

Muslim Postcolonialism as a Distinct Discipline

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ABSTRACT

Universally, Postcolonial literature initiates certain disciplines and numerous subject matters which were dared to speak before. In recent times observe the change in behaviors and approaches towards multiplicity, spiritual beliefs, and literature. Postcolonial literature also experiences the same fate in the form of its Postcolonial waves. In Postcolonial works, Muslim literati show their presence in every form of literature that the world has ever been observed. The reason behind such intelligentsia's existence is that Muslims exist all around the world as Islam is the fastest-growing religion in the world. In this way, Muslim Postcolonialism under the umbrella of General Postcolonialism is projected to highlight the Muslim issues and concerns. Muslim Post-colonialists are the founders of twentieth-century Modern Post-colonialism, that extends to twenty-first century; the immense literature shows distinctive existence within the body of World Literature generally and General Postcolonial, particularly. Muslim Postcolonialism attempt to show the positive face of Islam to prove that Muslims are not terrorists, rather the victims of terrorism.

Keywords: General Post-colonialism, Identity crisis, Multi-cultural Islamic Identity, Muslim literati, Muslim Post-colonialism, Perspectivism.

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1. Introduction

Postcolonialism as a movement against any form of colonialism is as old as the first human subjugation in world history; whereas as a literary movement it can bring back to any literacy effort against suppression but that makes Postcolonialism more like a Regional Postcolonialism. In this parameter, every country has its own Regional Postcolonial literature against their unjust Imperial rule. For example, internal erudite struggle 'Egyptian The Eye' during Pharaoh Kingdom; or one of four Chinese best Classic works 'Water Margin' during Yuan Dynasty describes the heroic, an organized military and multi-talented struggle of 108 Outlaws against the terror of Southern Song Dynasty (1127-1279);¹ Or the renowned abusive literacy appeared before the world against a civilization was from the Church (both Eastern Orthodoxy and Western Roman Catholics) against Islam and its Church-denounced heretics. Crusades were the ultimate consequences of using such hatred language of

1 Yenna Wu, "Full Length Vernacular Fiction," in *The Columbia History of Chinese Literature*, ed., Victor Mair (NY: Columbia University Press, 2001), 627-629.

Church, either against Muslim Conquerors or for power struggle (both internal and external) to control the Atlas. Crusadic literary tone set the minds of ordinary Christians by Church which inherited for a long line of generations to hate anti-Christians and is one of the root causes of British Colonialism, also renowned as Western Colonialism.¹

But if Post-colonialism is being taken as a term, then it is being stemmed from about 1500s on the impulse of discovering the world, new lands and colonies for expanding the Imperial Control over sea in the fear of the emerging controlling-competition with Portugal, Spain, Dutch, and France.²

Generally, Postcolonial humans are being divided into religious, racial, and then cultural denominations (and later geographical denomination) according to their analyses. Religious denominations are mainly divided into world religions of Abrahamic, Vedic religions and man-made religions, whilst racial split into color, language or clan, and cultural denomination appeared inside the original religious authority to which they belong such as Sunni and Shea among Muslims, four major castes among Hinduism, Catholics and Protestants among Christianity, Rabbinical and Zealots among Jews, or religious syncretism (among Vietnamese, Chinese and Japanese religious authorities) and vice versa. This ‘identity’ is being characterized from humans by humans for humans.

Algerian sociologist Nadji Safir believed that the crisis in Modernism is not only the crisis of development in West globally, but also that “all values relating to Western civilization and capitalist accumulation were now being questioned.”³ Political scientist John Dunn (b. 1940) saw the Darwinian struggle (of ‘the questioning’) between cultures intrinsically to their politico-social life,⁴ which can be observed their mechanistic clashes of general, but having broad-spectrum, norms and values by different ‘perspectives’ and sometimes determined their civilizational-course towards ‘Darwinian survival.’ This struggle can split the *self* (or *identity*) into different split-personalities, resulted into *Otherness*.

All Post-colonialists believe this concept of *Other* can be defined as, phenomenologically, Constitutive Other as *opposite of Self* but *correlative as the*

1 Richard A. Webster, Charles E. Nowell, and Harry Magdoff, “Western Colonialism,” *Encyclopaedia Britannica*, last updated June 18, 2019, <https://www.britannica.com/topic/Western-colonialism>.

2 “Economies of Britain and France have more similarities than differences,” *The Guardian*, last updated January 5, 2014, <https://www.theguardian.com/business/2014/jan/05/british-and-french-economies-same-problem>.

3 Anisuzzaman and Malek, ed., *The Transformation of the World: Culture and Thought*, Volume 03 (London and Basingstoke: The United Nation University in association with MacMillan Press Ltd., 1983), 05.

4 *Ibid*, 25.

*difference is inner-difference within the self.*¹ So, Other is being defined as a “state of being different from and alien to the social identity of a person and to the identity of the Self.”² This definition serves as a condition or quality of *disfranchisement* by State or social normative foundations, alienating person from the center and placed at marginalization.³

In disciplinary Orientalism, Other creates a binary opposition, ‘the Orient other and the Occident other’ developing three imperialist ideology measured against West; Homogenization (i.e. universality as sameness of all non-white race), Feminization (as inferiority and subordination of Orientals), and Essentialization (stereotypical Other).⁴ A coherent, but consistent, question Is that is the Post-colonialism really providing the true-status and identity of ‘Other’ into realization of equality, or is it creating more delusional organized responses to be answered resulting into more crisis and chaos? Rest of the paper will search to an evaluation for such inquiry through the analyses of Muslim Postcolonialism.

1.1 Literature Review

The literature which is being used to analyze the Muslim Postcolonial literature as a distinct discipline are divided into five sections of literature. Literature for the Introduction consists of Anisuzzaman and Malek, ed., *The Transformation of the World: Culture and Thought*; Yenna Wu, “Full Length Vernacular Fiction,” in *The Columbia History of Chinese Literature*, ed., Victor Mair; and Richard A. Webster, Charles E. Nowell, and Harry Magdoff, “Western Colonialism,” *Encyclopaedia Britannica*. Introduction to Muslim Postcolonialism includes J. Miller, “Otherness”, *The SAGE Encyclopedia of Qualitative Research Methods*, and Hasan S. Majed’s seminal work *Islam and Muslim Identities in Four Contemporary British Novels*. The literature to understand the works of early and contemporary Muslim Postcolonial initiators depends upon Sir Syed Ahmad Khan’s *Asbab-i-Baghawat-i-Hind*, Afghani’s *The Refutation of the Materialists*, Muhammad Iqbal’s *The Reconstruction of Religious Thought in Islam*; Sayyid Abu’l A’la Maudūdī’s *A Short History of the Revivalist Movement in Islam*; and A. L. Tibawi’s *English-Speaking Orientalists: A Critique of their Approach to Islam and Arab Nationalism*. Contemporary Muslim Post-colonialists have immense literature in the forms of

1 N. J. Findlay, G. W. F. Hegel and A. V. Miller, *Analysis of the Text: Phenomenology of Spirit*, ed., J. Hoffmeister (New York: Oxford University Press, 1977), 516-518.

2 J. Miller, “Otherness”, *The SAGE Encyclopedia of Qualitative Research Methods* (Thousand Oaks, CA: SAGE Publication, Inc., 2008), 588-590, doi: 10.4135/9781412963909.n304.

3 Alan Bullock, Stephen Trombley, and Alf Lawrie, edit., “Otherness”, *The New Fontana Dictionary of Modern Thought*, 3rd edition (London: Harper-Collins Publications, 1999), 620.

4 A detailed conception of *Otherness* is in Edward Said, *Orientalism* (New York: Pantheon Books, 1978).

poetry, novels, critical analyses, short stories, and even dramas. Some of the leading works contains Hassan Hanafi's *From Orientalism to Occidentalism*; Hassan Blasim's *The Corpse Exhibition and Other Stories of Irāq*, trans. Jonathan Wright; Noura Erakat's article "The Sovereign Right to Kill: A Critical Appraisal of Israel's Shoot-to-Kill Policy in Gaza," in *International Criminal Law Review*; Hamid Dabashi's *Can Non-European Think?*; and Bobby Salman Sayyid's *Recalling the Caliphate: Decolonisation and World Order*. Finally literature for a conclusive analysis came from Dr. Deen Dayal's *Complexion Based Discriminations: Global Insights*; Mohammad Khosravi Shakib's article "The Position of Language in Development of Colonization," *Journal of Languages and Culture*; and Alima Bissenove's *Ottomanism, Pan-Islamism, and the Caliphate; Discourse at the Turn of the 20th Century*.

2 Comparative Relationship between General, Muslim and Extensive Postcolonialism

Post-colonialism is a very diverse phenomenon and so its definition too, which cannot be cohesive or simplified as well. It may bring new possibilities to critical and cultural thinking patterns but still suffered some of its own technical problems to define uniformly. Generally, Post-colonialism summarizes as:

A form of critical analysis of colonialism and its successor projects' taking basic axiomatic affirmations: deep and critical reading of colonial discourse; an understanding of the complicated and eccentric histories through which colonialism passes from the past into the present; a mapping of the ways in which metropolitan and colonial societies are drawn together in webs of attraction, influence and dependence; and a sensitivity to the political implications of the ways history is constructed.¹

Post-colonialism is a general term for all literary attempts to decolonize the respective human identity from all over the world; so it has numerous dimensions to express its purpose of existence in a variety of disciplines. Muslims are present all around the world and so is Islam. Muslims' achievements and their futural initiatives and projects exist everywhere wherever they live. Asian as well as Western Muslim Intellectuals show diverse responses to every discipline for the betterment of Muslims, humanity and the world. In this respect, General Postcolonialism can be

¹ Derek Gregory, et al., ed., *The Dictionary of Human Geography* (UK: Wiley-Blackwell Publications, 2009), 561.

categorized into Muslim Postcolonialism distinctively and Extensive Postcolonialism (rest of general post-colonial literature) generally.

General Postcolonialism has two aspects of views; colonizer's view to understand the colonial life in beneficial way, and colonizer's view against colonialism to favoring the freedom from imperial authorities. Three fields of describing Postcolonialism may overlap in all human disciplines; Epistemology, Ethics, and Politics, explaining a deep analytical picture behind the constructed Postcolonial identities of colonizer and colonized. This binary relationship induces the binary-power dynamics between Western knowledge production and home-grown (indigenous) knowledge systems.¹ Muslim Postcolonialism and Extensive Postcolonialism describe the same theme but they differ to explain their ground beliefs, individual, and priorities.

Intellectual Muslim Postcolonialism in contemporary era produces different educational as well as enliven projects and policies for the progress of Muslim youth by showing an urge for the recognition of being a Muslim to live in this technological age within the sphere of being an Introspected and Educated Mou'min.

3 Introduction to Muslim Postcolonialism

An exemplary ideology starts long before its implemented applicability in society. So, human struggle begins before its written history with long durational detachments. Before Post-colonialism realizes itself as a discipline by Edward Said (1935-2003), it is being realized after colonizing Muslims in Arab as well as Asian World by European industrialized states and British forces. Post-colonialism is not the product of non-Muslim minds, rather the product of Muslim systematic struggle through literacy and political movements. The continental history of Europe experienced European Renaissance, Reformation, Enlightenment, French and Industrial Revolutions, Romanticism, and Utilitarianism, producing the markings for the change of European World by influencing the status out of its colonized lands while the World Wars present a shift of world super powers, and brought forward the implemented ideology of liberalism, modernism and nationalism. Among these eras of more than five centuries, Muslims and Christianity gained as well as suffered a lot besides the Holocaust. Judaism gained land with power with the sympathy vote

¹ Timothy N. Laurie, Hannah Stark and Briohny Walker, *Critical Approaches to Continental Philosophy: Intellectual Community, Disciplinary Identity, and the Politics of Inclusion*, Parrhesia: A Journal of Critical Philosophy 30 (Australia and London: Open Humanities Press, 2019): 1-17.

and devoted towards the ultimate goal of destroying Muslims by channeling the Zionist agenda with the help of World Leaders in the name of Christianity.

Historically, Muslims, after a long and discrete run of dynasties around the world, suffered a terrible fate of slaved modernity from Europeans at the end of nineteenth and twentieth centuries. Muslim national borders are the ultimate culmination of the struggle for freeing their lands in their respective attempts and sacrifices in more than two centuries. That's when Post-colonialism starts as Muslims are well aware of almost all kinds of knowledge in their mother-languages besides the advanced, but destructing, Iron-weaponry technology which culminates the final termination of Muslim unity, and turns into national dust of geographical borders. Post-colonialism in every Muslim border differs slightly with social customs along with minority privileges but screams out with extensive echoes the same core beliefs in every perspective with thematic discussions of identity crisis, social discrimination, gender-orientation study, patriarchy, slavery and religious oppression.

There are three criterion standpoints to judge every opinion in twenty first century: Western, Islamic and the rest of the world. This is the same case with Post-colonialism. After Salman Rushdi affair, Muslims preferred their own term of Post-colonialism as Muslim Postcolonialism, or sometimes referred as Islamic Postcolonialism; a term being familiarized in Hasan Saeed Majed's seminal work 'Islam and Muslim Identities in Four Contemporary British Novels.' This analytical work describes the attempts, made by General Postcolonial literature, notably failed to account for Muslim priorities and, thus, visualizes the Postcolonialism in another kind by naming it Islamic Postcolonialism¹ which relates the anti-colonial resistant methodology of Postcolonialism from a Muslim perspective.

Term General Postcolonialism includes both Muslim and Extensive Post-colonialism to differentiate with each other's precincts. General Postcolonialism is an ideological response but also a reactionary departure from Colonialism as well as neocolonialism rather than simply a system that comes after colonialism. Extensive Postcolonialism is a theoretical approach in various disciplines concerning the remaining impacts of colonialism during nineteenth, twentieth and twenty first centuries on social, economic, and political levels; whilst Muslim Postcolonialism refers a theoretical approach of Muslims through literacy and political activities for freeing their peoples from the clutches of imperial or foreign controlling policies against Muslims' unity and welfares cooperatively.

¹ Hassan Majed, "Islam and Muslim identities in Four Contemporary British Novels" (D. Phil thesis, University of Sunderland, 2012), 226.

4. Early Founding Fathers to Modern Postcolonialism

The founding personalities are divided into two divisions regarding their nativity and the influence of work: the nineteenth and twentieth century Asian and African Muslim Post-colonialists (including Muslim freedom-fighter Post-Colonialists), and European Muslims and African Post-Colonialists.

Muslims of nineteenth century had been the victim of colonization, and Imperial colonialists had been started to use the occupied territory's treasury for itself to change the societal balance into unevenness and educational language, to turn the ethical norms out, and to make the natives of its mental as well as physical slaves. At that time, some exceptional Muslim Postcolonial figures came out to help the native Muslims to get their territorial freedom along with identity-freedom. These literatures of prose and poetry were so powerful that they made the Muslims to realize that their conventional methods at some point were mistakenly understood to lead on to survive between the wars of superpowers.

The end of nineteenth century saw the end of Muslim Powerful Empire all around the world at the feet of British, Russian and French empires; that's when the Postcolonial literature had been started to awaken the Muslims from their sectarian slumber, conservative sleep, and disunity by antagonism or resentment. Muslims were not devoid of intellectualism or multiplicity but they were so much into the *Asbiyat*, monetary status, or opposition that they could not unite themselves against colonialism.

Before the intellectual Muslim Postcolonialism, there was a diverse but militia struggle of Muslim leaders at different fronts with armed successes and failures. Among them three renowned and equally appreciated (by the enemy) Muslim leaders of different regions are Muhammad Ali of Egypt (1769-1849) regarded as the founder of modern Egypt,¹ Imam Shamil as third Pasha of Dagestan (1797-1871),² and Emir Abdelkader (1808-1883).³

In twenty and twenty-first century founding-fathers of Postcolonialism fall under the geographical categories of Asian, African, and European Muslim and Extensive Postcolonialism. Many of them were Muslims and thus recognized as the initiators of Muslim Postcolonialism distinctly. A very brief introduction of these

1 Eugene Rogan, ed., "Ottomans and Drinkers: The Consumption of Alcohol in Istanbul in the nineteenth Century by Francois Georgeon," in *Outside In: On the Margins of the Modern Middle East* (London and New York: I.B.Tauris Publishers, 2002), 15.

2 Nicholas V. Riasanovsky, "The Reign of Alexander II, 1855-81," in *A History of Russia* (Oxford: Oxford University Press, 1984), 389.

3 Ahmad Bouyerdene, *Emir Abdel-Kadir: Hero and Saint of Islam*, trans. Gustave Polit (USA, Indiana: World Wisdom Inc., 2012), 54.

founders is given next to show their contributions in General Postcolonialism, and set a stage for Muslim Postcolonialism.

Asian and African Muslim Postcolonialists are; Sir Syed Ahmad Khān (1817-1898) who was an Educationist Originator and a Reconciler of religion and modern science, Nawāb Abdul Latīf of Bengal (1828-1893) who was a contemporary to Sir Syed Ahmad and a Liberal Nationalist, Sayyid Jamāl al-Dīn al-Afghānī (1838/1839–1897), a Politico-educationist Reformer and a Muslim-World Sensation, Sayyid Muhammad Rashīd Rida (1865-1935) as a Revivalist and a Modernist, Dr. Muhammad Iqbāl (1877-1938) who was a Great Sūfi-Modernist and a thinker who thought ahead of his times for the betterment of Muslim-e-Umma, Azīz Ustād Bediūzzaman Sa'īd Nūrsī (1877-1960), a Modern Revivalist and was an unconventional speaker to Muslim traditionalism and Modernism scientism, Syed Abul A'lā Maudūdī (1903-1979), an Islamic Ideologue to idealize a perfect Islamic State, Sheikh Hassan Ahmed Abdel Raḥmān Muhammad al-Bannā (1906-1949) who was a Pan-Arabist, a Revivalist and a founder of Muslim Brotherhood; and Sayyid Ibrāhīm Husayn Qutb Shādhilī Shahīd (1906-1966), a Progressive-radical visionary who devoted his life for the betterment of his native Muslim Egyptians.

European Multi-Cultural Post-Colonialists consist of Abdul Latīf Tibawi (1910-1981) who was a Genuine and a Muslim Valiant Critic to Western Orientalism their strategies towards neocolonialism; Aime Fernand David Cesaire (1913-2008) who claimed to be an Originator of Postcolonialism and was a founder of Negritude-Movement in West; Anour Abdel Malik (1924-2012), an Egyptian Pan-Arab and a Postcolonial Muslim Marxist to highlight the need of Islamic Left and the necessity of the existence of Muslim Postcolonialism; Ibrahim Frantz Omar Fanon (1925-1961), an Instigator of Postcolonial Identity Crisis; and a disciplined Postcolonial Exception is Edward Wadie Said (1935-2003) who projected to explain in detail the clear strategy of Orientalism against Eastern cultures and religions.

Next section will describe the further figures of contemporary Muslim Postcolonialists whose literature manifest in their educational projects and humane initiatives for the development of Muslims.

5 Contemporary Muslim Postcolonialism

There is a long list of contemporary Muslim Postcolonialists from different countries. Only a few were selected from West-Asian Muslim countries and some from South-Asian Muslim countries.

Among West Asian Muslim countries, Egypt, Irāq, Palestine, Syria and Irān. Egypt consists of the most valuable treasure of history and literature. Any theme can be drawn from their rich and diverse literacy. Naguib Mahfūz (1911-2006) was a renowned Arab writer, was an existentialist and first Arab Nobel Prized novelist whom writings set a trend for coming-to-age writers and story-tellers. This is one side of Egyptian Muslim Postcolonialists. Other side of Muslim Postcolonialism set a trend from the writings of Hassan Hanafī (1935-2021) who was a left wing reformist and a critic to Muslim stagnation by using Islamic Traditionalism as an excuse. Third end of Muslim Postcolonialism presents the writings from Gamal al-Bannā (1920-2013) who was a writer, logical traditionalist, and a trade unionist. Fourth side contains the traditional Muslim Ulama from Al-Azhar University.

Irāq is the house of political battles and sectarian conflicts where freedom of speech is a dilemma for the survival. But Muslim literati make a place in every corner of the world under any kind of social circumstances. Among such intellectuals, Fadhil Al Azzawi (b.1940) and Hassan Blasim (b.1973) are the celebrated intellectuals. Both show two directions of literature under same theme of freeing the Irāqi Muslims from political chaos, identity dilemma, and international battles. Fadhil Al Azzawi is a renowned name for his nationalist poetry. He was an exiled poet, a Utopian idealist for Syrian Muslims, and a German translator in Arab World. In Irāqi conservative cinema, Hassan Blasim, who was a short story writer to expose the extreme human cruelty under continuous wars and religious extremism, was a refugee Arab-filmmaker who has to take a step of being a refugee in Finland because of his film 'The Wounded Camera' forced him to flee to escape from the persecution under Saddām administration. His films explain in detail the current Muslim issues and settlements to survive during wartimes.

Palestine is a historical Muslim state, which is facing troubles due to the illegal presence of the forces form non-recognized state by Pakistan. Noura Erakat (b.1980) is among a few feminists who is an Activist for Palestinians, a Human Right Attorney, and a critic-vocalist to Israeli policies and strategies against Palestinians. Syrian poet Khaled Khalifā (b.1964) is a banned poet, a genuine novelist and an open speaker of death in the eyes of familial relations and in the vision of others to show the constant sufferings of wars and deaths which make a person heartless about the concept of death.

Irān was once under the royal regime of Pahlavī Kingship whom policies were unfavorable for Irānians, especially for Muslim Shia Ulama and they carried a revolution, the 1979 Irānian Revolution, to escape from Royal politics. So there are

two main trends of intellectuality. The religious commitment and the modern critic. Seyyed Hossein Nasr (b.1933) is the example of first trend. He is a positivist and a pragmatic Thinker, and a perennial thinker who believes in religious syncretism and Islamic spiritualism; whilst Hāmid Dabāshī (b.1951), an example of second category, is an open critic to East and West, and a believer of Muslim practicality through Islamic ethics and characterization.

Sampled South-Asian Muslim Countries include Pakistan, Afghanistan, and Bangladesh. Pakistan is the country of variety of Muslim Postcolonialists where Dr. Kursheed Ahmad (b.1932) is a traditionalist Pan-Islamist, Ziauddin Sardār (b.1951) is a migrated liberal Reformist, and Bobby Salman Sayyid is an adherent of Islamic Practicality and a Pan-Islamist. Dr. Kursheed Ahmad presents a philosophy of Islamic traditionalism towards the establishment of Islamic State on the footsteps of Abul A'la Maudūdī (1903-1979), and is a leading concept of one third of Pakistanis. Ziauddin Sardar expresses a migrated Muslim issues, liberal reformism, and a reconciler of Islam and Science who show the interest of mainstream of Pakistanis in their lifestyles. Bobby Salman Sayyid is an adherent of Islamic Practicality, and is a Pan-Islamist which were the living strategy of majority of Pakistani Muslims.

The city of dry-mountains is Afghanistan where tribal conflicts never take a turn towards peace. Their tribal history is not easy to comprehend. Khaled Hosseini (b.1965) is an Afghani-American novelist who is a migrated left-winger, and shows interest in identity-establishment and survival-instinct under familial relationships. Once part of East Pakistan, Bangladesh got independence in 1972, and became an enemy to Pakistan. This enmity reflects in their literature. Selina Hossain (1947) is an award winner Novelist and an active feminist. Selim Al Deen (1949-2008) was a genuine writer, and a Founder of Street Theatre. Monica Ali (b.1967) presents herself as an Idealist and a Left-winger while living abroad. Her major concern is about Muslim feminist issues.

6 Analysis and Findings

Like Extensive Postcolonialism, Muslim Postcolonialism also encompasses critical lens to evaluate before acceptance. Majority Muslim Post-colonialists are social progressivists, Salafists, and left wingers while contemporary times did change the world-view of Traditionalists, or Pan-Islamists. Both of them now acknowledge this world as *Dar al Da'wah* (i.e. abode of preaching) and thus divide the world into Muslims and non-Muslims. Then the Muslim world has been started to recognize into their national cultures by Muslim Post-colonialists. By this, they want world peace and try to create a bridge between Muslims and non-Muslims to

minimize the world power-war. By the analysis of Muslim Postcolonial literature, there are some findings which this paper contains.

- **Muslims Post-colonialists are the founding fathers of Modern Postcolonialism:** Muslim Intellectuals of colonized world had been started to struggle against their colonizers to stimulate the idea of an independent Muslim identity through revolutions and educational forums during two centuries of nineteen and twenty. Colonized efforts to be free are not unique to mankind during colonization history but education is being used as a tool to be independent which early Muslim Postcolonialists used to free from foreign control. Their efforts make them the founding fathers of Modern Postcolonialism.
- **Introduction of Muslim Postcolonialism as a Separate and Distinct discipline:** By analyzing General Postcolonialism, the categories which fall under Postcolonialism define separate realm of studies. Muslim Postcolonialism depends on Islam and Islam is a *deen* of billions of Muslims across globe. Logically, Islam makes a separate spiritual realm to understand Muslim experiences. Separate realm does not mean the alien world of Muslims. It just simplifies the lives of Muslims to live according to Islam and modern standards peacefully by defining their own perspective in unprejudiced societal atmosphere. So, this is the reason that Muslim Postcolonialism presents itself a separate and a distinct discipline due to its attached and firm roots to Islam.
- **Contemporary era should be called Post-cultural Times:** Twenty first century is a time of intermingled blood from diverse races through marriages, affairs, global business dealings, open media of every country to every country, exchange of ideas through the recorded lectures of transnational intellectuals and multinational academicians, and global market of economy, scholarships, and scientific, technological and weaponry developments. These exchanges of multiplicity brings pluralism. So this contemporary times becomes the Era of Hybrids. This era of Hybrids disregards partialities, racial biasness, and conservative matrimonial settings. That's why, this era should be called the Postcultural Times to minimize the hatred between races, civilizations and borders.
- **Perspectivism:** This work introduces 'Perspectivism' as an epistemological source to understand the identity in Post-cultural (contemporary) times. This source is used to understand someone's knowledgeable experience and relevant cultural as well as religious identity in Postcolonial literature and to acknowledge the civilizational identity and racial diversity to destroy the grounds behind racial and religious discriminations in this Post-cultural times.

By Perspectivism, everyone has a room to explain his/her side of the story to explicate the understanding of reality which he/she experiences.

- **Multi-cultural Islamic Identity:** Multi-cultural Islamic or Multi-Islamic identity is the resolution to Muslim Postcolonial identity crisis. Muslims are everywhere where humans can settle. This situates Islam in a very complicated position under much diverse atmosphere which resolves into multicultural Muslim identity. This multiculturalism does not affect the authority of Islam as Islam can never be old due to the existence of *Ijtihad* which other religions of the world are lack of. This multicultural Muslim identity can also undergo the sectarianism and Muslims in West peacefully.

7 Conclusion

The Islamic diversity comprises cultural, ethnic, geographic and national populaces, and thus faces the challenges of uniting them all to be called Universal Muslim Community. This is the reason behind every effort of Muslim intelligentsia from Western and Southern Asia. Same thing is happening with Muslims in every continent. Muslim-dominant countries are facing Islamic lifestyle with Western media and technological advancements fronting atheism, sectarianism and identity crisis; while Muslim-minority countries are facing western values, sexual liberation and identity crisis. Muslims from both worlds must accompany Islamic standards with postmodern technology through Multicultural Islamism. Muslims do understand that “language is the factor of identity giving or removing”¹ of colonialism but English has become now an international language to communicate. According to Pew-Research, Muslims will be in majority by 2050, so what if English speaking adherents would be Muslims or from marginalized race, then maybe there is a chance to eradicate the racial or sectarian discrimination. Muslim Postcolonialism expresses many themes, concerns and issues. Many Muslim Post-colonialists helped in briefing governmental officials and assisted in making certain policies. They used their projects for educational purposes for the development and technological betterment for Muslims. Muslim postcolonial literature is being identified as producing the literature to enhance the Islamic humanitarian teachings, which yields Muslim identity, unity, and Muslim impartiality. Out of General Postcolonialism, Muslim Postcolonialism and Extensive Postcolonialism emerged as distinct forms. There is no concept of Muslim utopia or Universal Islamic State but still promotes a just Cosmopolitan State for all, besides race, gender, sect, religion, or civilization on the basis of Multi-cultural Islamic identity.

1 Mohammad Khosravi Shakib, “The Position of Language in Development of Colonization,” *Journal of Languages and Culture* 2, no. 07 (July, 2011), 117-123, <http://www.academicjournals.org/JLC> ISSN 2141-6540.