

## The Oxford Dictionary Of Islam

The Qur'an is the living source of all Islamic teaching, and is of singular importance to those interested in Islam and the study of religions. Despite this, there exists a long-felt lack of research tools for English first-language speakers who wish to access the Qur'an in the original Arabic. The "Dictionary of Qur'anic Usage" is the first comprehensive, fully-researched and contextualised Arabic-English dictionary of Qur'anic usage, compiled in accordance with modern lexicographical methods by scholars who have a lifelong immersion in Qur'anic Studies. Based on Classical Arabic dictionaries and Qur'an commentaries, this work also emphasises the role of context in determining the meaning-scatter of each vocabulary item. Illustrative examples from Qur'anic verses are provided in support of the definitions given for each context in which a particular word occurs, with cross-references to other usages. Frequently occurring grammatical particles are likewise thoroughly explained, insofar as they are used in conveying various nuances of meaning in the text.

On October 3, 1807, Thomas Jefferson was contacted by an unknown traveler urgently pleading for a private "interview" with the President, promising to disclose "a matter of momentous importance". By the next day, Jefferson held in his hands two astonishing manuscripts whose history has been lost for over two centuries. Authored by Muslims fleeing captivity in rural Kentucky, these documents delivered to the President in 1807 were penned by literate African slaves, and written entirely in Arabic. Jefferson's Muslim Fugitives reveals the untold story of two escaped West Africans in the American heartland whose Arabic writings reached a sitting U.S. President, prompting him to intervene on their behalf. Recounting a quest for emancipation that crosses borders of race, region and religion, Jeffrey Einboden unearths Arabic manuscripts that circulated among Jefferson and his prominent peers, including a document from 1780s Georgia which Einboden identifies as the earliest surviving example of Muslim slave authorship in the newly-formed United States. Revealing Jefferson's lifelong entanglements with slavery and Islam, Jefferson's Muslim Fugitives tracks the ascent of Arabic slave writings to the highest halls of U.S. power, while questioning why such vital legacies from the American past have been entirely forgotten.

The Oxford Encyclopedia of Islam and Politics provides in-depth coverage of the political dimensions of Islam and the Muslim world. Developments in Muslim societies in the nineteenth and twentieth centuries have highlighted the need for a major reference work focusing primarily on these dimensions. The realization of internal decay and relentless quest for reform, the collapse of the Islamic caliphate, the fall of most parts of the Muslim world under western colonialism, the emergence of nation-states, the dominance of secular ideologies, the rise of Islamic revivalist movements and faith-based political, economic, and social alternatives, the confrontation between Islamic movements and secular inspired

regimes have constituted major turning points in the contemporary history of Muslim societies. At no time has the understanding of the nature and implications of these developments been needed more. Based on the highly acclaimed 2009 publication, *The Oxford Encyclopedia of the Islamic World*, *The Oxford Encyclopedia of Islam and Politics* brings together over 400 new and updated entries to create a single, specialized reference source on this important topic. A balanced introduction to the history, religious life, and sects of the Muslims. Born from the fields of Islamic art and architectural history, the archaeological study of the Islamic societies is a relatively young discipline. With its roots in the colonial periods of the late 19th and early 20th centuries, its rapid development since the 1980s warrants a reevaluation of where the field stands today. This Handbook represents for the first time a survey of Islamic archaeology on a global scale, describing its disciplinary development and offering candid critiques of the state of the field today in the Central Islamic Lands, the Islamic West, Sub-Saharan Africa, and Asia. The international contributors to the volume address such themes as the timing and process of Islamization, the problems of periodization and regionalism in material culture, cities and countryside, cultural hybridity, cultural and religious diversity, natural resource management, international trade in the later historical periods, and migration. Critical assessments of the ways in which archaeologists today engage with Islamic cultural heritage and local communities closes the volume, highlighting the ethical issues related to studying living cultures and religions. Richly illustrated, with extensive citations, it is the reference work on the debates that drive the field today.

This book is an exploration of the perceptions of the American and British governments about Islam and Muslims based upon their experiences over the past two centuries. It provides a response to the accusation that US and British governments are inherently anti-Islamic and are seeking the destruction of that faith through their policy decisions. The book uses primary documents from the US and British governments to examine the attitudes of politicians and officials in a variety of contexts ranging from the 'War on Terror', the Iranian Revolution and the 'Trojan Horse' Scandal to the conversion of Alexander Russell Webb to Islam, Islamic Finance and Mosque-building. In so doing it provides a wide-angle lens on the diversity of issues and experiences which have shaped the views of officials and politicians about Islam.

Central Asia was the sole Muslim region of the former Russian Empire lacking a centralized Islamic organization, or muftiate. When the Soviet leader Joseph Stalin created such a body for the region as part of his religious reforms during World War II, he acknowledged that the Muslim faith could enjoy some legal protection under Communist rule. From a skeletal and disorganized body run by one family of Islamic scholars out of a modest house in Tashkent's old city, this muftiate acquired great political importance in the eyes of Soviet policymakers and equally significant symbolic significance for many Muslims. Relying on

recently declassified Central Asian archival sources, most of them never seen before by historians, Eren Tasar argues that Islam did not merely "survive" the decades from World War II until the Soviet collapse in 1991, but actively shaped the political and social context of Soviet Central Asia. Muslim figures, institutions, and practices evolved in response to the social and political reality of Communist rule. Through an analysis that spans all aspects of Islam under Soviet rule—from debates about religion inside the Communist Party, to the muftiate's efforts to acquire control over mosques across Central Asia, changes in Islamic practices and dogma, and overseas propaganda targeting the Islamic World--Soviet and Muslim offers a radical new reading of Islam's resilience and evolution under atheist rule.

Both a dictionary and a glossary of terms that attempts to cover the entire field of Islam. Also included are brief biographies of eminent Muslims and Islamic scholars throughout the ages, providing a ready reference to authorities normally cited.

Lavishly illustrated with over 300 pictures, including more than 200 in full color, The Oxford History of Islam offers the most wide-ranging and authoritative account available of the second largest--and fastest growing--religion in the world. John L. Esposito, Editor-in-Chief of the four-volume Oxford Encyclopedia of the Modern Islamic World, has gathered together sixteen leading scholars, both Muslim and non-Muslim, to examine the origins and historical development of Islam--its faith, community, institutions, sciences, and arts. Beginning in the pre-Islamic Arab world, the chapters range from the story of Muhammad and his Companions, to the development of Islamic religion and culture and the empires that grew from it, to the influence that Islam has on today's world. The book covers a wide array of subjects, casting light on topics such as the historical encounter of Islam and Christianity, the role of Islam in the Mughal and Ottoman empires, the growth of Islam in Southeast Asia, China, and Africa, the political, economic, and religious challenges of European imperialism in the nineteenth and twentieth centuries, and Islamic communities in the modern Western world. In addition, the book offers excellent articles on Islamic religion, art and architecture, and sciences as well as bibliographies. Events in the contemporary world have led to an explosion of interest and scholarly work on Islam. Written for the general reader but also appealing to specialists, The Oxford History of Islam offers the best of that recent scholarship, presented in a readable style and complemented by a rich variety of illustrations.

The Oxford Encyclopedia of Islam and Women will provide clear, current, comprehensive information on the major topics of scholarly interest within the study of Islam and women.

9/11 and various acts of global terrorism from Madrid to Bali have challenged the understanding of academic experts, students, and policymakers, Muslims and non-Muslims. Critical questions have been raised about Islam and Muslim politics in the modern world. This work includes materials with representative selections

from diverse Muslim voices.

Richard Bulliet's timely account provides the essential background for understanding the contemporary resurgence of Muslim activism around the globe. Why, asks Bulliet, did Islam become so rooted in the social structure of the Middle East and North Africa, as well as in those parts of Asia and Africa to which it spread after the tenth century? In assessing the historical evolution of Islamic society, Bulliet abandons the historian's typical habit of viewing Islamic history "from the center," that is, focusing on the rise and fall of imperial dynasties. Instead, he examines the question of how and why Islam became - and continues to be - so rooted in the social structure of the vast majority of people who lived far from the political center and did not see the caliphate as essential in their lives. Focusing on Iran, and especially the cities of Isfahan, Gorgan, and Nishapur, Bulliet examines a wide range of issues, including religious conversion; migration and demographic trends; the changing functions and fortunes of cities and urban life; and the roots and meaning of religious authority. The origins of today's resurgence, notes Bulliet, are located in the eleventh century. "The nature of Islamic religious authority and the source of its profound impact upon the lives of Muslims - the Muslims of yesterday, of today, and of tomorrow - cannot be grasped without comprehending the historical evolution of Islamic society," he writes. "Nor can such a comprehension be gained from a cursory perusal of the central narrative of Islam. The view from the edge is needed, because, in truth the edge ultimately creates the center."

The study of Islamic philosophy has entered a new and exciting phase in the last few years. Both the received canon of Islamic philosophers and the narrative of the course of Islamic philosophy are in the process of being radically questioned and revised. Most twentieth-century Western scholarship on Arabic or Islamic philosophy has focused on the period from the ninth century to the twelfth. It is a measure of the transformation that is currently underway in the field that, unlike other reference works, the Oxford Handbook has striven to give roughly equal weight to every century, from the ninth to the twentieth. The Handbook is also unique in that its 30 chapters are work-centered rather than person- or theme-centered, in particular taking advantage of recent new editions and translations that have renewed interest and debate around the Islamic philosophical canon. The Oxford Handbook of Islamic Philosophy gives both the advanced student and active scholar in Islamic philosophy, theology, and intellectual history, a strong sense of what a work in Islamic philosophy looks like and a deep view of the issues, concepts, and arguments that are at stake. Most importantly, it provides an up-to-date portrait of contemporary scholarship on Islamic philosophy.

Muslims believe that the Koran is God's message in Arabic, revealed through the medium of the Prophet Muhammad for the guidance of the Arabs and subsequently for all humanity. There is both unity and variety in the Islamic world. Muslims are not a homogeneous people who can be explained solely by their

normative texts: the Koran and the Sunnah. Muslims differ vastly in their interpretation of Islam: modernists want to reinterpret Islam to adapt to the requirements of modern times while traditionalists tend to look to the classical and medieval periods of Islam as their model of the Islamic state. This third edition of Historical Dictionary of Islam contains a chronology, an introduction, appendixes, and an extensive bibliography. The dictionary section has over 700 cross-referenced entries on major sects, schools of theology, and jurisprudence, as well as aspects of Islamic culture. This book is an excellent resource for students, researchers, and anyone wanting to know more about Islam.

The Oxford Encyclopedia of Philosophy, Science, and Technology in Islam provides both an overview and a comprehensive and detailed survey of the main features of philosophy, science, medicine and technology in the Muslim world. The level of entries are scholarly, based on primary and secondary sources, and aimed at advanced students of Islamic philosophy and science. The selection of entries as well as their content reflect the highest academic standards and most recent research in the field, providing scholars and advanced students with in-depth surveys on the most important issues in the study of these topics, serving as the authoritative reference work on this important area of research.

The dictionary focuses primarily on the 19th and 20th centuries, stressing topics of most interest to Westerners. What emerges is a highly informative look at the religious, political, and social spheres of the modern Islamic world. Naturally, readers will find many entries on topics of intense current interest, such as terrorism and the Taliban, Osama bin Laden and al-Qaida, the PLO and HAMAS. But the coverage goes well beyond recent headlines. There are biographical profiles, ranging from Naguib Mahfouz (the Nobel Prize winner from Egypt) to Malcolm X, including political leaders, influential thinkers, poets, scientists, and writers. Other entries cover major political movements, militant groups, and religious sects as well as terms from Islamic law, culture, and religion, key historical events, and important landmarks (such as Mecca and Medina). A series of entries looks at Islam in individual nations, such as Afghanistan, the West Bank and Gaza, Bosnia-Herzegovina, and the United States, and the A revised and updated edition of Waines' wide-ranging account of the history and theology of Islam.

Muhammad Ibn Abd al-Wahhab and the origins of Wahhabism : the eighteenth-century context -- The theology and worldview of Muhammad Ibn Abd al-Wahhab -- Islamic law : separation of the divine from the human -- Women and Wahhabis : in defense of women's rights -- Jihad : call to Islam or call to violence? -- The trajectory of Wahhabism : from revival and reform to global Jihad.

Designed for readers with little or no knowledge of Islam, the Oxford Dictionary of Islam provides vividly-written, up-to-date, and authoritative entries. The Dictionary focuses primarily on the 19th and 20th centuries, providing a highly informative look at the religious, political, and social spheres of the modern Islamic world. There are entries on topics of current interest such as terrorism and the Taliban, Osama bin Laden and al-Qaida, the PLO and HAMAS, but the coverage also includes biographical profiles, and entries covering major political movements, militant groups, religious sects terms from Islamic law, culture and religion, key historical events, and important landmarks. A series of entries look at Islam in individual nations, and there are discussions of Islamic views on contemporary issues.

This innovative study uses rich new evidence from the UK to explore university life and examine how ideas about Islam and Muslim identities are produced on campus.

The Qur'an and Sunnah are the two primary sources of Muslim faith, life, law and morality. The Qur'an is for Muslims the foundation of their faith and the Sunnah is the framework of

their morality. Together they constitute the two sources of the law (Shari'ah) of God, a guide to prosperity and happiness in this life and to the bliss of the hereafter. Although the Qur'an and Sunnah are materially and formally two independent sources, they are inextricably bound in a dynamic relationship. The rulings and precepts (ahkam) of the Qur'an constitute the law (shar') of God. They are supplemented by the precepts of the authentic Sunnah, which possess authority second only to the precepts of the Qur'an. The Qur'an commands Muslims, "Whatever the Messenger gives you, that you must take, and whatever he forbids you, you must desist therefrom...." (59:7).

This book presents the first comprehensive survey of the multiple versions of Islam propagated across geographical, political, and cultural boundaries during the era of modern globalization. Showing how Islam was transformed through these globalizing transfers, it traces the origins, expansion and increasing diversification of Global Islam - from individual activists to organizations and then states - over the past 150 years. Historian Nile Green surveys not only the familiar venues of Islam in the Middle East and the West, but also Asia and Africa, explaining the doctrines of a wide variety of political and non-political versions of Islam across the spectrum from Salafism to Sufism. This Very Short Introduction will help readers to recognize and compare the various organizations competing to claim the authenticity and authority of representing the one true Islam.

The end of the eighteenth century was a transformational period for the Muslim communities of the Russian Empire and their relationship with the tsarist state. Though they had been under Russian rule since the sixteenth century, it was at this time that they were incorporated into the imperial bureaucracy, most significantly through the founding of an official hierarchy for the Islamic religious scholars in 1788. The introduction of a state-backed structure for Muslim religious institutions altered Islamic religious authority and, in turn, religious discourse. One of the major figures to emerge from this new context was Abu Nasr Qursawi (1776-1812). A controversial figure who was condemned for heresy in Bukhara in 1808, Qursawi put forward a sweeping reform of the Islamic scholarly tradition. Focusing on taqlid, the principle of conformity to established doctrine, Qursawi argued that its overuse had weakened scholarship in the areas of Islamic law (fiqh) and theology (kalam) and undermined scholars' ability to serve as religious guides. In *Preserving Islamic Tradition*, Nathan Spannaus presents the first detailed analysis of Qursawi's reformist project, both in its contours and broad historical setting. Spannaus shows how state control of Muslim institutions impacted religious discourse, but also how it altered the entire religious environment into the twentieth century. Addressing issues of modernity, secularity, tradition, and intellectual history, *Preserving Islamic Tradition* demonstrates how the interaction with a European imperial state transformed the Islamic tradition, both directly and indirectly, and elicited new forms of religious thought and discourse.

*Veiling Esther, Unveiling Her Story: The Reception of a Biblical Book in Islamic Lands* examines the ways in which the Biblical Book of Esther was read, understood, and used in Muslim lands, from ancient to modern times. It focuses on case studies covering works from various periods and regions of the Muslim world, including the Qur'an, pre-modern historical chronicles and literary works, the writings of a nineteenth-century Shia feminist, a twentieth-century Iranian encyclopaedia, and others. These case studies demonstrate that Muslim sources contain valuable materials on Esther, which shed light both on the Esther story itself and on the Muslim peoples and cultures that received it. Adam J. Silverstein argues that Muslim sources preserve important pre-Islamic materials on Esther that have not survived elsewhere, some of which offer answers to ancient questions about Esther, such as the meaning of Haman's epithet in the Greek versions of the story, the reason why Mordecai refused to prostrate before Haman, and the literary context of the 'plot of the eunuchs' to kill the Persian king. Throughout the book, Silverstein shows how each author's cultural and religious background influenced his or her understanding and retelling of the Esther story. In

particular, he highlights that Persian Muslims (and Jews) were often forced to reconcile or choose between the conflicting historical narratives provided by their religious and cultural heritages respectively.

The Oxford Handbook of the Sociology of Religion draws on the expertise of an international team of scholars providing both an entry point into the sociological study and understanding of religion and an in-depth survey into its changing forms and content in the contemporary world. The role and impact of religion and spirituality on the politics, culture, education and health in the modern world is rigorously discussed and debated. The study of the sociology of religion forges interdisciplinary links to explore aspects of continuity and change in the contemporary interface between society and religion. Using a combination of theoretical, methodological and content-led approaches, the fifty-seven contributors collectively emphasise the complex relationships between religion and aspects of life from scientific research to law, ecology to art, music to cognitive science, crime to institutional health care and more. The developing character of religion, irreligion and atheism and the impact of religious diversity on social cohesion are explored. An overview of current scholarship in the field is provided in each themed chapter with an emphasis on encouraging new thinking and reflection on familiar and emergent themes to stimulate further debate and scholarship. The resulting essay collection provides an invaluable resource for research and teaching in this diverse discipline.

Expands and updates family law as it pertains to women with regard to marriage, divorce and inheritance throughout the Middle East. This second revised edition of John L. Esposito's landmark work expands and updates coverage of family law reforms -- marriage, divorce, and inheritance -- throughout the Middle East, North Africa, South and Southeast Asia. Copyright © Libri GmbH. All rights reserved.

The Oxford Dictionary of Late Antiquity is the first comprehensive reference book covering every aspect of history, culture, religion, and life in Europe, the Mediterranean, and the Near East (including the Persian Empire and Central Asia) between the mid-3rd and the mid-8th centuries AD, the era now generally known as Late Antiquity. This period saw the re-establishment of the Roman Empire, its conversion to Christianity and its replacement in the West by Germanic kingdoms, the continuing Roman Empire in the Eastern Mediterranean, the Persian Sassanian Empire, and the rise of Islam. Consisting of over 1.5 million words in more than 5,000 A-Z entries, and written by more than 400 contributors, it is the long-awaited middle volume of a series, bridging a significant period of history between those covered by the acclaimed Oxford Classical Dictionary and The Oxford Dictionary of the Middle Ages. The scope of the Dictionary is broad and multi-disciplinary; across the wide geographical span covered (from Western Europe and the Mediterranean as far as the Near East and Central Asia), it provides succinct and pertinent information on political history, law, and administration; military history; religion and philosophy; education; social and economic history; material culture; art and architecture; science; literature; and many other areas. Drawing on the latest scholarship, and with a formidable international team of advisers and contributors, The Oxford Dictionary of Late Antiquity aims to establish itself as the essential reference companion to a period that is attracting increasing attention from scholars and students worldwide.

Islam today is a truly global faith, yet it remains somewhat of an enigma to many of us. Each and every day our newspapers are saturated with references to Islam; Quran, Taliban, Hijab, Fatwa, Allah, Sunni, Jihad, Shia, the list goes on. But how much do we really understand? Are we, in fact, misunderstanding? The Penguin Dictionary of Islam provides complete, impartial answers. It includes extensive coverage of the historical formations of the worldwide Muslim community and highlights key modern Muslim figures and events. Understanding Islam is vital to understanding our world and this text is the definitive authority, designed for both general and academic readers.

Of the intellectual underpinnings of the more radical elements of contemporary

Islam.

Within the field of Islamic Studies, scientific research of Muslim theology is a comparatively young discipline. Much progress has been achieved over the past decades with respect both to discoveries of new materials and to scholarly approaches to the field. The Oxford Handbook of Islamic Theology provides a comprehensive and authoritative survey of the current state of the field. It provides a variegated picture of the state of the art and at the same time suggests new directions for future research. Part One covers the various strands of Islamic theology during the formative and early middle periods, rational as well as scripturalist. To demonstrate the continuous interaction among the various theological strands and its repercussions (during the formative and early middle period and beyond), Part Two offers a number of case studies. These focus on specific theological issues that have developed through the dilemmatic and often polemical interactions between the different theological schools and thinkers. Part Three covers Islamic theology during the later middle and early modern periods. One of the characteristics of this period is the growing amalgamation of theology with philosophy (Peripatetic and Illuminationist) and mysticism. Part Four addresses the impact of political and social developments on theology through a number of case studies: the famous *mi?na* instituted by al-Ma'mun (r. 189/813-218/833) as well as the *mihna* to which Ibn 'Aqil (d. 769/1367) was subjected; the religious policy of the Almohads; as well as the shifting interpretations throughout history (particularly during Mamluk and Ottoman times) of the relation between Ash'arism and Maturidism that were often motivated by political motives. Part Five considers Islamic theological thought from the end of the early modern and during the modern period.

This book surveys the growth and development of Islam in Malaysia from the eleventh to the twenty-first century, investigating how Islam has shaped the social lives, languages, cultures and politics of both Muslims and non-Muslims in one of the most populous Muslim regions in the world. Khairudin Aljunied shows how Muslims in Malaysia built upon the legacy of their pre-Islamic past while benefiting from Islamic ideas, values, and networks to found flourishing states and societies that have played an influential role in a globalizing world. He examines the movement of ideas, peoples, goods, technologies, arts, and cultures across into and out of Malaysia over the centuries. Interactions between Muslims and the local Malay population began as early as the eighth century, sustained by trade and the agency of Sufi as well as Arab, Indian, Persian, and Chinese scholars and missionaries. Aljunied looks at how Malay states and societies survived under colonial regimes that heightened racial and religious divisions, and how Muslims responded through violence as well as reformist movements. Although there have been tensions and skirmishes between Muslims and non-Muslims in Malaysia, they have learned in the main to co-exist harmoniously, creating a society comprising of a variety of distinct populations. This is the first book to provide a seamless account of the millennium-old venture

of Islam in Malaysia.

Contrary to popular opinion, the bulk of Islamic law does not come from the Quran but from hadith, first-hand reports of the Prophet Muhammad's words and deeds, passed from generation to generation. However, with varying accounts often only committed to paper a century after the death of Muhammad, Islamic scholars, past and present, have been faced with complex questions of historical authenticity. In this wide-ranging introduction, Jonathan A. C. Brown explores the collection and criticism of hadith, and the controversy surrounding its role in modern Islam. This edition, revised and updated with additional case studies and attention to the very latest scholarship, also features a new chapter on how hadiths have been used politically, both historically and in the Arab Spring and its aftermath. Informative and accessible, it is perfectly suited to students, scholars and general readers interested in this critical element of Islam.

Before 9/11, few Westerners had heard of Wahhabism. Today, it is a household word. Frequently mentioned in association with Osama bin Laden, Wahhabism is portrayed by the media and public officials as an intolerant, puritanical, militant interpretation of Islam that calls for the wholesale destruction of the West in a jihad of global proportions. In the first study ever undertaken of the writings of Wahhabism's founder, Muhammad Ibn Abd al-Wahhab (1702-1791), Natana DeLong-Bas shatters these stereotypes and misconceptions. Her reading of Ibn Abd al-Wahhab's works produces a revisionist thesis: Ibn Abd al-Wahhab was not the godfather of contemporary terrorist movements. Rather, he was a voice of reform, reflecting mainstream 18th-century Islamic thought. His vision of Islamic society was based upon a monotheism in which Muslims, Christians and Jews were to enjoy peaceful co-existence and cooperative commercial and treaty relations. Eschewing medieval interpretations of the Quran and hadith (sayings and deeds of the prophet Muhammad), Ibn Abd al-Wahhab called for direct, historically contextualized interpretation of scripture by both women and men. His understanding of theology and Islamic law was rooted in Quranic values, rather than literal interpretations. A strong proponent of women's rights, he called for a balance of rights between women and men both within marriage and in access to education and public space. In the most comprehensive study of Ibn Abd al-Wahhab's interpretation of jihad ever written, DeLong-Bas details a vision in which jihad is strictly limited to the self-defense of the Muslim community against military aggression. Contemporary extremists like Osama bin Laden do not have their origins in Wahhabism, she shows. The hallmark jihadi focus on a cult of martyrdom, the strict division of the world into two necessarily opposing spheres, the wholesale destruction of both civilian life and property, and the call for global jihad are entirely absent from Ibn Abd al-Wahhab's writings. Instead, the militant stance of contemporary jihadism lies in adherence to the writings of the medieval scholar, Ibn Taymiyya, and the 20th century Egyptian radical, Sayyid Qutb. This pathbreaking book fills an enormous gap in the literature about Wahhabism by returning to the original writings of its founder. Bound to be controversial, it will be

impossible to ignore.

This first volume in the Scarecrow series on Wars, Revolution, and Civil Unrest traces all the information currently available concerning the endless chain of wars and lesser actions in the Afghan regions during the last 2 and a half centuries. Terrains of Exchange offers a bold new paradigm for understanding the expansion of Islam in the modern world. Through the model of religious economy, it traces the competition between Muslim, Christian and Hindu religious entrepreneurs that transformed Islam into a proselytising global brand. Drawing Indian, Arab, Iranian and Tatar Muslims together with Scottish missionaries and African-American converts, Nile Green brings to life the local sites of globalisation where Islam was repeatedly reinvented in modern times. Evoking terrains of exchange from Russia's imperial borderlands to the factories of Detroit and the ports of Japan, he casts a microhistorian's eye on the innovative new Islams that emerged from these sites of contact. Drawing on a multilingual range of materials, the book challenges the idea that globalisation has given rise to a unified "global Islam." Instead, it reveals the forces behind the fracturing of Islam in the hands of feuding and fissiparous "religious firms". Terrains of Exchange not only presents global history as Islamic history. It also reveals the forces of that history at work in the world today.

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