
collection is not only a reference work for scholars branching out to different disciplines of CAS but also for
scholars from other disciplines broadening their scope to CAS. It addresses post-colonial frameworks and also
untangles topics from their ‘Soviet’ reference frame. It aims to de-exoticize the region and draw parallels to
European or to historically European-occupied territories. In each chapter, the handbook provides a concise but
nuanced overview of the topics covered, in which way these have been approached by the mainstream literature,
and points out pitfalls, myths, and new insights, providing background knowledge about Central Asia to readers
and intertwine this with an advanced level of insight to leave the readers equipped with a strong foundation to
approach more specialized sources either in classroom settings or by self-study. In addition, the book offers a
comprehensive glossary, list of used abbreviations, overview of intended learning outcomes, and a smart index
distinguishing between names, locations, concepts, and events). A list of recorded lectures to be found on
YouTube will accompany the handbook either as instruction materials for teachers or visual aids for students. Since
the authors themselves recorded the lectures related to their own chapters, this provides the opportunity to
engage in a more personalized way with the authors. This project is being developed in the framework of the
EISCAS project (www.eiscas.eu), co-funded by the Erasmus + Program of the European Union.

**A New Diwan (h/t Alisher Navoiy)**

In Four Types of Loyalty in Early Modern Central Asia, Thomas Welsford offers a bold new way of analysing the
T?q?y-T?m?rids’ accession to power at the turn of the seventeenth century.

**Library of Congress Subject Headings**

ALISHER NAVOI Sufi Master Poet, Politician, Linguist, Scientist, Author, Calligrapher, Art-patron, Intellectual,
Painter, Builder. SELECTED POEMS Translation & Introduction Paul Smith Alisher Navoi (1441 - 1501) a truly
universal man, was of Uyghur origin who was born and lived in Herat (now north-western Afghanistan) like Jami
who he knew. He is generally known by his pen name Navoi (‘the weeper’). Alisher Navoi was among the key
writers who revolutionized the literary use of the Turkic languages. Navoi himself wrote primarily in the Chagatai
language and produced 30 works over a period of 30 years, during which Chagatai became accepted as a
prestigious and well-respected literary language. Navoi also wrote in Persian (under the pen name of Fani), and to
a much lesser degree in Arabic and Hindi. Navoi’s best-known poems are found in his four divans, or poetry
collections, which total 50,000 couplets. Each part of the work corresponds to a different period of a person’s life.
He is still greatly revered throughout the Middle East, Asia & Russia and there are many building etc. named after
him. Many of his gazels & robai’s are represented in this translation in the correct forms for the first time.
Introduction: Turkish & Sufi Poetry, Life & Times of Alisher Navoi, Bibliography. Appendix on first Chagatai Sufi
Poet Ahmed Yesevi who influenced him. Large Format Paperback 7” x 10” Pages 164 COMMENTS ON PAUL SMITH’S
TRANSLATION OF HAFEZ’S GHAZALS."It is not a joke the English version of ALL the ghazals of Hafez is a great feat
and of paramount importance. I am astonished...” Dr. Mir Mohammad Taghavi (Dr. of Literature) Tehran. “Superb
translations. 99% Hafez 1% Paul Smith.” Ali Akbar Shapurzman, translator of English to Persian and knower of
Hafiz’s Divan off by heart. Paul Smith (b.1945) is a poet, author and translator of many books of Sufi poets of
Persian, Arabic, Urdu, Turkish and other languages including Hafez, Sadi, Nizami, Rumí, ‘Attar, Sana‘i, Jahan
Khata, Obeyd Zakani, Mu’in ud-din Chishti, Amir Khusrau, Nesimi, Kabir, Anvari, Ansari, Jami, Khayyam, Hallaj,
Rudaki, Yunus Emre, Ghalib, ‘Iraqi, Iqbal, Makhfi, Lalla Ded, Abu Nuwas, Ibn al-Farid, Rahman Baba, Nazir, Seemab,
Jigar, Hali, Dard, Zauq and many others, as well as his own poetry, fiction, plays, biographies, childrens books and
a dozen screenplays. amazon.com/author/smithpa

**Yádnáme-ye Jan Rypka**

This volume analyzes Islamic teaching philosophies, as well as Sufi networks and practices, since the 18th century
in Sub-Saharan Africa, the Middle East, Central Asia, and Europe. One section presents very personal European encounters with Islam.

Alisher Navoi

This is the first volume of a book series dedicated to "Qualitative and Quantitative Analysis of Scientific and Scholarly Communication". Fighting plagiarism is a top priority for STM publishing. A practical guide will importantly contribute to the awareness of the relevant communities, bringing to the surface the basic rules and examples from the literature.

Nationalism in Central Asia

The odyssey of 600,000 imperial Japanese soldiers incarcerated in Soviet labor camps after World War II and their fraught repatriation to postwar Japan. In August 1945 the Soviet Union seized the Japanese puppet state of Manchuko and the colony of Southern Sakhalin, capturing more than 600,000 Japanese soldiers, who were transported to labor camps across the Soviet Union but primarily concentrated in Siberia and the Far East. Imprisonment came as a surprise to the soldiers, who thought they were being shipped home. The Japanese prisoners became a workforce for the rebuilding Soviets, as well as pawns in the Cold War. Alongside other Axis POWs, they did backbreaking jobs, from mining and logging to agriculture and construction. They were routinely subjected to "reeducation" glorifying the Soviet system and urging them to support the newly legalized Japanese Communist Party and to resist American influence in Japan upon repatriation. About 60,000 Japanese didn't survive Siberia. The rest were sent home in waves, the last lingering in the camps until 1956. Already laid low by war and years of hard labor, returnees faced the final shock and alienation of an unrecognized homeland, tormented in the demise of the imperial state. Sherzod Muminov draws on extensive Japanese, Russian, and English archives including memoirs and survivor interviews to piece together a portrait of life in Siberia and in Japan afterward. Eleven Winters of Discontent reveals the real people underneath facile tropes of the prisoner of war and expands our understanding of the Cold War front. Superpower confrontation played out in the Siberian camps as surely as it did in Berlin or the Bay of Pigs.

Eleven Winters of Discontent

This companion to The Ethnomusicologists' Cookbook combines scholarship with a unique approach to the study of the world's foods, musics, and cultures. Covering over four dozen regions, the entries in these collections each include a regional food-related proverb, a recipe for a complete meal, a list of companion readings and listening pieces, and a short essay that highlights the significant links between music and food in the area. The Ethnomusicologists' Cookbook, Volume 2 will appeal to ethnomusicologists, anthropologists, and sociologists, but should also find a welcome place on the bookshelf of anyone who enjoys eating and learning about foods from around the world.

Central Asia

Ibbetson Street #38

Andrew Staniland's "A New Diwan (h/t Alisher Navoiy)" is a sequence of 84 short poems, written in long, stepped couplets and inspired by the fifteenth century poet, as well as by Uzbekistan's Silk Road cities, its literature and landscapes. It is a contemplative, non-narrative sequence, to be read a few poems at a time.

Bibliography of Social Science Periodicals and Monograph Series

"'Tulip fields blaze the face of my soul's fire.' So begins one of the twenty-one ghazals in Dennis Daly's elegant translation of the work of the fifteenth-century poet, Alisher Navoiy. The fire that burns through these poems is complemented by stunning illustrations from the era chosen with care by the translator that set off their own quiet configurations"—Back cover.

Against Plagiarism

The century after the conquests of Timur witnessed the division of eastern and western Iran between his Turko-Mongol successors, and a flowering of Persian culture in the great cities of Herat, Samarqand and Tabriz, among others. In this, the ninth volume in The Idea of Iran series, leading scholars analyse the ways that Timurid contemporaries viewed their traditions and their environment, asking questions such as: what was the view of outsiders, and how does modern scholarship define the distinctive aspects of the period? Essential reading for scholars, students, and all those interested in the history of Iran, the book considers the political, religious and cultural history of this rich and highly productive period that was the springboard for the formation of new imperial Ottoman, Safavid, Mughal and Uzbek orders of succeeding centuries.

12 Ghazals By Alisher Navoiy, 14 Poems By Abdulhamid Cho'lp

This book explores linguistic metaphor identification in a wide variety of languages and language families. The book is an essential read for anyone interested in researching language and metaphor, from students to experienced scholars. Its primary goals are to discuss the challenges involved in applying the Metaphor Identification Procedure Vrije Universiteit (MIPVU) to a range of languages across the globe, and to offer theoretically grounded advice and guidelines enabling researchers to identify metaphors in multilingual languages in a valid and replicable way. The volume is intended as a practical guidebook that identifies and discusses procedural challenges of metaphor identification across languages, thus better enabling researchers to reliably identify metaphor in a multitude of languages. Although able to be read independently, this volume – written by metaphor researchers from around the world – is the ideal companion volume for the 2010 Benjamins book A Method for Linguistic Metaphor Identification: From MIP to MIPVU.
Library of Congress Subject Headings

Laura L. Adams offers unique insight into nation building in Central Asia during the post-Soviet era through an exploration of Uzbekistan’s production of national culture in the 1990s. As she explains, after independence the Uzbek government maintained a monopoly over ideology, exploiting the remaining Soviet institutional and cultural legacies. The state expressed national identity through tightly controlled mass spectacles, including theatrical and musical performances. Adams focuses on these events, particularly the massive outdoor concerts the government staged on the two biggest national holidays, Navro’z, the spring equinox celebration, and Independence Day. Her analysis of the content, form, and production of these ceremonies shows how Uzbekistan’s cultural and political elites engaged in a highly directed, largely successful program of nation building through culture. Adams draws on her observations and interviews conducted with artists, intellectuals, and bureaucrats involved in the production of Uzbekistan’s national culture. These elites used globalized cultural forms such as Olympics-style spectacles to showcase local, national, and international aspects of official culture. While these state-sponsored extravaganzas were intended to be displays of Uzbekistan’s ethnic and civic national identity, Adams found that cultural renewal in the decade after Uzbekistan’s independence was not so much a rejection of Soviet power as it was a re-appropriation of Soviet methods of control and ideas about culture. The public sphere became more restricted than it had been in Soviet times, even as Soviet-era ideas about ethnic and national identity paved the way for Uzbekistan to join a more open global community.

The Timurid Century

The Dictionary of Oriental Literatures fills a long-felt gap in Western literature by presenting a concise summary, in three volumes and about 2000 articles, of practically all the literatures of Asia and North Africa. The first volume describes the literatures of Central Asia, the Chinese, Tibetan, Japanese, Korean and Mongolian literatures; the second covers the area of South and South-East Asia, comprising, besides all literatures of India and Pakistan, those of Nepal, Bangladesh, Sri Lanka, Myanmar, Thailand, Cambodia, Vietnam, Indonesia, Malaysia and the Philippines; and the third is devoted to the numerous literatures of West Asia and North Africa, including on the one hand the literatures of the ancient Near East and Egypt, and on the other hand those of Central Asia and the Caucasus, of Turkey, Iran, Afghanistan and of the various Arab countries including Morocco, Tunisia and Algeria. The majority of entries give information about the life and work of the individual writers and poets of the classical, medieval and modern periods of the literatures included and also attempt to evaluate their writings from the historical and aesthetic point of view. The remaining articles describe literary terms, genres, forms, schools, movements etc. The Dictionary has been prepared by the Oriental Institute in Prague under the supervision of a Advisory Editorial Board of European and American scholars of international reputation and is unique in that it is the fruit of the collaboration of over 150 orientalists from many parts of the world. Contents include: Volume I East Asia: The Far East, including Chinese, Tibetan, Japanese, Korean and Mongolian literatures. Volume II South and South-East Asia: Ancient Indian, Assamese, Baluchi, Bengali, Gujarati, Hindi, Indian literature in English, Indo-Persian, Kannada, Kashmiri, Maithili, Malayalam, Marathi, Oriya, Panjabi, Pashto, Rajasthani, Sindhi, Tamil, Telugu and Urdu, Sinhalese, Nepali, Burmese, Thai, Cambodian, Malay and Indonesian, Javanese, Vietnamese and Philippines literatures. Volume III West Asia and North Africa: The Near East and Egypt, Central Asia and the Caucasus, Turkish, Persian, Afghan, Kurd and Arabic literatures, covering all the Arab states from Iraq in the East to Algeria in the West.

Uzbekistan

This collection of papers explores the facets of gender and sex in history, language and society of Altaic cultures, reflecting the unique interdisciplinary approach of the PIAC. It examines the position of women in contemporary Central Asia at large, the expression of gender in linguistic terms in Mongolian, Manju, Tibetan and Turkic languages, and gender aspects presented in historical literary monuments as well as in contemporary sources.

Russian Culture in Uzbekistan

Tashkent

Studien zur Sprache, Geschichte und Kultur der Turkvolker was founded in 1980 by the Hungarian Turkologist György Hazai. The series deals with all aspects of Turkic language, culture and history, and has a broad temporal and regional scope. It welcomes manuscripts on Central, Northern, Western and Eastern Asia as well as parts of Europe, and allows for a wide time span from the first mention in the 6th century to modernity and present.

Afghanistan’s Islam

The Sound State of Uzbekistan: Popular Music and Politics in the Karimov Era is a pioneering study of the intersection between popular music and state politics in Central Asia. Based on 20 months of fieldwork and archival research in Tashkent, this book explores a remarkable era in Uzbekistan’s politics (2001-2016), when the Uzbek government promoted a rather unlikely candidate to the prominent position of state sound: estrada, a genre of popular music and a musical relic of socialism. The political importance it attached to estrada was matched by the government’s efforts to establish an elaborate bureaucratic apparatus for state oversight. The Sound State of Uzbekistan shows the continuing legacy of Soviet concepts to frame the nexus between music, artists and the state, and explains the extraordinary potency ascribed to estrada. At the same time, it challenges classical readings of transition and also questions the common binary oppositions that have been used to study totalitarian or authoritarian states. Proposing to approach lives in music under authoritarianism as a form of normality instead, the author promotes a post-Cold War paradigm in music studies.

Four Types of Loyalty in Early Modern Central Asia

Over the past three decades, Uzbekistan has attracted the attention of the academic and policy communities because of its geostrategic importance, its critical role in shaping or unshaping Central Asia as a region, its economic and political potential, and its demographic weight: every other Central Asian being Uzbek, Uzbekistan’s
political, social, and cultural evolutions largely exemplify the transformations of the region as a whole. And yet, more than 25 years after the collapse of the Soviet Union, evaluating Uzbekistan's post-Soviet transformation remains complicated. Practitioners and scholars have seen access to sources, data, and fieldwork progressively restricted since the early 2000s. The death of President Islam Karimov, in power for a quarter of century, in late 2016, reopened the future of the country, offering it more room for evolution. To better grasp the challenges facing post-Karimov Uzbekistan, this volume reviews nearly three decades of independence. In the first part, it discusses the political construct of Uzbekistan under Karimov, based on the delineation between the state, the elite, and the people, and the tight links between politics and economy. The second section of the volume delves into the social and cultural changes related to labor migration and one specific trigger - the difficulties to reform agriculture. The third part explores the place of religion in Uzbekistan, both at the state level and in society, while the last part looks at the renegotiation of collective identities.

**Sufism in Central Asia**

**Alisher Navoi: Sufi Master Poet, Politician, Linguist, Scientist, Author, Calligrapher, Art-Patron, Intellectual, Painter, Builder, S**

**ALISHER NAVOI: LIFE & POEMS** Translation & Introduction by Paul Smith Alisher Navoi (1441 - 1501) was a Central Asian Turcif poet, politician, linguist, scientist, author, calligrapher, art-patron, intellectual, painter, builder of Uyghur origin who was born and lived in Herat (now north-western Afghanistan). He is generally known by his pen name Navoi (‘the weeper’). Under the pen name Navoi, Alisher was among the key writers who revolutionized the literary use of the Turkic languages. Navoi himself wrote primarily in the Chagatai language and produced 30 works over a period of 30 years, during which Chagatai became accepted as a prestigious and well-respected literary language. Navoi also wrote in Persian (under the pen name of Fani, and to a much lesser degree in Arabic and Hindi. Navoi’s best-known poems are found in his four divans, or poetry collections, which total roughly 50,000 couplets. Each part of the work corresponds to a different period of a person’s life. Many of his gazels & robai’s are represented in this translation in the correct forms for the first time. Introduction: Turkish & Sufi Poetry, Life & Times of Alisher Navoi, Selected Bibliography. 120 pages —Introduction to Sufi Poets Series— AATISH, ASHGAR, AHMED YESEVI, ’AISHAH AL-BA’UNIYAH, AMIR KHUSRAEI, ANSARI, ANVARI, AL-MA’ARRI, ’ARIFI, ’ATTAR, ABU SA’ID, AUHAD UD-DIN, BABA FARID, BABA AZFAL, BABA TAHIR, BEDAR, BEDIL, BULLEH SHAH, DARA SHIKOH, DARD, FAIZI, GHALIB, GHANI KASHMIRI, HAFIZ, HALI, HASAN DEHLAVI, HATEF, HUMA, IBN ’ARABI, IBN YAMIN, IBN AL-FARID, IQBAL, INAYAT KHAN, ’IRAQI, JAHAN KHATUN, JAMI, JIGAR, KAMAL AD-DIN, KABIR, KHAQANI, KHAYYAM, LALLA DED, MAHSATI, MAKFI, MANSHIR HALLAJ, MIR, MOMIN, MU’IN UD-DIN CHISHTI, NAZIR, NESIMI, NIZAMI, NUND RISHI, OBEYD ZAKANI, PAUL, QUTUB SHAH, RABI’I, RAHIM, RAHMAN BABA, RUMI, SADI, SA’d, SANA’I, SARMAD, SAUDA, SEEMAB, SHABISTARI, SHAH LATIF, SHAH NI’MAT’ULLAH, SHEFTA, SULTAN BAHU, URFI, WAI, YUNUS EMRE, ZAFAR, ZAUQ, EARLY ARABIC, PERSIAN, URDU, TURKISH, AFGHAN SUFI POETS. 90-120 pages Paul Smith (b. 1945) is a poet, author and translator of many books of Sufi poets from the Persian, Arabic, Urdu, Turkish, Pashtu and other languages including Hafiz, Sadi, Nizami, Rumi, ’Attar, Sana’i, Jahan Khatun, Obeyd Zakani, Mu’in, Amir Khusrau, Nesimi, Kabir, Anvari, Ansari, Jami, Khayyam, Rudaki, and others, and his own poetry, fiction, biographies, plays, children’s books and screenplays. amazon.com/author/smithpa

**Making Uzbekistan**

In this issue you will see poetry by the likes of Marge Piercy, Andrea Cohen, Ted Kooser and many others. We are also grateful to have great photographs on our front and back covers by Glenn Bowie and Jennifer Matthews.

Lawrence Kessenich has an insightful review of Endicott Professor Charlotte Gordon’s new book, Romantic Outlaws: The Extraordinary Lives of Mary Wollstonecraft and Her Daughter Mary Shelley.

**The Sound State of Uzbekistan**

Nick Megoran explores the process of building independent nation-states in post-Soviet Central Asia through the lens of the disputed border territory between Uzbekistan and Kyrgyzstan. In his rich “biography” of the boundary, he employs a combination of political, cultural, historical, ethnographic, and geographic frames to shed new light on nation-building process in this volatile and geopolitically significant region. Megoran draws on twenty years of extensive research in the borderlands via interviews, observations, participation, and newspaper analysis. He considers the problems of nationalist discourse versus local vernacular, elite struggles versus borderland solidarities, boundary delimitation versus everyday experience, border control versus resistance, and mass violence in 2010, all of which have exacerbated territorial anxieties. Megoran also revisits theories of causation, such as the loss of Soviet control, poorly defined boundaries, natural resource disputes, and historic ethnic clashes, to show that while these all contribute to heightened tensions, political actors and their agendas have clearly driven territorial aspirations and are the overriding source of conflict. As this compelling case study shows, the boundaries of the Fergana Valley put in succinct focus larger global and moral questions of what defines a good border.

**The European Handbook of Central Asian Studies**

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