

The History Of Islamic Political Thought Second Edition The History Of Islamic Political Thought From The Prophet To The Present

The Symbolic Scenarios of Islamism initiates a dialogue between the discourse of three of the most discussed figures in the history of the Sunni Islamic movement - Hasan al-Banna, Sayyid Qutb and Osama bin Laden - and contemporary debates across religion and political theory. Redressing the inefficiency of the terms in which the debate on Islam and Islamism is generally conducted, the book examines the role played by tradition, modernity, and transmodernity as major 'symbolic scenarios' of Islamist discourses, highlighting the internal complexity and dynamism of Islamism.

Now available in a fully-revised and updated third edition, *Islam: History, Religion and Politics*, provides a comprehensive and engaging introduction to the core teachings, historical development, and contemporary public struggles of Islam. Features a new chapter on the Arab Spring and the ongoing struggles for representative governance throughout the Muslim world Includes up-to-date analysis of the civil wars in Afghanistan, Syria, Iraq, and Yemen, including the rise of terrorist groups like Boko Haram and ISIS Spans Islamic history from the life of Muhammad and the birth of Islamic ideals, through Islam's phenomenal geographical expansion and cultural development, to the creation of modern states and its role in today's global society Written by a leading scholar of Islamic studies

Islam has had a significant impact on world history, not only as a major religion that has directed the personal beliefs and actions of individuals, but also as the basis of a distinct system of government that has developed its own institutions, practices and philosophies. This new Routledge Major Work collection is concerned with the development of political thought in Islam. By political thought is meant, broadly, the study and interpretation of Islamic political culture, ideas, beliefs, and institutions; the contribution of key political theorists and authorities to the understanding or practice of governance; what people and groups believed about political authority and institutions and their political convictions; and how politics in the Islamic world has related to and interacted with other disciplines, such as religion, law, ethics, and philosophy. Although contemporary issues in Islamic political thought are very much in the public focus at the moment, this set also focuses on the history and development of Islamic political theories and thought, from their inception until the twentieth century. Political thought in the Muslim world is connected to its history and by understanding the past, those who study contemporary political thought will have a better grounding to understand current and future developments. Moreover, understanding how Islamic political thought developed also helps shed light on the political thought of other civilizations, such as Western political thought. Political thought in Islam did

not develop in isolation it responded to and interacted with the political institutions and theories of other civilizations throughout history.

Focuses on the historical common ground that the Islamic and Western worlds share.

This book is a study of political thought in Islam from the viewpoint of the history of ideas and the relevance of these ideas to contemporary Arabic political discourse. The author examines the use of the classical Islamic tradition (turath) and its religious and philosophical components by the three dominant Arabic political discourses: the Islamists, apologists and intellectuals. The book analyzes the different assumptions advanced by these discourses and the way they propose to apply or restore the turath in the present. Exploring connections between the medieval Islamic tradition and current debates, this book is essential reading for advanced students and researchers of Islam and political thought.

A compelling history of the ancient schism that continues to divide the Islamic world When Muhammad died in 632 without a male heir, Sunnis contended that the choice of a successor should fall to his closest companions, but Shi'a believed that God had inspired the Prophet to appoint his cousin and son-in-law, Ali, as leader. So began a schism that is nearly as old as Islam itself. Laurence Louër tells the story of this ancient rivalry, taking readers from the last days of Muhammad to the political and doctrinal clashes of Sunnis and Shi'a today. In a sweeping historical narrative spanning the Islamic world, Louër shows how the Sunni-Shi'a divide was never just a dispute over succession—at issue are questions about the very nature of Islamic political authority. She challenges the widespread perception of Sunnis and Shi'a as bitter enemies who are perpetually at war with each other, demonstrating how they have coexisted peacefully at various periods throughout the history of Islam. Louër traces how sectarian tensions have been inflamed or calmed depending on the political contingencies of the moment, whether to consolidate the rule of elites, assert clerical control over the state, or defy the powers that be. Timely and provocative, Sunnis and Shi'a provides needed perspective on the historical roots of today's conflicts and reveals how both branches of Islam have influenced and emulated each other in unexpected ways. This compelling and accessible book also examines the diverse regional contexts of the Sunni-Shi'a divide, examining how it has shaped societies and politics in countries such as Iraq, Pakistan, Saudi Arabia, Iran, Yemen, and Lebanon.

There has been a significant upsurge of western interest in the political manifestations and significance of Islam in the last decade, fuelled by the notion of Islamic 'revival', the Iranian revolution and by events in countries as diverse as Egypt, Pakistan and Sudan. Oil power and its effect on the international economic order, the relationship of Muslim countries with the superpowers and the continuation of the Arab-Israeli conflict have also served to focus attention on Islamic politics and, in particular, on the notion of Islamic reassertion. As the author of this book argues, one result of this interest has been the development

of a view of Islam as monolithic and implacable. He takes a broad view of the intellectual and cultural history of Islam, emphasising the extraordinary diversity of Islamic societies and the ways in which the ideal is often pragmatically adapted to reality. In this wider social and historical context, the nature of Islamic revival is then reassessed. First published in 1988.

The History of Islamic Political Thought offers a full description and an interpretation of political philosophy from early Islam to the current age of Fundamentalism (622 AD to 2000 AD). Antony Black takes the same approach as scholars usually do for the history of Western political thought, examining the mentality, cultural milieu, and political background of thinkers and statesmen. He covers the relationship of politics to religion, law, ethics, philosophy, and statecraft, as expressed through treatises, occasional writings, official rhetoric, popular slogans, and other evidence of how people thought about authority and order.

In a book written with the poignancy and beauty appropriate to its subject matter, the author opens by reminding us that "the essence of a society is in a sense identical with its history." Classical Islam also serves as a reminder that in the case of Islam, despite its triumphs on the fields of battle, telling its history is the only way open to us to render that essence accessible and show it from all sides. The work offers a grand narrative of a faith that offers an interpretation of the world, a way of life, and a style of thinking, that goes far beyond institutional or political supports. The relevance of this historical perspective is beyond dispute. The period from 610 A.D. when Muhammad received his "call" until the conquest of Baghdad by the Mongols in 1258 is known as the classical period of Islam. This was the period of the great expansion of Islam both as a political structure and as a religious and intellectual community. It established the base for the development of the high Islamic civilization of North Africa, the Near East, Persia, and India, as well as further expansion of the Islamic religious and intellectual community throughout the world. This book presents an authoritative history of the period written by one of the world's leading experts on the subject. Classical Islam examines the relationships, both cultural and political, between the Islamic world and the Mediterranean countries and India and elaborates on the economic, social, and intellectual factors and forces that shaped the Muslim world and molded its interactions with "infidels." The work is written in a clear and direct narrative form, emphasizing simultaneously the major intellectual trends and the political events and tendencies of the formative period in Islamic history that still resonates today.

This is the first study in English of the political history of Muslim Spain and Portugal, based on Arab sources. It provides comprehensive coverage of events across the whole of the region from 711 to the fall of Granada in 1492. Up till now the history of this region has been badly neglected in comparison with studies of other states in medieval Europe. When considered at all, it has been largely written from Christian sources and seen in terms of the Christian Reconquest. Hugh Kennedy raises the profile of this important area, bringing the subject alive with vivid translations from Arab sources. This will be fascinating reading for historians of medieval Europe and for historians of the middle east drawing out the similarities and contrasts with other areas of the Muslim world.

Through the presentation of Muslim material in administrative literature the author has developed a broader and more coherent picture of the way in which the 'Mirrors for Princes', the manuals on market supervision and on household fitted into a broader concept of centralised administration in Islamic political economy. This volume provides an enlightening and original synthesis of a great deal of economic literature that is usually treated in a rather fragmentary fashion with no common analytic thread.

*Includes pictures *Discusses the political and religious history of both main branches of Islam *Includes footnotes and a bibliography for further reading "Our followers are of three kinds, one who follows us but depends on others, one who is like a glass involved in his own reflections, but the best are those who are like gold, the more they suffer the more they shine." - Muhammad al-Baqir Different branches of the same religion are the exception more than the rule, and they have had a profound impact upon history. The schism between the Orthodox and Catholic Churches influenced relationships between nations across Europe, and religious intolerance based on different Christian faiths led to persecution and outright violence across the continent for centuries. The Protestant Reformation split Christianity further, and the results culminated in the incredibly destructive Thirty Years' War in the 17th century. Today, the most important religious split is between the Sunnis and the Shias (Shiites) within Islam. Unlike divisions in other faiths - between Conservative and Orthodox Jews or Catholic and Protestant Christians - the split between the Sunnis and Shia has existed almost as long as the faith itself, and it quickly emerged out of tensions created by the political crisis after the death of the Prophet Muhammad. In a sense, what are now two different forms of Islam essentially started as political factions within the unified body of Muslim believers. Over the past few centuries, Christians have mostly been able to live alongside their co-religionists, but the split between the Sunnis and Shias is still so pronounced that many adherents of each branch view each other with disdain if not as outright apostates or non-believers. The religious divide is perhaps the most important fault line in the turbulent Middle East today, with Sunni nations like Egypt and Saudi Arabia at odds with Shiite nations like Iran. At lower levels, non-state groups like the Islamic State and Hezbollah are fighting each other in ways that cross state lines in places like Lebanon, Iraq, and Syria. Although it is technically a split in religion, the divide has had substantial global ramifications for decades, and there seems to be no end in sight. The History of the Sunni and Shia Split traces the origins of the split and the historic effects of the main divide within Islam. Along with pictures of important people, places, and events, you will learn about the history of the Sunnis and Shias like never before, in no time at all.

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Why another study of Islam and politics in Sudan? The unique history of Sudan's Islamic politics suggests the answer. The revolt in 1881 was led by a Mahdi who came to renew and purify Islam. It was in effect an uprising against a corrupt Islamic regime, the largely alien Turco-Egyptian ruling elite. The Mahdiyya was therefore an anti-colonial movement, seeking to liberate Sudan from alien rule and to unify the Muslim Umma, and it later evolved into the first expression of Sudanese nationalism and statehood.

Explores the history of Islam in the largest Muslim nation state in the world Located on the eastern periphery of the historical Muslim world, as a political entity Indonesia is

barely a century old. Yet with close to a quarter of a billion followers of Islam it is now the largest and most populous Muslim country in the world. As the greatest political power in Southeast Asia, and a growing player on the world scene, Indonesia presents itself as a bridge country between Asia, the wider Muslim world and the West. In this survey Carool Kersten presents the Islamisation of Indonesia from the first evidence of the acceptance of Islam by indigenous peoples in the late thirteenth century until the present day. He provides comprehensive insight into the different roles played by Islam in Indonesia throughout history, including the importance of Indian Ocean networks for connecting Indonesians with the wider Islamic world, the religion's role as a means of resistance and tool for nation building, and postcolonial attempts to forge an Indonesian Islam. Key Features The first comprehensive historical survey of the Islamisation of Indonesia from the arrival of Islam in the 13th century until the present An interdisciplinary study of the place and role of Islam in Indonesia An overview of the religion's growing significance in the formation of what is now the largest and most populous Muslim country in the world

Dr Rosenthal discusses the later Muslim philosophers who were influenced by the political thought of Plato and Aristotle. He shows how Greek thought modified the Islamic and yet was always subordinated to Muslim categories of thought and political needs. Dr Rosenthal thus surveys the chief traditions of Islamic political thought from the eighth to the end of the fifteenth centuries.

Mahdi, whose research brought to light writings of Alfarabi previously known only through medieval bibliographical references, presents this great thinker as his contemporaries and followers would have seen him: as a philosopher who sought to lay the foundations for a new understanding of revealed religion and its relation to the tradition of political philosophy."

The transformation of the eastern provinces of the Roman empire from the middle of the seventh century CE under the impact of Islam has attracted a good deal of scholarly attention in recent years, and as more archaeological material becomes available, has been subject to revision and rethinking in ways that radically affect what we know or understand about the area, about state-building and the economy and society of the early Islamic world, and about issues such as urbanisation, town-country relations, the ways in which a different religious culture impacted on the built environment, and about politics. This volume represents the fruits of a workshop held at Princeton University in May 2007 to discuss the ways in which recent work has affected our understanding of the nature of economic and exchange activity in particular, and the broader implications of these advances for the history of the region.

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)

Volume One of The New Cambridge History of Islam, which surveys the political and cultural history of Islam from its Late Antique origins until the eleventh century, brings together contributions from leading scholars in the field. The book is divided into four parts. The first provides an overview of the physical and political geography of the Late Antique Middle East. The second charts the rise of Islam and the emergence of the Islamic political order under the Umayyad and the Abbasid caliphs of the seventh,

eighth and ninth centuries, followed by the dissolution of the empire in the tenth and eleventh. 'Regionalism', the overlapping histories of the empire's provinces, is the focus of Part Three, while Part Four provides a cutting-edge discussion of the sources and controversies of early Islamic history, including a survey of numismatics, archaeology and material culture.

"Noah Feldman tells the story behind the increasingly popular call for the establishment of the sharia--the law of the traditional Islamic state--in the modern Muslim world. Feldman goes back to the roots of classical Islamic law, under which executive power was balanced by the scholars who interpreted and administered the sharia. That balance was destroyed under Ottoman rule, resulting in the unchecked executive dominance that continues to distort politics in so many Muslim states. Feldman argues that a modern Islamic state could provide political and legal justice to today's Muslims through sharia--but only if new institutions emerge that restore this constitutional balance of power. In a new introduction, Feldman discusses developments in Egypt, Tunisia, Libya, and other Muslim-majority countries since the Arab Spring and describes how Islamists must meet the challenge of balance if the new Islamic states are to succeed."--P. [4] of cover.

The reader will find entries on major sects, philosophical trends, and the responses by Islamic movements to issues of 21st century politics, such as the inroads of Westernization in the Islamic world. A chronology lists important dates from the sixth to the end of the 20th century and an introductory chapter outlines the history of Islam and religion to modern days.

Second edition of the history of Islamic political thought that traces its roots from early Islam to the current age of Fundamentalism (622 AD to 2010 AD).

This revised and expanded edition of A World History of Ancient Political Thought examines the political thought of ancient Egypt, Mesopotamia, Israel, Iran, India, China, Greece, Rome and early Christianity, from prehistory to c.300 CE. The book explores the earliest texts of literate societies, beginning with the first written records of political thought in Egypt and Mesopotamia and ending with the collapse of the Han dynasty and the Western Roman Empire. In most cultures, sacred monarchy was the norm, but this ranged from absolute to conditional authority. 'The people' were recipients of royal (and divine) beneficence. Justice, the rule of law and meritocracy were generally regarded as fundamental. In Greece and Rome, democracy and liberty were born, while in Israel the polity was based on covenant and the law. Confucius taught humaneness, Mozi and Christianity taught universal love; Kautilya and the Chinese 'Legalists' believed in realpolitik and an authoritarian state. The conflict between might and right was resolved in many different ways. Chinese, Greek and Indian thinkers reflected on the origin and purposes of the state. Status and class were embedded in Indian and Chinese thought, the nation in Israelite thought. The Stoics and Cicero, on the other hand, saw humanity as a single unit. Political philosophy, using logic, evidence and dialectic, was invented in China and Greece, statecraft in China and India, political science in Greece. Plato and Aristotle, followed by Polybius and Cicero, started 'western' political philosophy. This book covers political philosophy, religious ideology, constitutional theory, social ethics, official and popular political culture.

How do Islamic courts work? What sorts of cultural understandings inform judicial process and litigants' strategies? How do women's claims fare? Do these courts

promote social tolerance? And how do states use them to consolidate power, build nations, and shape a modern citizenry? These are among the questions addressed in this book, which not only enhances our understanding of diversity among and within the world's Muslim communities, but also provides ethnographic, historical, and transnational perspectives on contemporary Islam in the shifting landscape of a strategically important region of the world. Focusing on Malaysia, which has sustained more rapid development than probably any other Muslim nation, Michael Peletz explores the culture, political economy, and history of Islamic courts. He demonstrates that they are centrally involved in the creation and policing of new Malay-Muslim identities (such as middle-class urban dwellers) that the state sees as the basis for a national polity that will be highly competitive. He also shows how and why Islamic courts are key sites in struggles involving ethnic and religious groups, social classes, political parties, and others with a major stake in defining Islam's role with respect to the maintenance of sovereignty and the achievement of modernity and civil society in an age of globalization. Peletz deepens our knowledge of Islamic political development in a country very much concerned with forging an Islamic modernity viewed by its leaders as a viable alternative to Western-style modernization.

This comprehensive survey of contemporary Islam provides a philosophical and theological approach to the issues faced by Muslims and the question of global secularisation. Engaging with critics of modern Islam, Shabbir Akhtar sets out an agenda of what his religion is and could be as a political entity. Exploring the views and arguments of philosophical, religious and political thinkers, the author covers a raft of issues faced by Muslims in an increasingly secular society. Chapters are devoted to the Qurân and Islamic literature; the history of Islam; Sharia law; political Islam; Islamic ethics; and political Islam's evolving relationship with the West. Recommending changes which enable Muslims to move from their imperial past to a modest role in the power structures of today's society, Akhtar offers a detailed assessment of the limitations and possibilities of Islam in the modern world. Providing a vision for an empowered yet rational Islam that distances itself from both Islamist factions and Western secularism, this book is an essential read for students and scholars of Islamic studies, religion, philosophy and politics.

Americans' awareness of Islam and Muslims rose to seemingly unprecedented heights in the immediate aftermath of September 11, 2001, but this is not the first time they have dominated American public life. Once before, during the period of the Iranian revolution and hostage crisis of 1979 to 1981, Americans found themselves targeted as a consequence of a militant interpretation of Islam. Daniel Pipes wrote *In the Path of God* in response to those events, and the heightened interest in Islam they generated. His objective was to present an overview of the connection between Islam and political power through history in a way that would explain the origins of hostility to Americans and the West. Its relevance to our understanding of contemporary events is self evident. Muslim

antagonism toward the West is deeply rooted in historical experience. In premodern times, the Islamic world enjoyed great success, being on the whole more powerful and wealthier than their neighbors. About two hundred years ago, a crisis developed, as Muslims became aware of the West's overwhelming force and economic might. While they might have found these elements attractive, Muslims found European culture largely alien and distasteful. The resulting resistance to Westernization by Muslims has deep roots, has been more persistent than that of other peoples, and goes far to explain the deep Muslim reluctance to accept modern ways. In short, Muslims saw what the West had and wanted it too, but they rejected the methods necessary to achieve this. This, the Muslim trauma, has only worsened over the years. "Scholarly, far-ranging, and thoughtful... the debate is interesting, and Pipes has made a stimulating contribution to it."-The New Republic "Brilliant, authoritative... demonstrates encyclopedic knowledge of Muslim intellectual history... Few other writers have explained so lucidly such complex developments in Muslim history."-The Washington Post "He has resisted a widespread tendency to translate Muslim self-expression into social science jargon as unintelligible as any mosque harangue. His unadorned interpretation strikes a judicious balance between faithfulness to sources and clarity of presentation."-The American Spectator Daniel Pipes is director of the Middle East Forum and a columnist for the New York Post and the Jerusalem Post. Among his books are *The Long Shadow: Culture and Politics in the Middle East* (published by Transaction), *Greater Syria: The History of an Ambition*, *Friendly Tyrants: An American Dilemma*, and *The Rushdie Affair: The Novel, the Aftermath and the West*.

What does jihad really mean? What is the Muslim conception of law? What is Islam's stance toward unbelievers? Probing literary and historical sources, Bernard Lewis traces the development of Islamic political language from the time of the Prophet to the present. His analysis of documents written in Arabic, Persian, and Turkish illuminates differences between Muslim political thinking and Western political theory, and clarifies the perception, discussion, and practices of politics in the Islamic world. "Lewis's own style, combining erudition with a simple elegance and subtle humor, continues to inspire. In an era of specialization and narrowing academic vision, he stands alone as one who deserves, without qualification, the title of historian of Islam."—Martin Kramer, *Middle East Review* "A superb effort at synthesis that presents all the relevant facts of Middle Eastern history in an eminently lucid form. . . . It is a book that should prove both rewarding and congenial to the Muslim reader."—S. Parvez Manzor, *Muslim World Book Review* "By bringing his thoughts together in this clear, concise and readable account, [Lewis] has placed in his debt scholars and all who seek to understand the Muslim world."—Ann K. S. Lambton, *Bulletin of the School of Oriental and African Studies* "[Lewis] constructs a fascinating account of the ways in which Muslims have conceived of the relations between ruler and ruled, rights and duties, legitimacy and illegitimacy, obedience and rebellion,

justice and oppression. And he shows how changes in political attitudes and concepts can be traced through changes in the political vocabulary."—Shaul Bakhash, *New York Review of Books*

Western civilization tends to view secularism as a positive achievement. From this perspective, benefits of secularizing trends include the separation of church and state, the rule of law, and freedom from organized religion. In the Arab Middle East, however, Islamist intellectuals increasingly cite Western-inspired secularism as the source of the region's social dislocation and political instability. While secularism in the West led to the spread of democratic values, in the Muslim world it has been associated with dictatorship, the violation of human rights, and the abrogation of civil liberties. *Islam and Secularism in the Middle East* examines the origins and growth of the movement to abolish the secularizing reforms of the past century by creating a political order guided by Shariah law. Contributors explain the Islamic rejection of secularism as a failed Western Christian ideal and also discuss how secularization was pioneered by those who thought Muslims could only advance politically by emulating Western practices, including the renunciation of religion.

In *Advice for the Sultan* Neguin Yavari excavates multiple, conflicting strands of Islamic political thought from the medieval past to the present, reassessing these ideas and their impact over the longue duree. Her aim is to revise our understanding of the relationship between modern history and the current master narratives of both Western and Islamic histories of political thought. She does this by re-examining Islamic advice literature, bringing it to life in novel ways. Yavari argues that if read laterally and closely, it promotes secular values such as reason and moderation as the most effective safeguard against political instability and divine rebuke. Related questions raised in this book include, can Islamic political thought be folded into the discipline of intellectual history? How do we write the history of political thought when its end-product is not seen as the march of a manifest destiny, or progressive secularisation, or the promotion of liberal values, such as is the case with the Islamic world today? Is it possible to read texts for context if the values adumbrated in them do not take hold in society, or to study those that produce political communities that differ radically from those that emerged in eighteenth- and the nineteenth-century Europe? Now reissued with a new introduction, *Discovering Islam* is a classic account of how the history of Islam and its relations with the West have shaped Islamic society today. Islam is often caricatured as aggressive and fanatic. Written in the tradition of Ibn Khaldun, this readable and wide-ranging book balances that image, uncovers the roots of Islamic discontent and celebrates the sources of its strength. From the four "ideal Caliphs" who succeeded the Prophet to the refugee camps of Peshawar, an objective picture emerges of the main features of Muslim history and the compulsions of Muslim society.

In *World History*, History of Islam is a glorious chapter. In fact, Muslim History involves the history of the Islamic faith as a religion and as a social institution.

Through various periods, Islam made many a long stride and its influence spread far-off over the globe. Apart from religion, Muslims made considerable contribution in areas, like philosophy, literature, arts, law, economy, science, medicine and commerce etc. At the academic level, Muslim philosophers, educationists and experts of Islamic law have made great contributions. The evolution of Islam has impacted the political, economic and military history of an enormous geographical region. A century after the demise of Prophet Muhammad (Pbuh) the, Islamic empire extended from the Atlantic Ocean in the west to Central Asia in the east. Islamic civilization gave rise to many centers of culture and science and produced notable philosophers, scientists, astronomers, mathematicians, doctors and nurses, during the Golden Age of Islam. In today's world, Islam is one of the major religions and perhaps there is hardly any corner of the world, where Muslims are not found. History of Islam is a vast subject. Here it is in a concise form. This modest work, a comprehensive book in one cover, is an effort in the direction of recording the history of Islam in nutshell, authentically. This excellent book is an asset for all scholars and academics in all spheres of learning.

"Are they really Muslims?" Islam in China reveals the struggle for identity of the small yet vital Muslim community of China, a little studied minority on the fringes of the Islamic world now thrust into the spotlight by the opening of China to the world and the rise of independent Muslim republics on China's western borders. Both timely and important, the multifaceted essays-- collection of over twenty years of Raphael Israeli's scholarship on Chinese Muslims-- offer detailed insight into the relationship between China's non-Muslim majority and an increasingly self-confident guest culture. The work uncovers a history of uneasy ethnic, philosophical, and ideological coexistence, the gradual sinification of the Chinese Muslim creed, and the increasing accommodation of Islam by a modern, westernizing China. In addition, it highlights a religious group riddled with sectarianism; factional rifts that reveal the doctrinal, social, and political diversity at the core of Chinese Islam.

This book provides a detailed study of Sinkiang - China's largest province, and of great strategic importance on the Russian border during the Warlord and Kuomintang Eras. It is an analysis of the internal warlord and Islamic politics of Sinkiang, as well as to take account of 'great power' interests in this region, during a period in which it was essentially a Han Chinese colony in the heart of Central Asia. The study is of relevance not only to the history of twentieth-century China, but also to the politics of Islamic reassertion in Central Asia; to the development of the Soviet Union as an imperial power in the Tsarist Russian mould; to an understanding of the cultural and political aspirations of China's national minorities; and should serve - in a world preoccupied with 'Western' colonialism and imperialism - as a reminder that colonial kin and imperialism was not, and is not, an exclusively European preserve.

Combining vast erudition with a refusal to bow before the political pressures of the day, Muhammad's Mission: Religion, Politics, and Power at the Birth of Islam by Professor Tilman Nagel, one of the world's leading authorities on Islam, is an introduction to three inseparable topics: the life of Muhammad (570-632 CE), the composition of the Koran, and the birth of Islam. While accessible to a general audience, it will also be of great interest to specialists, since it is the first English translation of Professor Nagel's attempt to summarize a lifetime of research on these topics. The Introduction, Chapters 1-2, and Appendix 1 provide essential historical background on the Arab tribal system and Muhammad's position within that system; the political situation in pre-Islamic Arabia; the history of Mecca; and pre-Islamic Arabian

religions. Chapters 3-5 cover the beginnings of the revelations that Muhammad claimed to be receiving from Allah, paying special attention to the influence on Muhammad of the hanifs, a group of pre-Islamic pagan monotheists attested in the earliest Islamic sources. The hanifs claimed to trace their religion back to the putative original monotheism of Abraham, from which they claimed Jews and Christians had deviated by, among other things, abandoning animal sacrifice. Chapter 6 explains how Muhammad's religious message included a thinly-veiled claim to have the right to political power over Mecca, a claim that exacerbated tensions with his own clan and led eventually to his expulsion from Mecca, as recounted in Chapter 7. Chapters 8-10 describe the impact of the hijra on the evolution of Islam. Seeing himself as the true heir to Abraham and the prophets who followed him, Muhammad would demand allegiance from Jews and Christians, as recounted in Sura 2 and other Medinan suras. He would initiate a war against Mecca, not in self-defense, but in order to gain control over the Kaaba, the central hanif shrine and the new qibla or direction of prayer for the Muslims. The Muslim victory at the Battle of Badr in 624 would help to shape a new ideal of a militarized religiosity in which those who waged war under Muhammad's command would attain the rank of "true believers," while those converts who refused to make hijra and to fight for Muhammad were relegated to the lower rank of "mere Muslims," as Suras 8 and 49 make clear. Muhammad's war against Mecca alienated many of his Medinan followers, the ansar. The refusal of the Jews to convert to Islam, combined with the close connection of the Jews to the ansar, led Muhammad to make war on the Jews as well as the Meccans. The surrender of Mecca in 630 (Chapter 11) did not lead to the end of war, for the aggressiveness and military success of Muhammad's movement had made it attractive to a slew of new converts whose desire for booty had to be placated. Sura 9, promulgated near the end of Muhammad's life, served as a broad declaration of war against polytheists, Jews, and Christians. Chapter 12 describes the evolution of Islam late in Muhammad's life into a "religious warriors' movement" that sought to extend the rule of Islam over the entire inhabited world. Chapter 13 covers the final pilgrimage and death of Muhammad, while Chapters 14-20 describe the development of Islamic dogma surrounding the figure of Muhammad and its implications for politics in the Islamic world and interfaith relations with non-Muslims up till the present day. The book concludes with appendices in which Nagel summarizes the state of scholarship regarding the life of Muhammad (Appendix 2) and the tensions between competing varieties of Muslim recollection of Muhammad (Appendix 3). *Muhammad's Mission: Religion, Politics, and Power at the Birth of Islam* is an erudite and authoritative guide to events of world-historical importance by a scholar who has spent a lifetime mastering the primary sources documenting the birth of Islam.

The Masyumi Party, which was active in Indonesia from 1945 to 1960, constitutes the boldest attempt to date at reconciling Islam and democracy. Masyumi proposed a vision of society and government which was not bound by a literalist application of Islamic doctrine but rather inspired by the values of Islam. It set out moderate policies which were both favourable to the West and tolerant towards other religious communities in Indonesia. Although the party made significant strides towards the elaboration of a Muslim democracy, its achievements were nonetheless precarious: it was eventually outlawed in 1960 for having resisted Sukarno's slide towards authoritarianism, and the refusal of Suharto's regime to reinstate the party left its leaders disenchanting and marginalised. Many of those leaders subsequently turned to a form of Islam known as integralism, a radical doctrine echoing certain characteristics of 19th-century Catholic integralism, which contributed to the advent of Muslim neo-fundamentalism in Indonesia. This book examines the Masyumi Party from its roots in early 20th-century Muslim reformism to its contemporary legacy, and offers a perspective on political Islam which provides an alternative to the more widely-studied model of Middle-Eastern Islam. The party's experience teaches us much about the fine line separating a moderate form of Islam open to

