

## Islamic Societies To The Nineteenth Century By Ira M Lapidus

The Islamic World is a collection of important and representative documents from all periods of Islamic history. From the formative years in Arabia to the confrontations with and responses to modernity, these translations indicate the continuity and development of the youngest of the world's greatest civilizations. Included are historical, theological, philosophical, and political writings, as well as poetry and narratives, from Muslim writers in the Arab lands, Turkey, Persia, and other parts of the Islamic world.

In this probing study of death rites, Leor Halevi plays prescriptive texts against material culture, advancing a new way of interpreting the origins of Islam. He shows how religious scholars produced codes of funerary law to create new social patterns in the cities of Arabia, Mesopotamia, and the eastern Mediterranean. They distinguished Islamic from Christian, Jewish and Zoroastrian rites; and they changed the way men and women interacted publicly and privately. Each chapter explores a different layer of human interaction, following the movement of the corpse from the deathbed to the grave. Highlighting economic and political factors, as well as key religious and sexual divisions, Halevi forges a fascinating link between the development of funerary rites and the efforts of an emerging religion to carve its own distinct identity. Muhammad's Grave is a groundbreaking history of the rise of Islam and the roots of contemporary Muslim attitudes toward the body and society.

Taken together the essays in this work not only provide new research essential to the study of Islamic societies and Muslim peoples, but also set a new standard for the concrete study of local situations and illuminate the forces shaping the history of modern Muslim societies. This collection is unique in its sophisticated interpretation of the social protest and political resistance movements in Muslim countries during the nineteenth and twentieth centuries. The contributors take two principal approaches to the study of their subject. Utilizing "new cultural history," they explore how particular movements have deployed the cultural and religious resources of Islam to mobilize and legitimize insurgent political action. Others rely on "new social history" to study the economic, political, and social contexts in which movements of anti-colonial resistance and revolution have developed. This work brings together contributions from specialists on Islamic North Africa, Egypt, the Arab fertile crescent, Iran and India.

The first to combine the study of representation, gender theory, and Muslim women from a historical and geographical perspective, this book examines where women have represented themselves in art, architecture, and the written word in the Muslim world. The authors explore the gendering and implicit power relations present in the positioning of subject and object in the visual field and look specifically at occasions when women publically adopted the stance of the viewer, speaker, writer, or patron.

This book examines British collectors of so-called Persian art (a broad umbrella term then covering a large portion of Islamic art) in the late 19th century, including ceramics, metalwork, carpets, textiles and woodwork. Based on a foundational event, the very first exhibition of "Persian and Arab Art" held by a London Gentlemen's Club in 1885, this book follows one generation of men, retracing the subtle shades of difference among "amateurs," "connoisseurs," "experts" and "collectors," and exploring all the mechanisms of the construction of a collective fascination for the Orient. Isabelle Gadoin uncovers some of the first "scientific" analyses of Islamic objects and of the first private notebooks or exhibition catalogues, to provide an in-depth study of the way Westerners talked about Islamic objects and began to define what would become Islamic art history. All the while, Gadoin unravels the skein of Western prejudice, Romantic fancy, sincere admiration and ruthless appropriation, in art collecting, to write a new chapter of Orientalist history. The book will be of interest to scholars working in art history, history of collecting, colonialism and postcolonialism, and Orientalism.

"?uruq and ?uruq-linked institutions by Frederick De Jong was first published in 1978. It is largely based on research in public and private archives in Cairo, and on published materials in limited circulation. This study became highly influential in its field. De Jong describes the development of the administration and organization of the ?uruq and ?uruq-linked institutions (tak?y?, zaw?y?, and shrines) under the shaykhs of the Bakr?family in nineteenth- and early twentieth-century Egypt. Central to this administration is the principle of right of qadam, meaning the exclusive right of a ?ar?qa to proselytize and to appear in public in a particular area, if it could be proved that it had been the first to do so"--

For the last decade Liberia has been one of Africa's most violent trouble spots. In 1990, when thousands of teenage fighters, including young men wearing women's clothing and bizarre objects of decoration, laid siege to the capital, the world took notice. Since then Liberia has been through devastating civil upheaval and the most feared warlord, Charles Taylor, is now president. What began as a civil conflict, has spread to other West African nations. Western correspondents saw in the Liberian war a primeval, savage Africa-a "heart of darkness." They focused on sensational "primitive" aspects of the conflict, such as the prevalence of traditional healers and soothsayers, and shocked the international community with tales of cannibalism, especially the eating of the body parts of defeated opponents, which was widespread. Eschewing popular stereotypes and simple explanations, Stephen Ellis traces the history of the civil war that has blighted Liberia in recent years and looks at its political, ethnic and cultural roots. He focuses on the role religion and ritual have played in shaping and intensifying this brutal war.

In this study of birth control in the classical Islamic world, Basim Musallam demonstrates the wide range of evidence available to dispel many assumptions that are rampant in many people's beliefs. Medieval Arabic discussions of contraception and abortion in Islamic jurisprudence, medicine, materia medica, belles lettres, erotica and popular literature show that birth control was sanctioned by Islamic law and opinion. Contraceptive methods were available throughout pre-modern times and were used to meet social, economic, personal and medical needs. Sex and Society in Islam considers the impact of birth control as a factor in demographic change, and therefore in social history.

Taking an inter-disciplinary approach, Spruyt explains the political organization of three non-European international societies from early modernity to the late nineteenth century. The Ottoman, Safavid and Mughal empires; the Sinocentric tributary system; and the Southeast Asian galactic empires, all which differed in key respects from the modern Westphalian state system. In each of these societies, collective beliefs were critical in structuring domestic orders and relations with other polities. These multi-ethnic empires allowed for greater accommodation and heterogeneity in comparison to the homogeneity that is demanded by the modern nation-state. Furthermore, Spruyt examines the encounter between these non-European systems and the West. Contrary to unidirectional descriptions of the encounter, these non-Westphalian polities creatively adapted to Western principles of organization and international conduct. By illuminating the encounter of the West and these Eurasian polities, this book serves to question the popular wisdom of modernity, wherein the Western nation-state is perceived as the desired norm, to be replicated in other polities.

A major achievement in the field of translation, this anthology presents a rich assortment of classical Arabic poems and literary prose, from pre-Islamic times until the 18th century, with short introductions to guide non-specialist students and informative endnotes and bibliography for advanced scholars. Like many pre-modern Arabic anthologies it aims at being both entertaining and informative. It ranges from the early Bedouin poems with their evocation of desert life to refined urban lyrical verse, from tender love poetry to sonorous eulogy or vicious lampoons, and from the heights of mystical rapture to the frivolity of comic verse. The prose contains anecdotes, entertaining or edifying tales and parables, a fairy-tale, a bawdy story, samples of literary criticism, and much more. With this anthology, distinguished Arabist Geert Jan van Gelder brings together well-known texts as well as less familiar pieces that will be new even to scholars in the field. Many recent studies and anthologies of Middle Eastern literatures are primarily interested in Islam and religious matters--an emphasis that leads to the common misconception that almost everything in the region was and is dominated by religion. Classical Arabic Literature

instead brings to life the rich variety of pre-modern Arabic social and cultural life, where secular texts happily coexisted with religious ones. This masterful anthology, in English only, will introduce this vibrant literary heritage to a wide spectrum of new readers.

Ranging from studies on Sufism and the Koran to discussion of nineteenth and twentieth-century Arabic literature, these essays on the law and literature of Islamic society illustrate the unique vision of one of the world's great Orientalists. Originally published in 1982. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

A wide-ranging consideration of the place of dreams and visions in Islamic societies from the pre-modern period to the present.

An accessible, transregional exploration of how Islam and Asia have shaped each other's histories, societies and cultures from the seventh century to today.

Gathering architectural pieces from all over the world, the Paris Universal Exposition of 1867 introduced to fairgoers the notion of an imaginary journey, a new tourism en place. Through this and similar expositions, the world's cultures were imported to European and American cities as artifacts and presented to nineteenth-century men and women as the world in microcosm, giving a quick and seemingly realistic impression of distant places. elik examines the display of Islamic cultures at nineteenth-century world's fairs, focusing on the exposition architecture. She asserts that certain sociopolitical and cultural trends now crucial to our understanding of historical transformations in both the West and the world of Islam were mirrored in the fair's architecture. Furthermore, dominant attitudes toward cross-cultural exchanges were revealed repeatedly in Westerners' responses to these pavilions, in Western architects' interpretations of Islamic stylistic traditions, and in the pavilions' impact in such urban centers.

Although the world's fairs claimed to be platforms for peaceful cultural communication, they displayed the world according to a hierarchy based on power relations. elik's delineation of this hierarchy in the exposition buildings enables us to understand both the adversarial relations between the West and the Middle East, and the issue of cultural self-definition for Muslim societies of the nineteenth century.

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The relationship between Islamic law and society is an important issue in Iran under the Islamic Republic. Although Islamic law was a pivotal element in the traditional Iranian society, no comprehensive research has been made until today. This is because modern reformers emphasized the lack of rule of law in nineteenth-century Iran. However, a legal system did exist, and Islamic law was a substantial part of it. This is the first book on the relationship between Islamic law and the Iranian society during the nineteenth century. The author explores the legal aspects of urban society in Iran and provides the social context in which political process occurred and examines how authorities applied law in society, how people utilized the law, and how the law regulated society. Based on rich archival sources including court records and private deeds from Qajar Tehran, this book explores how Islamic law functioned in Iranian society. The judicial system, sharia court, and religious endowments (vaqf) are fully discussed, and the role of 'ulama as legal experts is highlighted throughout the book. It challenges nationalist and modernist views on nineteenth-century Iran and provides a unique model in terms of the relationship between Islamic law and society, which is rather different from the Ottoman case. Providing an understanding of this legal system in Iran and its role in society, this book offers a basis for assessing the motives and results of modern reforms as well as the modernist discourse. This book will be of interest to students of Middle Eastern and Iranian Studies.

Ira Lapidus' global history of Islamic societies, first published in 1988, has become a classic in the field. For over two decades, it has enlightened students, scholars, and others with a thirst for knowledge about one of the world's great civilizations. This book is based on parts one and two of Lapidus' monumental "A History of Islamic Societies, revised and updated, describes the transformations of Islamic societies from their beginning in the seventh century, through their diffusion across the globe, into the challenges of the nineteenth century. The story focuses on the organization of families and tribes, religious groups and states, depicts them in their varied and changing contexts, and shows how they were transformed by their interactions with other religious and political communities into a varied, global and interconnected family of societies. The book concludes with the European commercial and imperial interventions that initiated a new set of transformations in the Islamic world, and the onset of the modern era. Organized in narrative sections for the history of each major region, with innovative, analytic summary introductions and conclusions, this book is a unique endeavor. Its breadth, clarity, style, and thoughtful exposition will ensure its place in the classroom and beyond as a guide for the educated reader.

After a brief overview of the geography, early history of Wallo and the settlement of the Oromo in the region, the book analyzes the introduction and expansion of Islam from both regional and national perspectives, the significance and impact of Islamic revival and reform associated with Sufism, the role of Islam in the rise and consolidation of regional Muslim dynasties, Islam and trade, and the reaction of Muslim scholars to the imposition of Christianity.

This book explores some of the most fiercely debated issues facing the Islamic world today.

This collection of essays provides a timely reassessment of nineteenth-century Islamic art and architecture. The essays demonstrate that the arts of that era were vibrant and diverse, making ingenious use of native traditions and materials or adopting imported conventions and new technologies. However, traditionalists, revivalists and modernists all referred in one way or another to an Islamic heritage, whether to reinvent, revive or reject it. Beginning with an historical introduction and an assessment of changing attitudes towards the visual arts the following essays provide case studies of architecture and art in Ottoman Turkey, Egypt, Morocco, sub-Saharan Africa, Iran, Central Asia, India and the Caribbean. They examine such issues as patronage, sources of artistic inspiration and responses to European art. The essays have a relevance and importance for our understanding of the societies and attitudes of that time, and have a direct bearing on the more general debate concerning cultural identity and the integration of modern ideas in the Muslim world. The book is richly illustrated with very many illustrations in black-and-white and in full colour.

*Orientalist Poetics* is the only book on literary orientalism that spans the nineteenth century in both England and France with particular attention to poetry and poetics. It convincingly demonstrates orientalism's centrality to the evolution of poetry and poetics in both nations, and provides a singularly comprehensive and definitive analysis of the aesthetic impact of orientalism on nineteenth-century poetry. Because it examines the poetry of the entire century across both national literatures, the book is in a unique position to articulate the essential part orientalism plays in major developments of nineteenth-century poetics. Through probing discussions of an array of prominent nineteenth-century poets—including Shelley, Southey, Byron, Hugo, Musset, Leconte de Lisle, Wordsworth, Hemans, Gautier, Tennyson, Arnold and Wilde—Emily A. Haddad reveals how orientalism functions as a diffuse avant-garde, a crucial medium for the cultivation and refinement of a broad range of experimental positions on poetry and poetics. Haddad argues that while orientalist poems are often viewed mainly as artefacts of European attitudes towards the East and imperialism, poetic representations of the Islamic Orient also provide an indispensable matrix for the reexamination of such aesthetically fundamental issues as the purpose of poetry, the value of mimesis, and the relationship between nature and art. *Orientalist Poetics* effectively bridges the gap between the analysis of poetics and the analysis of orientalism. In showing that major poetic developments have roots in orientalism, Haddad's book offers a valuable and innovative revisionist view of nineteenth-century literary history.

First published in 1988, Ira Lapidus' *A History of Islamic Societies* has become a classic in the field, enlightening students, scholars, and others with a thirst for knowledge about one of the world's great civilizations. This book, based on fully revised and updated parts one and two of this monumental work, describes the transformations of Islamic societies from their beginning in the seventh century, through their diffusion across the globe, into the challenges of the nineteenth century. The story focuses on the organization of families and tribes, religious groups and states, showing how they were transformed by their interactions with other religious and political communities. The book concludes with the European commercial and imperial interventions that initiated a new set of transformations in the Islamic world, and the onset of the modern era. Organized in narrative sections for the history of each major region, with innovative, analytic summary introductions and conclusions, this book is a unique endeavour.

Throughout the nineteenth and early twentieth centuries, as Americans increasingly came into contact with the Islamic world, U.S. diplomatic, cultural, political, and religious beliefs about Islam began to shape their responses to world events. In *Sacred Interests*, Karine V. Walther excavates the deep history of American Islamophobia, showing how negative perceptions of Islam and Muslims shaped U.S. foreign relations from the Early Republic to the end of World War I. Beginning with the Greek War of Independence in 1821, Walther illuminates reactions to and involvement in the breakup of the Ottoman Empire, the efforts to protect Jews from Muslim authorities in Morocco, American colonial policies in the Philippines, and American attempts to aid Christians during the Armenian Genocide. Walther examines the American role in the peace negotiations after World War I, support for the Balfour Declaration, and the establishment of the mandate system in the Middle East. The result is a vital exploration of the crucial role the United States played in the Islamic world during the long nineteenth century—an interaction that shaped a historical legacy that remains with us today.

“A delightfully original take on...the prospects for liberal democracy in the broader Islamic Middle East.”—Matthew Kaminski, *Wall Street Journal* As the Arab Spring threatens to give way to authoritarianism in Egypt and reports from Afghanistan detail widespread violence against U.S. troops and women, news from the Muslim world raises the question: Is Islam incompatible with freedom? In *Islam without Extremes*, Turkish columnist Mustafa Akyol answers this question by revealing the little-understood roots of political Islam, which originally included both rationalist, flexible strains and more dogmatic, rigid ones. Though the rigid traditionalists won out, Akyol points to a flourishing of liberalism in the nineteenth-century Ottoman Empire and the unique “Islam-liberal synthesis” in present-day Turkey. As he powerfully asserts, only by accepting a secular state can Islamic societies thrive. *Islam without Extremes* offers a desperately needed intellectual basis for the reconcilability of Islam and liberty.

Religious thinkers, political leaders, lawmakers, writers, and philosophers have shaped the 1,400-year-long development of the world's second-largest religion. But who were these people? What do we know of their lives and the ways in which they influenced their societies? In *Islamic Civilization in Thirty Lives*, the distinguished historian of Islam Chase F. Robinson draws on the long tradition in Muslim scholarship of commemorating in writing the biographies of notable figures, but he weaves these ambitious lives together to create a rich narrative of Islamic civilization, from the Prophet Muhammad in the seventh century to the era of the world conqueror Timur and the Ottoman Sultan Mehmed II in the fifteenth. Beginning in Islam's heartland, Mecca, and ranging from North Africa and Iberia in the west to Central and East Asia, Robinson not only traces the rise and fall of Islamic states through the biographies of political and military leaders who worked to secure peace or expand their power, but also discusses those who developed Islamic law, scientific thought, and literature. What emerges is a fascinating portrait of rich and diverse Islamic societies. Alongside the famous characters who colored this landscape—including Muhammad's cousin 'Ali; the Crusader-era hero Saladin; and the poet Rumi—are less well-known figures, such as Ibn Fadlan, whose travels in Eurasia brought fascinating first-hand accounts of the Volga Vikings to the Abbasid Caliph; the eleventh-century Karima al-Marwaziyya, a woman scholar of Prophetic traditions; and Abu al-Qasim Ramisht, a twelfth-century merchant millionaire. An illuminating read for anyone interested in learning more about this often-misunderstood civilization, this book creates a vivid picture of life in all arenas of the pre-modern Muslim world.

This history of Middle Eastern women is the first to survey gender relations in the Middle East from the earliest Islamic period to the present. Outstanding scholars analyze a rich array of sources ranging from histories, biographical dictionaries, law books, prescriptive treatises, and archival records, to the Traditions (hadith) of the Prophet and imaginative works like the *Thousand and One Nights*, to modern writings by Middle Eastern women and by Western writers. They show that gender boundaries in the Middle East have been neither fixed nor immutable: changes in family patterns, religious rituals, socio-economic

necessity, myth and ideology—and not least, women's attitudes—have expanded or circumscribed women's roles and behavior through the ages.

This study examines the history and organization of trans-Saharan trade in western Africa using original source material.

First published in 1994, this volume brings together essays from the celebrated scholar of African history, Nehemia Levtzion. The articles cover a wide range of themes including Islamization, Islam in politics, Islamic revolutions and the work of the historian in studying this field. This collection is a rich source of supplementary material to Professor Levtzion's major publications on Islam in West Africa. This book will be of key interest to those studying Islamic and West African history.

As Cemil Aydin explains in this provocative history, it is a misconception to think that the world's 1.5 billion Muslims constitute a single religio-political entity. How did this mistaken belief arise, why is it so widespread, and how can its grip be loosened so that a more fruitful discussion about politics in Muslim societies can begin?

"Throws completely fresh light on non-colonial yet modern systems of legality and moral power. . . . The picture given of Islamic legal education and practice is one of the best available . . . a compelling read and a fine book for teaching."—Paul Dresch, Oxford University

"Historians have traced the traditions of Islamic scholarship back to late antiquity. Muslim scholars were at work as early as 750 CE/AD, painstakingly copying their commentaries and legal opinions onto scrolls and codices. This venerable tradition embraced the modern printing press relatively late—movable type was adopted in the Middle East only in the early nineteenth century. Islamic scholars, however, initially kept their distance from the new technology, and it was not until the end of the nineteenth century that the first published editions of works of classical religious scholarship began to appear in print. As the culture of print took root, both popular and scholarly understandings of the Islamic tradition shifted. Particular religious works were soon read precisely because they were available in printed, published editions. Other equally erudite works still in scroll and manuscript form, by contrast, languished in the obscurity of manuscript repositories. The people who selected, edited, and published the new print books on and about Islam exerted a huge influence on the resulting literary tradition. These unheralded editors determined, essentially, what came to be understood by the early twentieth century as the classical written "canon" of Islamic thought. Collectively, this relatively small group of editors who brought Islamic literature into print crucially shaped how Muslim intellectuals, the Muslim public, and various Islamist movements understood the Islamic intellectual tradition. In this book Ahmed El Shamsy recounts this sea change, focusing on the Islamic literary culture of Cairo, a hot spot of the infant publishing industry, from the late nineteenth and twentieth centuries. As El Shamsy argues, the aforementioned editors included some of the greatest minds in the Muslim world and shared an ambitious intellectual agenda of revival, reform, and identity formation. This book tells the stories of the most consequential of these editors as well as their relations and intellectual exchanges with the European orientalists who also contributed to the new Islamic print culture"--

Courts and the complex phenomenon of the courtly society have received intensified interest in academic research over recent decades, however, the field of Islamic court culture has so far been overlooked. This book provides a comparative perspective on the history of courtly culture in Muslim societies from the earliest times to the nineteenth century, and presents an extensive collection of images of courtly life and architecture within the Muslim realm. The thematic methodology employed by the contributors underlines their interdisciplinary and comprehensive approach to issues of politics and patronage from across the Islamic world stretching from Cordoba to India. Themes range from the religious legitimacy of Muslim rulers, terminologies for court culture in Oriental languages, Muslim concepts of space for royal representation, accessibility of rulers, the role of royal patronage for Muslim scholars and artists to the growing influence of European courts as role models from the eighteenth century onwards. Discussing specific terminologies for courts in Oriental languages and explaining them to the non specialist, chapters describe the specific features of Muslim courts and point towards future research areas. As such, it fills this important gap in the existing literature in the areas of Islamic history, religion, and Islam in particular.

The Islamic Orient studies the travel accounts of four British travelers during the nineteenth century. Through a critical analysis of these works, the author examines and questions Edward Said's concept of "Orientalism" and "Orientalist" discourse: his argument that the orientalist view had such a strong influence on westerners that they invariably perceived the orient through the lens of orientalism. On the contrary, the author argues, no single factor had an overwhelming influence on them. She shows that westerners often struggled with their own conceptions of the orient, and being away for long periods from their homelands, were in fact able to stand between cultures and view them both as insiders and outsiders. The literary devices used to examine these writings are structure, characterization, satire, landscape description, and word choice, as also the social and political milieu of the writers. The major influences in the author's analysis are Said, Foucault, Abdel-Malek and Marie Louise Pratt.

An accessible worldwide history of Muslim societies provides updated coverage of each country and region, in a volume that discusses their origins and evolution while offering insight into historical processes that shaped contemporary Islam and surveying its growing influence. Simultaneous. (Social Science)

Printing Arab Modernity presents printed books and pamphlets as important sites for visual, material, and cultural analysis in nineteenth-century Beirut, during a time of an emerging Arab modernity.

A classic, pioneering account of the lives of women in Islamic history, republished for a new generation This pioneering study of the social and political lives of Muslim women has shaped a whole generation of scholarship. In it, Leila Ahmed explores the historical roots of contemporary debates, ambitiously surveying Islamic discourse on women from Arabia during the period in which Islam was founded to Iraq during the classical age to Egypt during the modern era. The book is now reissued as a Veritas paperback, with a new foreword by Kecia Ali situating the text in its scholarly context and explaining its enduring influence. "Ahmed's book is a serious and independent-minded analysis of its subject, the best-informed, most sympathetic and reliable one that exists today."—Edward W. Said "Destined to become a classic. . . . It gives [Muslim women] back our rightful place, at the center of our histories."—Rana Kabbani, The Guardian

Senior scholars of Islamic studies and the anthropology of Islam gather in this volume to pay tribute to one of the giants of the field, Dale F. Eickelman.

Asma Sayeed's book explores the history of women as religious scholars from the first decades of Islam through the early Ottoman period. Focusing on women's engagement with had?th, this book analyzes dramatic chronological patterns in women's had?th participation in terms of developments in Muslim social, intellectual and legal history. It challenges two opposing views: that Muslim women have been historically marginalized in religious education, and alternately that they have been consistently empowered thanks to early role models such as '?'isha bint Ab? Bakr, the wife of the Prophet Muhammad. This book is a must-read for those interested in the history of Muslim women as well as in debates about their rights in the modern world. The intersections of this history with topics in Muslim education, the development of Sunn? orthodoxies, Islamic law and had?th studies make this work an important contribution to Muslim social and intellectual history of the early and classical eras.

This study presents the contemporary Islamic resurgence movement among young people in Bandung Indonesia, focusing on its emergence, development and routinisation. It traces various

factors and conditions that contributed to the emergence of the movement. It also tries to explain how and why young people (students in particular) turn to Islam, and how the movement is organised and developed among students. Finally, it examines internal changes among various Islamic groups as responses to social, political and cultural changes.

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