

Islam And Travel In The Middle Ages

In the Middle Ages, Muslim travelers embarked on a *rihla*, or world tour, as surveyors, emissaries, and educators. On these journeys, voyagers not only interacted with foreign cultures—touring Greek civilization, exploring the Middle East and North Africa, and seeing parts of Europe—they also established both philosophical and geographic boundaries between the faithful and the heathen. These voyages thus gave the Islamic world, which at the time extended from the Maghreb to the Indus Valley, a coherent identity. *Islam and Travel in the Middle Ages* assesses both the religious and philosophical aspects of travel, as well as the economic and cultural conditions that made the *rihla* possible. Houari Touati tracks the compilers of the hadith who culled oral traditions linked to the prophet, the linguists and lexicologists who journeyed to the desert to learn Bedouin Arabic, the geographers who mapped the Muslim world, and the students who ventured to study with holy men and scholars. Travel, with its costs, discomforts, and dangers, emerges in this study as both a means of spiritual growth and a metaphor for progress. Touati's book will interest a broad range of scholars in history, literature, and anthropology.

The area of Middle Eastern geography and travel has attracted large numbers of scholars over the last fifty years. This new collection from Routledge features key articles from the field to create a major and continuing resource for scholars and

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students alike. The first volume concentrates on the Islamic geographers who mapped and made navigable the routes followed by later travellers. While travel, and in particular the *rihla* (or 'travel to Mecca') did not depend for its impetus on formal geography, both were highlighted in the travellers' diaries and travelogues which helped to make known and illuminate the boundaries of an expanding empire. Links between geography and the pilgrim routes to Mecca and Medina are particularly significant. Because of their huge significance in illuminating the medieval world of Islam, a very large number of articles deal with the travels of Ibn Jubayr (1145–1217) (Volume II) and Ibn Battuta (1304–368/9 or 1377) (Volume III), while Volume IV covers the post-medieval and early modern period.

China's Xinjiang Uyghur Autonomous Region is experiencing a crisis of securitization and mass incarceration. In *Soundscapes of Uyghur Islam*, author Rachel Harris examines the religious practice of a group of Uyghur women in a small village now engulfed in this chaos. Despite their remote location, these village women are mobile and connected, and their religious soundscapes flow out across transnational networks. Harris explores the spiritual and political geographies they inhabit, moving outward from the village to trace connections with Mecca, Istanbul, Bishkek, and Beijing. Sound, embodiment, and territoriality illuminate both the patterns of religious change among Uyghurs and the policies of cultural erasure used by the Chinese state to reassert its control over the land the Uyghurs occupy. By drawing on contemporary approaches to

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the circulation of popular music, Harris considers how various forms of Islam that arrive via travel and the internet come into dialogue with local embodied practices. Synthesized together, these practices create new forms that facilitate powerful, affective experiences of faith.

Explores the terms, concepts, personalities, historical events, and institutions that helped shape the history of this religion and the way it is practiced today.

“Wolfe does an exemplary job of detailing the ceremonies performed at Mecca and the reasons behind them . . . Highly recommended” (Library Journal, starred review). This updated and expanded edition of *One Thousand Roads to Mecca* collects significant works by observant travel writers from the East and West over the last ten centuries—including two new contemporary narratives—creating a comprehensive, multifaceted literary portrait of the enduring tradition. Since its inception in the seventh century, the pilgrimage to Mecca has been the central theme in a large body of Islamic travel literature. Beginning with the European Renaissance, it has also been the subject for a handful of adventurous writers from the West who, through conversion or connivance, managed to slip inside the walls of a city forbidden to non-Muslims. These very different literary traditions form distinct impressions of a spirited conversation in which Mecca is the common destination and Islam the common subject of inquiry. Along with an introduction by Reza Aslan, featured writers include Ibn Battuta, J.L. Burckhardt, Sir Richard Burton, the Begum of Bhopal, John Keene, Winifred Stegar,

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Muhammad Asad, Lady Evelyn Cobbold, Jalal Al-e Ahmad, and Malcolm X. One Thousand Roads to Mecca is a historically, geographically, and ethnically diverse collection of travel writing that adds substantially to the literature of Islam and the West. “Serves as an excellent introduction to a religion, people, culture, and philosophy.”

—Santa Cruz Sentinel

The history of the Islamic faith on the continent of Africa spans fourteen centuries. For the first time in a single volume, *The History of Islam in Africa* presents a detailed historic mapping of the cultural, political, geographic, and religious past of this significant presence on a continent-wide scale. Bringing together two dozen leading scholars, this comprehensive work treats the historical development of the religion in each major region and examines its effects. Without assuming prior knowledge of the subject on the part of its readers, *The History of Islam in Africa* is broken down into discrete areas, each devoted to a particular place or theme and each written by experts in that particular arena. The introductory chapters examine the principal “gateways” from abroad through which Islam traditionally has influenced Africans. The following two parts present overviews of Islamic history in West Africa and the Sudanic zone, and in subequatorial Africa. In the final section, the authors discuss important themes that have had an impact on Muslim communities in Africa. Designed as both a reference and a text, *The History of Islam in Africa* will be an essential tool for libraries, scholars, and students of this growing field.

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The tourism industry is considered as one of the largest service sectors; generating significant national income through foreign exchange earnings, employment opportunities and business prospects. Tourism recognizes the growing interest in Halal tourism from both the perspectives of industry and research. Halal tourism can be summarized by any object or action which is permissible to use or engage in tourism industry, according to Islamic teachings. Cultural factors which consist of culture, subculture, and social class significantly influence consumption and shopping behavior. Religion as part of the subculture also has an influence on the personal and social behavior of human beings. Therefore, the success of developing and marketing Halal tourism destination must be guided by the adoption of Islamic teachings and principles in all aspects of tourism activities. Hospitality and Islam portrays the concept of Halal tourism along with the components which constitute the industry. It presents real-world cases of some of the current best practises. The opportunities and challenges in developing and marketing Halal tourism is also described. This book gives ground-breaking information on Islamic elements during the tour; involving tourists in religious ceremonies, events, and festivals; and visiting the Muslim tourism products. Hence, this book analyzes the comparability of travelling attributes between Muslim tourism and mass tourism to provide a better understanding about Muslim tourism. This book therefore, includes services and products that are designed for Muslim travellers in Muslim and non-Muslim countries. Marketers and policy makers who are concerned

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with halal issues will understand the Islamic requirements related to tourism. This will help them choose suitable halal alternatives. The knowledge of Halal tourism concept and components are pertinent to industry players alike in developing Halal tourism infrastructure and facilities, halal travel packages, and halal travel activities. The book is intended to examine empirically the effect of traditional value and Islamic religious value on customers' satisfaction with a halal destination. Moreover, the work also analyses the moderating role of religiosity in the relationship between Islamic value and customers' satisfaction with a halal destination.

TRAVEL TALES is a collection of short stories written by A.B.M. Nurul Islam based on his observations while working and traveling through the vast swathe of the earth extending from the Land of the Rising Sun (Japan) on the east, through the Central Asian Republics of Kazakhstan and Uzbekistan in the middle, to the Atlantic shores of Europe on the west. The author while working to prevent the spread of nuclear weapons as a Safeguards Inspector was a keen observer of local customs and traditions, human behavior, follies and foibles. He was in a unique position to watch the countries of the former Soviet Socialist Republics emerge from the rubble of the collapse of the Soviet Empire. His insights into the people and customs of these countries told through travel tales, humorous and informative, written in a racy and fluent style, is sure to keep the reader interested till the end.

In 1897 Isabelle Eberhardt, aged twenty, left an unconventional life in Geneva for Kenadsa, at

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the Moroccan frontier. Grippled by spiritual restlessness and a desire to transcend boundaries, she travelled into the desert, into the heart of Islam. This book follows her. Courage and hunger for authenticity led her into totally unfamiliar territory: she was captivated by the Sahara and its inhabitants, but the same sense of adventure led her also on an interior journey, where lay the true goal for her search. She wrote, 'For me it seems that by advancing into unknown territories, I enter into my life.'

Explores various facets of the Islamic search for knowledge, with essays on aspects of Thought or Travel.

Dear Traveler, Welcome to the WanderStories™ story about Islam in Turkey. We will talk about prayer, hajj (the ritual pilgrimage to Mecca), and Ramadan (a month-long period of fasting). Lastly we will tell you the history of Islam in Turkey. We, at WanderStories™, are storytellers. We don't tell you where to eat or sleep, we don't intend to replace a typical travel reference guide. Our mission is to be the best local guide that you would wish to have by your side when visiting the sights. So, we meet you at the sight and take you on a tour. WanderStories™ travel guides are unique because our storytelling style puts you alongside the best local guide who tells you fascinating stories and unusual facts recreating the passion and sacrifice that forged the beauty of these places right here in front of you, while a wealth of high quality photos, historic pictures, and illustrations brings your tour vividly to life. Our promise: • when you visit Istanbul with this travel guide you will have the best local guide at your fingertips • when you read this travel guide in the comfort of your armchair you will feel as if you are actually visiting Istanbul with the best local guide Let's go! Your guide, WanderStories

Popular English travel guides from the sixteenth and seventeenth centuries asserted that

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women who wandered too far afield were invariably suspicious, dishonest, and unchaste. As the essays in *Travel and Travail* reveal, however, early modern women did travel, often quite extensively, with no diminution of their moral fiber. Female travelers were also frequently represented on the English stage and in other creative works, both as a reproach to the ban on female travel and as a reflection of historical women's travel, whether intentional or not. *Travel and Travail* conclusively refutes the notion of female travel in the early modern era as "an absent presence." The first part of the volume offers analyses of female travelers (often recently widowed or accompanied by their husbands), the practicalities of female travel, and how women were thought to experience foreign places. The second part turns to literature, including discussions of roving women in Shakespeare, Margaret Cavendish, and Thomas Heywood. Whether historical actors or fictional characters, women figured in the wider world of the global Renaissance, not simply in the hearth and home.

It is said in Islam that every child is born Muslim by nature: he has the belief in his heart of one God. Over 400 million people profess Islam, and its numbers are said to be growing. In this program we travel to Egypt to explore the Islamic experience in an oasis village 50 miles from Cairo at a wedding, in the market town of El Fayoum for dawn prayers, and in Cairo itself. Seminar paper from the year 2010 in the subject English Language and Literature Studies - Literature, grade: gut, University of Frankfurt (Main) (Institut für England- und Amerikastudien), course: Early Modern England & Islam 1560-1640, language: English, abstract: The "troubles" with Islam in today's Europe concerning legal and social issues are accompanied by stereotypical visions of the Islamic world. Stereotypes and prejudices play of course a certain role in every representation or vision of the Other. In regard to Islam they are, however, of a

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particularly long and rich history. Already after one century from its emergence Islam was seen as a danger to Christianity. John of Damascus granted already in 8th century a complete, though totally ignorant view of the Muslim civilization. Muhammad was depicted by him as an Antichrist and he declared Islam to be a conspiracy against Christianity. The medieval reception of Islam is shown very accurately in the famous *Divina Comedia* by Dante, where the reader finds Mohammed placed nowhere else but in hell: "(...) see how Mahomet is mangled! Before he goes Ali in tears, his face cleft from chin to forelock; and all the others thou seest here were in life sowers of scandal and schism and therefore are thus cloven." Untrue and unfair depictions of Islam in Europe are found in Catholic theology by Thomas Aquinas, who is still regarded by the Church as its most prominent philosopher. Ignorance about Islam may seem understandable as far as fear of religious challenge is concerned, since many critics of Islam felt it was their duty to defend the truth about God. Many of them depicted the Muslim culture in a completely wrong way because of the very fact that they had never been in real contact with that culture. More detailed investigations about what was behind the teachings would, however, needed to be based on direct encounter. Accounts on Islam based on personal experience would have been then at least more objective and neut"

The triple themes of this book - migration, pilgrimage and travel in Islam - are as old as the religion itself. The Prophet Muhammad made his famous archetypal Hijra (migration) from Mecca to Medina in 622 AD, a year which became the Year 1 of the Muslim lunar calendar; the Hajj (pilgrimage) of Farewell enacted by the Prophet in 632 AD provided the paradigm for all future pilgrimages to the sacred Ka'ba in Mecca; while a much quoted hadith portrays the Founder of Islam counselling his followers that they should seek knowledge even as far as

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China. The concept of Rihla (travel) in search of knowledge thus became a primary motif in the lives of many medieval - and modern - Muslim scholars, jurists, collectors of tradition and, indeed, ordinary people.

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Traces the pre-mechanical age travels of Ibn Battutah, who set out in 1325 from his native home and spent twenty-nine years visiting most of the known world, from Tangiers to Constantinople. Reprint. 20,000 first printing.

In the Fall of 1892, Alexander Russell Webb, the American consul to the Philippine Islands, resigned his post and set off for a tour of the Indian subcontinent. Webb had converted to Islam and partnered with Indian Muslims to commence an Islamic mission to the United States. Part of the agreement allowed Webb to travel to India on his way back to America and visit cities with large Muslim populations. This work encompasses his travels, including: his departure from Manila, sea voyages, stays in Singapore and Penang, and most notably, the more than two months that he spent amongst the Muslims of Rangoon, Calcutta, Bombay, Poona, Hyderabad, and Madras. During Webb's travels he met with many prominent members of the Indian Muslim community, and presented lectures on Islam to large audiences. As an American Muslim, and one of the first converts in North America to Islam, his first-person accounts provide a unique perspective and historical account of Colonial India and Indian Muslims in particular. A primary document that will prove invaluable in studying the early Muslim history of the United States and its relationship to India. Complete with historical Introduction, Notes, Bibliography, and detailed Index.

Islam and Travel in the Middle Ages University of Chicago Press

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The book is laid out to outline the Islamic standpoint on justice and its high standard. This manuscript will attempt to clarify a major misconception that has gained widespread acceptance in some academic circles. The misconception is that the Muslim judge judges blindly according to a rigid set of outdated laws without giving due consideration to what is in the best interest of either the public or in upholding the rights of a person. Finally, it will seek to demonstrate how the ethical standards that govern the conduct and office of the qadi reinforces the public trust and confidence in the Islamic judicial system as a whole. Given that the Islamic judiciary does not have the powers of the sword or the purse - powers that are reserved for the executive and the legislative branches of government - respect is said to be the greatest strength of the institution itself. Islamic law requires a Muslim judge (hakim or qadi) to conform to the highest ethical standards both in their personal conduct and in issuing rulings that are just and seen to be just.

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 hadith, this book analyzes dramatic chronological patterns in women's hadith 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 'A'isha bint Abi 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 Sunni orthodoxies, Islamic law and hadith studies make this work an

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important contribution to Muslim social and intellectual history of the early and classical eras. This Book " Modern Cosmology and the Quran " has, among other things, three main objectives, namely; (1) To prove the existence of God, the Creator of the whole Universe, (2) To confirm the Authenticity of the Quran, and (3) the need for religious harmony between Monotheistic Religions. The Quran has mentioned many signs in Nature which point to the existence of God and His Power. God insistently appeals to people to travel in the Earth and Heavens to seek and know His creative power, and to see how He has created every thing in the physical Universe accurately and with proportion, to look into Nature and examine the life forms and their activities, to contemplate upon the celestial bodies and the system that governs them, and to examine the scientific signs and allusions revealed in the Quran. The principal aim is to incite the human being to reflect on the works of the creation as evidence of the Great Creator of the Universe, and to ensure that the scientific phenomena revealed in the Quran fourteen centuries ago are perfectly in conformity with modern knowledge. When people perceive this, they come to know more deeply the beauty and splendour of the Creator's system and the infinitude of His Might. Regarding this fact, God says in the Quran: " .. Travel in the land and see how God originated the creation" (Surah 29, verse 20). " Verily, in the Heavens and the Earth are signs for those who believe"(Surah 45, verse 3). " It is the work of God Who perfected all things" (Surah 3, verse 190). As we know that the Quran was revealed to Muhammad Who was an illiterate man, and who was living in an environment dominated by ignorance. If he was the author of the Quran, how could he have written facts about Cosmology in the 7th century A.D. that today are shown to be consistent with modern science. Moreover, if somebody else had written it for him, how could he then pronounce truths of a

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scientific nature that no other human being could possibly have developed at the time, and all this without once making the slightest error in his pronouncements on the subject. Apart from the astronomical evidences revealed in the Quran and which are proved to be scientific facts nowadays, God has challenged disbelievers to produce a single chapter like chapters of the Quran in their beauty, eloquence and wise legislation. Ever since its revelation, fourteen centuries ago, no one has been able to meet this challenge then or today though at that time of revelation, the Arabs were very eloquent people who used to compose beautiful and excellent poetry in Arabic. With respect to this, God says in the Quran: " And if you are in doubt what we have revealed to our worshiper, then produce a chapter like it, and call your witnesses besides God if you are truthful. And if you do not do it, and you can never do it, then fear the Hell.." (Surah 21, verse 23-25). The third main objective of this Book is the need for religious harmony between Monotheistic Religions, namely: Judaism, Christianity and Islam since three of them have, more or less, the same basic Divine Doctrines and Guidance that lead human kind to the right path, and because their adherents believe in the same God and worship Him, each according to the ritual activities they believe in, therefore no real reason why religious harmony does not exist between these religions. Such coexistence constitutes the bedrock of Justice and World Peace nowadays. In this connection God says in the Quran: "Say: O people of the Book (Jews and Christians) come to a word that is just between us and you that we will worship none but God" (Surah 3, verse 64). It is obvious that this Quranic verse is an invitation to inter-religious dialogue in order to find a mutual basis for peaceful co-existence and harmony between religions.

Explores the interactions between Britain and the Islamic world from 1558 to 1713, showing

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how much scholars, diplomats, traders, captives, travellers, clerics, and chroniclers were involved in developing and describing those interactions.

What was the name of Noah's son who did not survive the Flood? Why do Pharaoh and Haman build the Tower of Babel? For what reasons does Moses travel to the ends of the Earth? Who is the 'Horned-One' who holds back Gog and Magog until the Day of Judgement? These are some of the questions answered in the oral sources and Quran commentaries on the stories of the prophets as they are understood by Muslims. Designed as an introduction to the Quran with particular emphasis on parallels with Biblical tradition, this book provides a concise but detailed overview of Muslim prophets from Adam to Muhammad. Each of the chapters is organized around a particular prophet, including an English translation of the relevant verses of the Quran and a wide selection of classical, medieval and modern Muslim commentaries on those verses. Quran commentaries include references to Sunni and Shi'i sources from Spain, Central Asia, the Middle East and Africa. An extensive glossary provides an annotated list of all scholarly transmitters and cited texts with suggestions for further reading. This is an excellent book for undergraduate courses, and students in divinity and seminary programmes. Comparisons between the Quran and Bible, and among Jewish, Christian and Islamic exegesis are highlighted. Oral sources, references adapted from apocryphal and pseudepigraphical works, and inter-religious dialogue are all evident throughout these stories of the prophets. This material shows how the Quran and its interpretation are integral to a fuller and more discerning understanding of the Bible and its place in the history of Western religion.

"This book offers in-depth perspectives on the influence of Islam on consumer behavior, the

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travel industry, product development, and the promotion of goods and services, focusing on current trends and tools, comprehensive interviews, questionnaires, and emerging research"--Provided by publisher.

Readings in Oriental Literature: Arabian, Indian, and Islamic is an up-to-date elucidation of some diverse and discrete, yet common and classic, subjects and authors, and the distinctive oriental elements present in them. The book, composed of fourteen essays, includes ancient Arabian poetry; the Arabian Nights; the Arabian desert; the Arabian influence on Melville; Shelley's Orientalia; Coleridge's Kubla Khan; the influence of English Romantics on the Bengali Tagore; Bangladesh's national anthem, and her exiled daughter Taslima Nasreen; the Victorian reaction to British India; religious diversity and Islam in the West; the Muslim East in English literature; and reading literature from an Islamic point of view. Marked by an originality of approach and a freshness and simplicity, the book takes note of contemporary theoretical, interdisciplinary and cultural discourse drawn from literature, history, politics and religion as necessary. However, it is far from being unnecessarily weighed down by the loaded clichés, oft-repeated jargon and overused euphemisms of modern literary or critical theory. The result is, regardless of its specialized treatment of otherwise commonplace or well-known texts or topics, that the overall discussion is as lucid, introductory and expository as it is deep and scholarly, making the book accessible and understandable to non-specialist readers, in addition to specialist researchers and academics.

Essays on themes (migration, pilgrimage and travel) as old as Islam itself and integral in the development of a cosmopolitan Islamic social order embracing much of Africa and Eurasia. The Al-Azhar University remains the top destination for Southeast Asian students pursuing an

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Islamic studies degree. The university, built in the last millennium, has been able to withstand competition from modern universities across the globe and continues to produce influential Islamic studies graduates. What are the motivations of students pursuing a degree at Al-Azhar? What are the challenges they face? Are they certain of their future and career opportunities upon their return to Singapore? This book combines both qualitative and quantitative analysis of former and current students at the Al-Azhar University. It not only hopes to develop more critical analysis of returning Al-Azhar graduates but also attempts to understand the deeper connections between Muslims in Southeast Asia, particularly Singapore, and the Middle East.

This text has two main objectives: to explore how travel narrative works as a form of cross-cultural representation and to propose a critical method for its study; and to set out the ethical imperatives of travel as a mode of encounter with difference that leads to the performative enactment of becoming other.

American Arabesque examines representations of Arabs, Islam and the Near East in nineteenth-century American culture, arguing that these representations play a significant role in the development of American national identity over the century, revealing largely unexplored exchanges between these two cultural traditions that will alter how we understand them today. Moving from the period of America's engagement in the Barbary Wars through the Holy Land travel mania in the years of Jacksonian expansion and into the writings of romantics such as Edgar Allen Poe, the book argues that not only were Arabs and Muslims prominently featured in nineteenth-century literature, but that the differences writers established between figures such as Moors, Bedouins, Turks and Orientals provide proof of the transnational scope of

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domestic racial politics. Drawing on both English and Arabic language sources, Berman contends that the fluidity and instability of the term Arab as it appears in captivity narratives, travel narratives, imaginative literature, and ethnic literature simultaneously instantiate and undermine definitions of the American nation and American citizenship.

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Reveals a distinct trajectory of Islamic history that developed among Muslim merchant communities across the medieval Indian Ocean.

This ebook is a selective guide designed to help scholars and students of Islamic

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studies find reliable sources of information by directing them to the best available scholarly materials in whatever form or format they appear from books, chapters, and journal articles to online archives, electronic data sets, and blogs. Written by a leading international authority on the subject, the ebook provides bibliographic information supported by direct recommendations about which sources to consult and editorial commentary to make it clear how the cited sources are interrelated related. A reader will discover, for instance, the most reliable introductions and overviews to the topic, and the most important publications on various areas of scholarly interest within this topic. In Islamic studies, as in other disciplines, researchers at all levels are drowning in potentially useful scholarly information, and this guide has been created as a tool for cutting through that material to find the exact source you need. This ebook is a static version of an article from Oxford Bibliographies Online: Islamic Studies, a dynamic, continuously updated, online resource designed to provide authoritative guidance through scholarship and other materials relevant to the study of the Islamic religion and Muslim cultures. Oxford Bibliographies Online covers most subject disciplines within the social science and humanities, for more information visit www.aboutobo.com. Laisram uses a critical analysis of the travel accounts of four British travelers during the nineteenth century to examine and question Edward Said's concept of

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"Orientalism" and "Orientalist" discourse. She builds a powerful argument that westerners often struggled with their own conceptions of the orient.

For Ibn Battuta of Tangier, being medieval didn't mean sitting at home waiting for renaissances, enlightenments and easyJet. It meant travelling the known world to its limits. Seven centuries on, Tim Mackintosh-Smith's passionate pursuit of the fourteenth-century traveller takes him to landfalls in remote tropical islands, torrid Indian Ocean ports and dusty towns on the shores of the Saharan sand-sea. His zigzag itinerary across time and space leads from Zanzibar to the Alhambra (via the Maldives, Sri Lanka, China, Mauritania and Guinea) and to a climactic conclusion to his quest for the man he calls 'IB' - a man who out-travelled Marco Polo by a factor of three, who spent his days with saints and sultans and his nights with an intercontinental string of slave-concubines. Tim's journey is a search for survivals from IB's world - material, human, spiritual, edible - however, when your fellow traveller has a 700-year head start, familiar notions don't always work.

D'Ohsson's *Tableau général de l'Empire ottoman* is the most authoritative, magnificently illustrated work of the Enlightenment on Islam and the Ottomans. A practical work for statesmen, the *Tableau* delighted all readers with profuse illustrations -- verbal and visual -- of Ottoman life.

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In *Islam Is a Foreign Country*, Zareena Grewal explores some of the most pressing debates about and among American Muslims: what does it mean to be Muslim and American? Who has the authority to speak for Islam and to lead the stunningly diverse population of American Muslims? Do their ties to the larger Muslim world undermine their efforts to make Islam an American religion? Offering rich insights into these questions and more, Grewal follows the journeys of American Muslim youth who travel in global, underground Islamic networks. Devoutly religious and often politically disaffected, these young men and women are in search of a home for themselves and their tradition. Through their stories, Grewal captures the multiple directions of the global flows of people, practices, and ideas that connect U.S. mosques to the Muslim world. By examining the tension between American Muslims' ambivalence toward the American mainstream and their desire to enter it, Grewal puts contemporary debates about Islam in the context of a long history of American racial and religious exclusions. Probing the competing obligations of American Muslims to the nation and to the umma (the global community of Muslim believers), *Islam is a Foreign Country* investigates the meaning of American citizenship and the place of Islam in a global age.

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