

VOLUME 40 | ISSUE I | AUTUMN 2019

The
Muslim World
Book Review

PUBLISHED BY
THE ISLAMIC FOUNDATION

Editor:

Manazir Ahsan

Consulting Editors:

S. Parvez Manzoor

The Muslim World Book Review is a quarterly publication of the Islamic Foundation, Markfield, Leicestershire, UK. Its four issues are published in Autumn, Winter, Spring and Summer.

This journal aims to present the Muslim viewpoint on books and issues which concern Islam and Muslims. At a time of near explosion in the growth of interest in these areas, accompanied by a disappointing level and quality of information, this review journal aspires to inform and stimulate lay readers and scholars alike, through detailed critical reviews, brief introductions and select bibliographies on recent and contemporary publications.

The opinions expressed in *The Muslim World Book Review* are the writers' own. They do not represent the views of the Islamic Foundation.

Annual Subscription Rates

	UK (postage paid)	OVERSEAS (by Airmail)
Individuals.....	£23.00 (£15 subs + £8 p&p)	£31.00 (£15 subs + £16 p&p)
Institutions.....	£38.00 (£30 subs + £8 p&p)	£46.00 (£30 subs + £16 p&p)
Single copies.....	£8.00	£11.00

*Cheques should be made payable to the **Islamic Foundation**
and overseas payment should be made by bankers draft, or by Visa, Delta, Euro or Mastercard.
You may also order from our web site given below.*

Publishers wishing to have their books reviewed should send two copies of books to the address below.

Publishers interested in advertising books or journals, especially on Islam and the Muslim world, should contact the address below for advertising rates and exchange agreements.

The Muslim World Book Review
The Islamic Foundation, MCC, Ratby Lane,
Markfield, Leicestershire LE67 9SY, UK
Tel: +44(0)1530 244944, Fax: +44(0)1530 244946
E-mail: info@islamic-foundation.org.uk
Web site: www.islamic-foundation.org.uk

Contents

Review Article

Abdullah Sahin

Islam, Muslims and Education: Framing an Inter-disciplinary Field of Research, Critical Scholarship and Professional Practice

Islam as Education: Pedagogies of Pilgrimage, Prophecy, and Jihad, by Aaron J. Ghiloni.

Modern Islamic Authority and Social Change, Vol 1: Evolving Debates in the Muslim-Majority Countries, edited by Masooda Bano.

Modern Islamic Authority and Social Change, Vol 2: Evolving Debates in the West. edited by Masooda Bano.

Female Islamic Education Movements: The Re-democratisation of Islamic Knowledge, by Masooda Bano.

Islamic Education in the United States and the Evolution of Rethinking Reform in Higher Education, by Sabith Khan and Shariq Siddiqui

Muhammad’s Heirs – The Rise of Muslim Scholarly Communities, 622–950, by Jonathan E. Brockopp.

Rethinking Reform in Higher Education: From Islamization to Integration of Knowledge, by Ziauddin Sardar and Jeremy Henzell-Thomas.

What Is Islam? The Importance of Being Islamic, by Shahab Ahmed.

Muhammad: Prophet of Peace Amid the Clash of Empires, by Juan Cole.

Religion and Worldviews: The Way Forward – A National Plan for RE. National Commission on Religious

Education (RE), (2018). 6

Islamic Thought and Sources

Abdur Raheem Kidwai

- The Luminous Quran: A Faithful Rendition, Annotated Translation of the First Three Suras of the Message of God,* by Waleed al-Amri. 30
- The Message: A Translation of the Glorious Quran,* by the Monotheist Group. 33

Abdullah Drury

- Believing Women in Islam: Unreading Patriarchal Interpretations of the Qur'an,* by Asma Barlas. 35

Neil Jameson

- Muhammad ﷺ II Leadership Qualities that Changed the World,* by Nabeel Al-Azami. 37

S. Parvez Manzoor

- Islam Instrumentalized: Religion and Politics in Historical Perspective,* by Jean-Philippe Platteau. 40

Islamic History

Sajjad Rizvi

- The Making of the Medieval Middle East: Religion, Society, and Simple Believers,* by Jack Tannous. 43

Chowdhury Mueen Uddin

- The Political History of Muslim Bengal – An Unfinished Battle of Faith,* by Mahmudur Rahman. 46

Gowhar Quadir Wani

- Madrasatu'l 'Ulūm Aligarh kā Qiyām aur Uske Awwalīn Nuqūsh (Urdu) (The Establishment of Madrasatu'l-'Ulūm Aligarh and Its Foremost Imprints),* by Zafarul Islam Islahi. 51

Sufism and Islamic Education

Sajjad Rizvi

- Seeing God in Sufi Qur'an Commentaries: Crossings between this World and the Otherworld,* by Pieter Coppens. 55

Ruqaiyah Hibell

- The Desire of Journeying Murids and the Gift to Wayfaring Gnostics – The Diwan of the Shaykh and Gnostic of Allah Sayyidi Muhammad ibn al-Habib al-Amghari al-Idrisi al-Hasani,* by Muhammad ibn al-Habib al-Amghari al-Idrisi al-Hasani. 58

Imran Mogra

*Teaching Children: A Moral, Spiritual and Holistic Approach
to Educational Development*, by Ann El-Moslimany. 60

Book Briefs. 67

Rejoinder. 72

BOOKS RECEIVED. 75

INDEX TO VOLUME 39. 79

Review Article

Islam, Muslims and Education: Framing an Interdisciplinary Field of Research, Critical Scholarship and Professional Practice

ISLAM AS EDUCATION: PEDAGOGIES OF PILGRIMAGE, PROPHECY, AND JIHAD. By Aaron J. Ghiloni. Fortress Academic, 2019. Pp. 210. ISBN: 9781978707597.

MODERN ISLAMIC AUTHORITY AND SOCIAL CHANGE, VOL 1: EVOLVING DEBATES IN THE MUSLIM-MAJORITY COUNTRIES. Edited by Masooda Bano. Edinburgh: Edinburgh University Press, 2018. Pp. 384. ISBN: 9781474433235.

MODERN ISLAMIC AUTHORITY AND SOCIAL CHANGE, VOL 2: EVOLVING DEBATES IN THE WEST. Edited by Edited by Masooda Bano. Edinburgh: Edinburgh University Press, 2018. Pp. 256. ISBN: 9781474433266.

FEMALE ISLAMIC EDUCATION MOVEMENTS: THE RE-DEMOCRATISATION OF ISLAMIC KNOWLEDGE. By Masooda Bano. Cambridge: Cambridge University Press, 2017. Pp. 262. ISBN: 9781107188839

ISLAMIC EDUCATION IN THE UNITED STATES AND THE EVOLUTION OF RETHINKING REFORM IN HIGHER EDUCATION. By Sabith Khan and Shariq Siddiqui. Cheltenham: Edward Elgar Publication, 2017. Pp. 168. ISBN: 978178643479.

MUHAMMAD'S HEIRS – THE RISE OF MUSLIM SCHOLARLY COMMUNITIES, 622–950. By Jonathan E. Brockopp. Cambridge: Cambridge University Press, 2017. Pp. 248. ISBN: 978110710666.

RETHINKING REFORM IN HIGHER EDUCATION: FROM ISLAMIZATION TO INTEGRATION OF KNOWLEDGE. By Ziauddin Sardar and Jeremy Henzell-Thomas. Herndon: IIIT, 2017. Pp. 226. ISBN: 978156569774.

WHAT IS ISLAM? THE IMPORTANCE OF BEING ISLAMIC. By Shahab Ahmed. Princeton: Princeton University, 2017. Pp. 624. ISBN: 9780691164182.

MUHAMMAD: PROPHET OF PEACE AMID THE CLASH OF EMPIRES. By Juan Cole. New York: Nation Books, 2018. Pp. 336. ISBN: 9781568587837.

RELIGION AND WORLDVIEWS: THE WAY FORWARD – A NATIONAL PLAN FOR RE. National Commission on Religious Education (RE), (2018).

There has been a notable surge in the number of studies exploring different aspects of the intersection between Islam/Muslims and education in western universities and in the Muslim world. Researchers from diverse disciplinary backgrounds are increasingly interested in examining educational issues within the context of historical and contemporary Muslim majority and minority societies. However, there is an ongoing, and often confused, debate within western academia over how best to frame the research on these multi-layered, intersecting themes around education, Islam and Muslims. An equally daunting challenge is how to classify and assess the plethora of literature on these themes produced by researchers working within diverse disciplines and academic units/departments spread across the Social Sciences and Humanities. Most of this literature appears to be produced in conventional Islamic Studies centres which are often located in Middle/Near Eastern Studies, Religious Studies and occasionally Theology departments or in the few remaining Orientalist institutes. Some newly-established academic outlets offer a variation of Islamic Studies by focusing, for example, on the study of British Islam/Muslims or European Islam. They mostly adopt an ethnographically-informed sociological, political approach to analyse the presence of 'Islam and Muslims' within secular public space including issues around migration, race relations, social integration, religious radicalisation and education policy.

There is a need to develop some generic criteria by which to classify and assess this body of literature. Some of the criteria might include: (a) the discipline, academic unit and institution wherein research is conducted to produce a specific type of knowledge; (b) methodological approaches and theoretical frameworks, i.e. empirical, theoretical/scholarly, comparative and intervention/assessment-focused study designs; and (c) the specific research context and topic, i.e. whether the study is examining issues in Muslim minority/majority societies, or in Islamic or mainstream schooling, in further or higher education settings.

Issues of education in diverse Muslim societies have also been studied within the subfields of Comparative/ International Education and sometime

in Religious Education that takes place in mainstream faculties and institutes of education. In the context of British academia, it appears that the first academic post established for Islamic Education was at the Institute of Education, University of London in the early 1950s as a specialist lectureship within Comparative Education. The post was created for the Palestinian historian and educationist, Abdul Latif Tibawi (d.1981), who became a refugee in Britain after the Israeli occupation of Palestine in 1948. Tibawi offered some original historical studies on Islamic Education that challenged the rather narrow readings of the educational heritage of Islam by well-known figures, such as George Makdisi. It is tragic that a recent research centre exploring generic education issues in Muslim societies, originally set up with a considerable amount of Muslim philanthropic investment and hope, at the Institute of Education, does not make a reference to the legacy of this important scholar. Although short-lived, the University of Birmingham, with the strong endorsement from UK's first professorial post-holder in Religious Education, J.M. Hull, also created a specialist lectureship on Islamic Education in 2002 at its then Faculty of Education. More recently, Warwick University, in collaboration with British Muslim communities, became the first major Russell group university to recognise Islamic Education as an academic field of research, teaching and professional development. Within the hybrid British Muslim higher education institutions, Markfield Institute of Higher Education, famous for pioneering the study of Islamic Economics, was also the first to create an academic specialism in Islamic Education. The relatively short history of Islamic Education in the UK, including the establishment of its diverse institutions, leading figures and struggles to be recognised and integrated within British educational system calls out for a proper study.

Through critical review of several recent publications, this paper argues that 'Islamic Education' offers an inclusive academic framework for carrying out research on the interface between Islam/Muslims and Education. Islamic Education is a well-established discipline in most of the universities in the Muslim world, often as part of Islamic and Education Studies departments. However, the subject is often narrowly defined as Islamic instruction or nurture. As such, a lack of fresh theoretical perspectives and, most significantly, the absence of an integrated research agenda, have emerged as concerning lacunae impacting negatively on literature on Islamic Education. It is hoped that both Muslim and non-Muslim researchers will go beyond the current binary attitude of either being sympathetic or dismissive of the field and adopt a methodologically rigorous critical study perspective. Considering its crucial role in the educational, intellectual and socio-economic transformation of

diverse Muslim communities across the globe, Islamic Education needs to become an interdisciplinary field of research, scholarly study and professional practice linking traditional Islamic scholarships with contemporary mainstream academia.

In Western academia, the focus of this review article, the majority of the research on Islam/Muslims and Education is produced within a generic Islamic Studies field reflecting a variety of specialisms in the Humanities and Social Sciences: predominately history, linguistics, sociology, politics, anthropology and occasionally theology, philosophy and education. In such an academic discourse, sometimes the 'Islam/Muslims and education intersection' is conceptualised as Islamic Education but it is predominately treated as a subtheme. In terms of professional practice, Muslim educators in Islamic-ethos schools as well as in traditional and hybrid Islamic higher education institutions often conceive their work as falling under Islamic Studies. In these faith-based Muslim institutions, a confessional approach to Islamic Studies is mostly discernible. This has developed in opposition to what has been perceived to be harmful Orientalist/Colonial framings of the field. However, it is often forgotten that 'Islamic Studies' was originally conceived by an Orientalist discourse. 'Islamic Theology' or 'Islamic Education' seem rarely considered as possibly better, more inclusive, alternatives to describe the academic profile and mission of Muslim higher education institutions.

In the Muslim minority context of Europe, largely in an attempt to contain religious extremism through manufacturing a politically correct version of 'European Islam', there are now state sponsored Islamic religious pedagogy and theology departments. However, a lack of Islamic educational awareness constitutes one of the main reasons why a professional and scholarly approach to Islamic Education has not yet emerged in Western Europe. Furthermore, despite the growth of the sector of Islamic schools and Islamic higher education institutions, the education of Muslim teachers remains much-needed as this specialism is extremely under-developed. More significantly, as will be discussed below, most of the discussions within community and official policy circles on the training of Muslim faith leaders, for example, are still dominated by researchers coming from political sciences and generic Islamic Studies. Specialisms on education or pedagogy, let alone Islamic Education, are rarely part of these discussions. Naturally, such initiatives, mainly put forward as quick responses to pressing socio-political issues by policy-makers, rarely came to fruition.

It must be stressed that using a generic social science framework on its own, often utilised to explore educational issues in Muslim communities, poses

similar limitations. Without engaging with the Islamic content and showing competence in the Islamic Sciences, such a broad study framework will seriously fail to properly address the complex educational and pedagogic challenges facing Muslim communities or engage with the traditions of education in Muslim cultural and religious heritage. By definition, Islamic Education is an inter-disciplinary field of empirical research, critical scholarship and professional development where theological/Islamic specialism needs to be integrated with a competent literacy in the humanities and empirical social sciences, including educational and pedagogic sciences.

The terms 'Islamic Education and Islamic Studies' are often assumed, erroneously, to be indicating the same meaning. This is not the place for going into details, suffice to note that the difference is easily grasped when the meaning of 'being educated' is not reduced to a mere cognitive activity of study, instruction or training. But these are not necessarily mutually-exclusive conceptions either. Indeed, they can complement one another. However, Islamic Education is a more comprehensive conception whereby rigorous 'study' needs to be integrated into a deeper sense of 'being educated Islamically' within the foundational spiritual, intellectual and cultural heritage of Muslim tradition and the cultural plurality of the modern world. In addition, Islamic Education, as a form of applied Education Studies, implies specialism in developing interventions aimed at improving activities related to teaching, learning, assessment, curriculum and management within different levels of formal and informal Muslim education institutions. Finally, Islamic Education goes beyond the limitations of a narrowly-defined subject of religious education within the secular curriculum though, similarly, they can complement each other.

In such an integrated and holistic approach to Islamic Education, research activity in its empirical, scholarly and applied dimensions aims to generate new knowledge and insights not only to improve the practice of teaching and learning but, most significantly, to facilitate the transformation of the human condition in all its complexity. As I have already argued in more detail in another study, the critical, holistic and transformative Islamic epistemology shaping Islamic Education makes it akin to what Habermas identified as 'critical-emancipatory' science in which the knowledge generated serves human freedom through incorporating the 'analytical-empirical' knowledge that facilitates our understanding of the natural world and the 'hermeneutic-historical' knowledge which helps contextualise the distinctive interpretative traditions shaping our sense of belonging in a specific historical and cultural landscape. Incidentally, a piece of Prophetic wisdom in Muslim tradition stresses the need to prioritise 'learning knowledge that is beneficial to humanity'.

Books Received

It should be noted that acknowledgement of receipt of these books is no guarantee of review. However, efforts will be made to review them in subsequent issues.

ABEDIN, Mahan, *Iran Resurgent: The Rise of the Shia State*. London: C. Hurst & Co. Ltd., 2019, 290pp.

ABI-MERSHED, Osama (ed.), *Social Currents in North Africa: Culture and Governance After the Arab Spring*. London: C. Hurst & Co. in association with the Center for International and Regional Studies, Georgetown University, Qatar, 2018, 253pp.

AL-AKHDARĪ, Abd ar-Rahman, *Mukhtaṣar al-Akhdarī: Summary on 'Ibadat according to The School of Imam Malik* (translated by Aisha Bewley). Bradford: Diwan Press, 2019, 93pp.

AL-DAJANI, Shukri, Z. *Encounters with Fate and Destiny: A Life in International Politics*. London & New York: I.B. Tauris, 2018, 236pp.

AL-QAYRAWĀNĪ, Ibn Abī Zayd, *The Risālah*. Bradford: Diwan Press, 2018, 195pp.

AL-QURṬUBĪ, Abū 'Abdullah Muḥammad ibn Aḥmad, (translated by Aisha Bewley) *Tafsīr al-Qurṭubī: The General Judgements of the Qur'an and Clarification of What is Contains of the Sunnah and Āyahs of Discrimination: Introduction*. Bradford: Diwan Press, 2019, 93pp.

AL-QURṬUBĪ, Abū 'Abdullah Muḥammad ibn Aḥmad, (translated by Aisha Bewley) *Tafsīr al-Qurṭubī: The General Judgements of the Qur'an and Clarification of What is Contains of the Sunnah and Āyahs of Discrimination: Vol. 1 Juz' 1: Al-Fātiḥah and Sūrat al-Baqarah 1-141*. Bradford: Diwan Press, 2019, 348pp. AL-QURṬUBĪ, Abū 'Abdullah Muḥammad ibn Aḥmad, (translated by Aisha Bewley) *Tafsīr al-Qurṭubī: The General Judgements of the Qur'an and Clarification of What is Contains of the Sunnah and Āyahs of Discrimination: Vol. 2 Juz' 2: Sūrat al-Baqarah 142-253*. Bradford: Diwan Press, 2019, 479pp.

AL-RASHEED, Madawi, *Salman's Legacy: The Dilemmas of a New Era in Saudi Arabia*. London: C. Hurst & Co, 2018, 367pp.

AL-SALIMI, Abdulrahman and MADELUNG, Wilferd (eds.), *Ibādī Texts for the 2nd/8th Century*. Leiden: Brill, 2018, 391pp (Arabic text with an introduction written in English)

AL SAMAWI, Mohammed, *The Fox Hunt: A Refugee's Memoir of Coming to America*. New York: William Morrow (an imprint of HarperCollins), 2018, 324pp.

ALSHAER, Atef, *A Map of Absence: An Anthology of Palestinian Writing on the Nakba*. London: Saqi Books, 2019, 252pp.

AL SHIHABI, Ali, *The Saudi Kingdom: Between the Jibadi Hammer and the Iranian Anvil*. Princeton: Markus Wiener Publishers, 2018, 200pp.

AMIN, Hussein Ahmad, *The Sorrowful Muslim's Guide* (translated by Yasmin Amin and Nesrin Amin). Edinburgh: Edinburgh University Press in Association with The Aga Khan University: Institute for the Study of Muslim Civilisations, 2018, 222pp.

ARMANIOS, Febe and ERGENE, Boğaç, *Halal Food: A History*. New York: Oxford University Press, 2018, 375pp.

ASVAT, Riyad, *Sufism: The Living Tradition - Sufi Epistemology Encounters Modernity in the Tariqa of Shaykh 'Abd al-Qadir al-Sufi*. Madinah Press, 2017, 339pp.

BEBEN, Daniel, POOR, Daryoush Mohammad, *The First Aga Khan: Memoirs of the 46th Ismaili Imam (A Persian edition and English translation of the 'Ibrat-afzā of Muḥammad Ḥasan al-Ḥusaynī, also known as Ḥasab 'Alī Shāh)* London & New York: I.B. Tauris in association with The Institute of Ismaili Studies, London, 2018, 150pp. English text, 87pp. Arabic text.

BEWLEY, Abdalhaqq and Aisha, *Islam Starter Kit*. Bradford: Diwan Press, 2018, 51pp.

BEWLEY, Aisha Abdurrahman, *Democratic Tyranny and the Islamic Paradigm*. Bradford: Diwan Press, 2018, 100pp.

BOROUJERDI, Mehrzad, RAHIMKHANI, Kourosh, *Postrevolutionary Iran: A Political Handbook*. Syracuse, New York: Syracuse University Press, 2018, 853pp.

BRAUMAN, Rony (in conversation with Régis Meyran) *Humanitarian Wars? Lies and Brainwashing*. London: C. Hurst & Co. Ltd., 2018, 114pp.

CHAN, Stephen, *Spear to the West: Thought and Recruitment in Violent Jihadism*. London: C. Hurst & Co. Ltd., 2019, 173pp.

DAHER, Aurélie, *Hezbollah: Mobilisation and Power*. London: C. Hurst & Co. Ltd., 2019, 428pp.

GRUBER, Christiane (ed.), *The Image Debate: Figural Representation in Islam and Across the World*. London: Gingko, 2019, 240pp.

HARIS, William, *Quick Silver War: Syria, Iraq and the Spiral of Conflict*. London: C. Hurst & Co., 2018, 230pp.

HOLDSTOCK, Nick, *China's Forgotten People: Xinjiang, Terror and the Chinese People*. London and New York: I.B. Tauris, 2019, 299pp.

IPUT, Noor H. Dee, (translated by Shera Diva Sihbudi) *I Say Mashallah*. Markfield: The Islamic Foundation, 2019, 20pp.

IPUT, Noor H. Dee (translated by Shera Diva Sihbudi) *I Say As-Salamu 'Alaykum*. Markfield: The Islamic Foundation, 2019, 20pp.

IPUT, Noor H. Dee (translated by Shera Diva Sihbudi) *I Say Alhamdulillah*. Markfield: The Islamic Foundation, 2019, 20pp.

IPUT, Noor H. Dee (translated by Shera Diva Sihbudi) *I Say Bismillah*. Markfield: The Islamic Foundation, 2019, 20pp.

KIMBALL, Richard Lawrence, *The People of the Book, abl al-kitāb: A Comparative Theological Exploration*. Oxford: Peter Lang Ltd., 2019, 329pp.

LAKHANI, M. Ali, *Faith and Ethics: The Vision of the Ismaili Imamat*. London & New York: I.B. Tauris, in association with The Institute of Ismaili Studies, London, 2018, 248pp.

MALIK, Shiv, *The Messenger*. London: Guardian Faber, 2019, 324pp.

MAWANI, Rizwan, *Beyond the Mosque: Diverse Spaces of Muslim Worship*. London & New York: I.B. Tauris (in association with The Institute of Ismaili Studies, London), 2019, 159pp.

MUHYI'D-DĪN, Abū Zakariyyā, AN-NAWAWĪ, Yahyā ibn Sharaf (translated by Aisha Bewley) *The Garden of the Gnostics (Bustān al-'Arifīn)*. Bradford: Diwan Press, 2018, 107pp.

PARRY, James, *Orientalist Lives: Western Artists in the Middle East 1830–1920*. Cairo & New York: The American University in Cairo Press, 2018, 294pp.

PINTAK, Laurence, *America and Islam: Soundbites, Suicide Bombs and the Road to Donald Trump*. London & New York: I.B. Tauris, 2019, 323pp.

PORMANN, Peter, *1001 Cures: Contributions in Healthcare and Medicine from Muslim Civilisation*. N.P: Foundation for Science, Technology and Civilisation in conjunction with Healthcare Development Holding Co., 2018, 208pp.

PULFORD, Ed, *Mirrorlands: Russia, China, and the Journeys In between*. London: C. Hurst & Co. Ltd., 2019, 346pp.

RENTON, James, *Islamophobia and Surveillance: Genealogies of a Global Order*. Abingdon & New York: Routledge, 2019, 137pp.

RUEBNER, Josh, *Israel, Democracy or Apartheid State?* Northampton, MA: Olive Branch Press, 2018, 116pp.

SAEH, Bassam, *Rediscovering Prayer: Communicating with Allah*. Markfield: The Islamic Foundation, 2018, 166pp.

SALAH, Adil, *The Qur'an: A translation for the 21st Century*. Markfield: The Islamic Foundation, 2019, 455pp.

SULEIMAN, Omar, *Prayers of the Pious*. Markfield: Kube Publishing, in association with Yaqeen Institute for Islamic Research, 2019, 128pp.

TOLAN, John V. *Faces of Muhammad: Western Perceptions of the Prophet of Islam from the Middle Ages*. Princeton & Oxford: Princeton University Press, 2019, 309pp.

WAHID, Nur Fadhilah, *Light upon Light: A Reflection on Life, Love and God*. Markfield: Kube Publishing, 2019, 150pp.

WARE, Anthony, and LAOUTIDES, Costas, *Myanmar's 'Rohingya' Conflict*. London: C. Hurst & Co., 2018, 276pp.

YARBOROUGH, Luke B., *Friends of the Emir: Non-Muslim State Officials in Premodern Islamic Thought*. Cambridge & New York: Cambridge University Press, 2019, 361pp.

YEMELIANOVA, Galina, M., *Muslims of Central Asia: An Introduction*. Edinburgh: Edinburgh University Press, 2019, 218pp.

ZAYANI, Mohamed (ed.), *Digital Middle East: State and Society in the Information Age*. London: C. Hurst & Co. in collaboration with the Center for International and Regional Studies, Georgetown University, Qatar, 2018, 335pp.

Index to Volume 39

AUTHOR INDEX

1. ABD AL-KARIM, Balil, *Qur'anic Terminology: A Linguistic and Semantic Analysis*, Vol. 39, No. 1, p. 21 (Harfiyah Ball Haleem)
2. AGGARWAL, Neil Krishan, *Mental Health in the War on Terror: Culture, Science and Statecraft*, Vol. 39, No. 2, p. 49 (S Parvez Manzoor)
3. AHKTAR, Shabbir, *The New Testament in Muslim Eyes*, Vol. 39, No. 4, p. 67 (Ian G. Williams)
4. AHMED, Akbar, *Journey into Europe: Islam, Immigration, and Identity*, Vol. 39, No. 3, p. 47 (Ian G. Williams)
5. AHMED, Basheer, *My Story as a Muslim Immigrant in America: Psychiatry, Social Activism, and Service*, Vol. 39, No. 4, p. 56 (Murad Wilfried Hofmann)
6. ALAWANI, Taha Jabir, *Reviving the Balance: The Authority of The Qur'an and the Status of the Sunnah*, Vol. 39, No. 3, p. 18 (Gowhar Quadir Wani)
7. ALBERT, Edoardo, *Ibn Battuta: The Journey of a Medieval Muslim*, Vol. 39, No. 3, p. 63 (Imran Mogra)
8. ALKHATEEB, Firas, *Lost Islamic History: Reclaiming Muslim Civilisation from the Past*, Vol. 39, No. 1, p. 33 (Abdullah Drury)
9. ASAD, Talal, *Secular Translations: Nation-State, Modern Self, and Calculative Reason*, Vol. 39, No. 3, p. 42 (S Parvez Manzoor)
10. ASIF, Manan Ahmed, *A Book of Conquest: The Chachnama and Muslim Origins in South Asia*, Vol. 39, No. 1, p. 28 (Iftikhar H Malik)
11. AL-AZMI, M.M., *Ageless Quran, Timeless Text: A Visual Study of Sura 17 Across 14 Centuries and 19 Manuscripts*, Vol. 39, No. 3, p. 32 (Abdul Raheem Kidwai)
12. AZZAD, Rehnuma, *Edward Said's Concept of Exile: Identity and Cultural Migration on the Middle East*, Vol. 39, No. 1, p. 54 (Geoffrey Nash)
13. BALABANLILAR, Lisa, *Imperial Identity in the Mughal Empire: Memory and Politics in the Early Modern South and Central Asia*, Vol. 39, No. 4, p. 48 (S Parvez Manzoor)
14. BARI, Muhammad Abdul, *A Long Jihad: My Quest for the Middle Way*, Vol. 39, No. 1, p. 59 (Mahmudul Hasan)
15. BAUER, Karen, *Gender Hierarchy in the Qur'an: Medieval Interpretations, Modern Responses*, Vol. 39, No. 2, p. 26 (Shahrul Hussain)
16. BENTHALL, Jonathan, *Islamic Charities and Islamic Humanism in Troubled Times*, Vol. 39, No. 3, p. 44 (Amidu Olalekan Sanni)
17. CATLOS, Brian A., *Kingdoms of Faith: A New History of Islamic Spain*, Vol. 39, No. 3, p. 40 (Abdullah Drury)

18. CAVATORTA, Francesco, and MERONE, Fabio (eds.), *Salafism after the Arab Awakening: Contending with People's Power*, Vol. 39, No. 1, p. 48 (Christopher Anzalone)
19. COURY, Ralph M., *Sceptics of Islam: Revisionist Religion Agnosticism and Disbelief in the Modern Arab World*, Vol. 39, No. 4, p. 27 (Geoffrey Nash)
20. DAFTARY, Farhad, and JIWA, Shainool (eds.), *The Fatimid Caliphate: Diversity of Tradition*, Vol. 39, No. 1, p. 36 (Sajjad Rizvi)
21. DAVIS, Rohan, *Western Imaginings: The intellectual Contest to Define Wahabism*, Vol. 39, No. 4, p. 37 (Nazar Ul Islam Wani)
22. DE BELLAIGUE, Christopher, *The Islamic Enlightenment: The Modern Struggle between Faith and Reason*, Vol. 39, No. 2, p. 17 (Abdul Raheem Kidwai)
23. DEVJI, Faisal, and KAZMI, Zaheer, *Islam after Liberalism*, Vol. 39, No. 1, p. 52 (S Parvez Manzoor)
24. DEVJI, Faisal, *Landscapes of Jihad, Militancy, Morality, Modernity*, Vol. 39, No. 3, p. 37 (Anis Ahmed)
25. DRAZ, M.A., *Morality in the Qur'an*, Vol. 39, No. 4, p. 19 (Syed Salman Nadvi)
26. DUPRET, Baudouin, *What is the Shariah?*, Vol. 39, No. 3, p. 22 (Abdur Rashid Siddiqui)
27. ESPOSITO, John L., and DELONG-BAS Natana J., *Shariah: What Everyone Needs to Know*, Vol. 39, No. 3, p. 22 (Abdur Rashid Siddiqui)
28. EZER, Ozlem, *Syrian Women Refugees: Personal Accounts of Transition*, Vol. 39, No. 4, p. 44 (Harfiyah Haleem)
29. FALAHI, Ziauddin, *Hindu Muḥaqqiqīn Ka Muṭā'la Qur'ān wa Sīrat (Urdu) [A Study of the Qur'an and the Sūrah by Hindu Scholars]*, Vol. 39, No. 3, p. 20 (Abdur Raheem Kidwai)
30. FRIEDMAN, Isaiah, *British Miscalculations: The Rise of Muslim Nationalism: 1918–1925*, Vol. 39, No. 1, p. 49 (Syed Salman Nadvi)
31. GERGEZ, Fawaz A., *Making the Arab World: Nasser, Qutb and the Clash that Saved the Middle East*, Vol. 39, No. 4, p. 51 (Chowdhury Mueen Uddin)
32. GILANI, Fawzia, *Sleeping Beauty: An Islamic Tale*, Vol. 39, No. 3, p. 68 (Imran Mogra)
33. GLAUSSER, Wayne, *Something Old, Something New: Contemporary Entanglements of Religion and Secularity*, Vol. 39, No. 4, p. 65 (Ian G. Williams)
34. GREEN, Nile, *Terrains of Exchange: Religious Economies of Global Islam*, Vol. 39, No. 2, p. 52 (Sajjad Rizvi)
35. HAMID, Sadek, *Young British Muslims: Between Rhetoric and Realities*, Vol. 39, No. 2, p. 55 (Riyaz Timol)
36. HASAN, Abul, and CHOUDHURY, M.A., *Islamic Economics: Theory and Practice*, Vol. 39, No. 3, p. 60 (M.I. Bagsiraj)

37. HASAN, Masoodul, *Images of the Prophet Muhammad in English Literature*, Vol. 39, No. 1, p. 19 (Abdur Raheem Kidwai)
38. HASSAN, Abul, and MOLLAH, Sabur, *Islamic Finance: Ethical Understandings, Products and Institutions*, Vol. 39, No. 3, p. 50 (Toseef Azid)
39. HASSAN, Abul, *Capitalism, Financial Crisis and Islamic Economics*, Vol. 39, No. 3, p. 56 (Hylmun Izhar)
40. HAYLAMAZ, Resit, and ASLADOGAN, Y. Alp, *The Messenger: Prophet Muhammad and His Life of Compassion*, Vol. 39, No. 4, p. 21 (Abdul Rashid Siddiqui)
41. HEFNER, Robert W. (ed.), *Shari'a Law and Modern Muslim Ethics*, Vol. 39, No. 1, p. 24 (Anis Ahmad)
42. HOYLAND, Robert G., *In God's Path: The Arab Conquests and the Creation of an Islamic Empire*, Vol. 39, No. 1, p. 39 (Christopher Anzalone)
43. HUSAIN, Ed, *The House of Islam: A Global History*, Vol. 39, No. 4, p. 29 (Ruqaiyah Hibell)
44. HUSSAIN, Musharraf, *The Majestic Quran: A Plain English Translation*, Vol. 39, No. 2, p. 22 (Abu Sulaim)
45. HUSSAIN, Shahrul, *A Treasury of Sacred Maxims; A Commentary on Islamic Legal Principles*, Vol. 39, No. 3, p. 27 (Abdelkader Chachi)
46. JIWA, Shainool, *The Fatimids. I. The Rise of a Muslim Empire*, Vol. 39, No. 1, p. 36 (Sajjad Rizvi)
47. KHAN, Feisal, *Islamic Banking in Pakistan: Shari'ah-Compliant Finance and the Quest to make Pakistan more Islamic*, Vol. 39, No. 3, p. 57 (Abdelkader Chachi)
48. KHAN, Muhammad Mojlum, *Great Muslims of the West: Makers of Western Islam*, Vol. 39, No. 1, p. 57 (Abdullah Drury)
49. KHAN, Nafees, *A to Z of Akhlaaq: Moral Values for Children*, Vol. 39, No. 3, p. 73 (Abdus Sabur Kidwai)
50. KHAN, Saniyasnain, *Goodnight Stories from the Quran*, Vol. 39, No. 3, p. 74 (Abdus Sabur Kidwai)
51. KHAN, Saniyasnain, *Quran Stories for Toddlers for Boys*, Vol. 39, No. 3, p. 73 (Abdus Sabur Kidwai)
52. KHAN, Saniyasnain, *Quran Stories for Toddlers for Girls*, Vol. 39, No. 3, p. 73 (Abdus Sabur Kidwai)
53. KIZILKAYA, Necmettin, AZID, Toseef, *Labor in an Islamic Setting: Theory and Practice*, Vol. 39, No. 3, p. 53 (Hylmun Izhar)
54. KNYSH, Alexander, *Sufism: A New History of Islamic Mysticism*, Vol. 39, No. 2, p. 28 (Ayesha Khan)
55. LEWIS, Philip, and HAMID, Sadek, *British Muslims: New Directions in Islamic Thought, Creativity and Activism*, Vol. 39, No. 4, p. 32 (Ruqaiyah Hibell)

56. LINZEY, Andrew and Claire (eds.), *The Routledge Handbook of Religion and Animal Ethics*, Vol. 39, No. 4, p. 59 (Harfiyah Haleem)
57. LJEVAKOVIC-SUBASIC, Sumeja (tr. & ed.), *Grand Mufti Mehmed Teufik Azabagic and his Risala on Hijra*, Vol. 39, No. 3, p. 32 (Abdullah Drury)
58. MABON, Simon, and ROYLE, Stephen, *The Origins of ISIS and the Collapse of Nations and Revolution in the Middle East*, Vol. 39, No. 1, p. 48 (Anis Ahmed)
59. MACINTYRE, Donald, *Gaza: Preparing for Dawn*, Vol. 39, No. 2, p. 31 (Ibrahim Hewitt)
60. MALIK, Iftikhar H., *Pashtun Identity and Geopolitics in Southwest Asia: Pakistan and Afghanistan since 9/11*, Vol. 39, No. 4, p. 42 (Imran H Khan Suddahazai)
61. MCDONALD, Kevin, *Radicalization*, Vol. 39, No. 2, p. 61 (Ruqaiyah Hibell)
62. MERATI, Simona E., *Muslims in Putin's Russia: Discourse on Identity, Politics and Security*, Vol. 39, No. 2, p. 38 (Najam Abbas)
63. MERI, Josef (ed.), *Jewish-Muslim Relations in Past and Present: A Kaleidoscopic View*, Vol. 39, No. 4, p. 57 (Karim Kocsenda)
64. MUSHEY, Sana, *We're off to Pray*, Vol. 39, No. 3, p. 67 (Imran Mogra)
65. MUSTAFA, Paigham, *The Quran: God's Message to Mankind – English Rendition*, Vol. 39, No. 2, p. 19 (Abdul Raheem Kidwai)
66. NETTER, Ian Richard, *Islam, Christianity and the Realms of the Miraculous: A Comparative Exploration*, Vol. 39, No. 4, p. 63 (Ian G. Williams)
67. RIDGEON, Lloyd (ed.), *Sufis and Salafis in the Contemporary Age*, Vol. 39, No. 1, p. 45 (Karim Kocsenda)
68. ROY, Olivier, *In Search of the Lost Orient: An Interview*, Vol. 39, No. 2, p. 59 (Shamim Miah)
69. RUSTOM, Mohammed (tr.), *Al-Ghazālī on Condemnation of Pride and Self-Admiration, Kitāb Dhamm al-Kibr wa'l-'ujb: Book XXIX of the Revival of the Religious Sciences, Ihyā' 'Ulūm al-Dīn*, Vol. 39, No. 4, p. 22 (Muhammad Isa Waley)
70. SANNEH, Lamin, *Beyond Jihad: The Pacifist Tradition in West African Islam*, Vol. 39, No. 2, p. 45 (Karim Kocsenda)
71. SEIERSTAD, Asne, *Two Sisters: Into the Syrian Jihad*, Vol. 39, No. 2, p. 35 (Ruqaiyah Hibell)
72. SHABBAR, Said (tr. Nancy Roberts), *Ijtihad and Renewal*, Vol. 39, No. 1, p. 21 (Harfiyah Ball Haleem)
73. SHERIF, M.A., *Facets of Faith: Malek Bennabi and Abul A'la Maududi – The Early life and Selected Writings of Two Great Thinkers of the Twentieth Century*, Vol. 39, No. 2, p. 40 (Chowdhury Mueen Uddin)
74. TAIB, Saadah, *Prophet Adam & Wicked Iblis*, Vol. 39, No. 3, p. 71 (Ruqaiyah Hibell)

75. TAIB, Saadah, *Prophet Muhammad and the Crying Camel*, Vol. 39, No. 3, p. 71 (Ruqaiyah Hibell)
76. THOMSON, David, *The Returned: They Left to Wage Jihad, Now They're Back*, Vol. 39, No. 2, p. 64 (Ruqaiyah Hibell)
77. VAUGHAN, Aliya, *A Race to Prayer*, Vol. 39, No. 3, p. 65 (Imran Mogra)
78. VICKERY, Matthew, *Employing the Enemy – The Story of Palestinian Labourers on Israeli Settlements*, Vol. 39, No. 3, p. 29 (Ibrahim Hewitt)
79. WADE, Francis, *Myanmar's Enemy Within: Buddhist Violence and the Making of a Muslim 'Other'*, Vol. 39, No. 2, p. 46 (Imran H Khan Suddahazai)
80. WATSON, David (tr.), *Adonis, Violence and Islam: Conversations with Houria Abdelouahed*, Vol. 39, No. 4, p. 34 (Nazar Ul Islam Wani)
81. WERHAS, Mario, and MIKULCIC, Bozidar, *Handschar: 13th SS Mountain Division*, Vol. 39, No. 4, p. 40 (Abdullah Drury)
82. WOLF, Anne, *Political Islam in Tunisia: The History of Ennahda*, Vol. 39, No. 2, p. 43 (Anis Ahmad)
83. ZAMAN, Muhammad Qasim, *Islam in Pakistan: A History*, Vol. 39, No. 3, p. 34 (Iftikhar Malik)

REVIEW ARTICLES

- Shabbir Akhtar, *The Twin 'Terrors': Political Islam and the Sharī'ah*, Vol. 39, No. 1, Autumn 2018, pp. 6–18
- Cleo Cantone, *Spiritual Traditions, Scholarship and Travel between Christendom and Dār al-Islām*, Vol. 39, No. 2, Winter 2019, pp. 5–16
- Harfiyah Ball Haleem, *A Long History of the Holy Land: Where do the Muslims Fit in?* Vol. 39, No. 3, Spring 2019, pp. 6–17
- Abdur Raheem Kidwai, *From Orientalism to Interfaith Dialogue: Unending Sectarian Polemics?* Vol. 39, No. 4, Summer 2019, pp. 5–18

**Al-Adab al-Mufrad
with Full Commentary**
A Perfect Code of Manners
and Morality
Imam Bukhari
Translation and Commentary
by Adil Salahi

A complete, newly translated edition of al-Adab al-Mufrad, the most famous collection of Prophetic traditions on manners and morals, with a pioneering commentary by Adil Salahi.

Al-Adab al-Mufrad, an anthology of 1329 hadiths (recorded actions and sayings of the Prophet Muhammad), is a treasured work in Muslim history by one of its most respected scholars, Imam Bukhari (809-870).

In preparing this selection of hadiths Imam Bukhari aimed to set out a guide for moral conduct, based on the Prophetic example, and that of Muhammad's closest companions. All of the hadiths are directly related to the standards of manners and morality Islam wants to prevail, and Muslims throughout the world have been guided by it since its preparation over a millennium ago.

What distinguishes the present work is that it includes a contemporary commentary on each topical collection of hadiths, clearly emphasising the relevance of the Prophet's teachings in our modern and complex societies. This pioneering addition marks it out as perhaps the first English work commenting on and explaining a full anthology of hadiths.

New

IMĀM AL-BUKHĀRĪ



Al-Adab al-Mufrad
WITH FULL COMMENTARY

A Perfect Code of
Manners and Morality

ADIL SALAHI

£21.99 | Paperback | 9780860376095
1024pp | 235 h x 157 w

£37.99 | Hardback | 9780860376149
1024pp | 235 h x 157 w

ABOUT THE AUTHOR

Adil Salahi's writings include the acclaimed Muhammad: Man and Prophet and Pioneers of Islamic Scholarship, and the English translation of the eighteenth-volume In the Shade of the Qur'an. His main career has been in radio and print journalism, and for over 30 years he was editor of "Islam in Perspective," a twice-weekly full-page column in the Arab News, a Saudi daily newspaper.



Kube Publishing Ltd, MCC, Ratby Lane, Markfield, Leicestershire, LE67 9SY, UK
KUBE Tel: 01530 249 230 E: info@kubepublishing.com www.kubepublishing.com

Leading a new wave in Muslim Publishing