

A Study Of Islamic History By K Ali

Does history matter? This book argues not that history matters, but that Islamic history does. This Very Short Introduction introduces the story of Islamic history; the controversies surrounding its study; and the significance that it holds - for Muslims and for non-Muslims alike. Opening with a lucid overview of the rise and spread of Islam, from the seventh to twenty first century, the book charts the evolution of what was originally a small, localised community of believers into an international religion with over a billion adherents. Chapters are also dedicated to the peoples - Arabs, Persians, and Turks - who shaped Islamic history, and to three representative institutions - the mosque, jihad, and the caliphate - that highlight Islam's diversity over time. Finally, the roles that Islamic history has played in both religious and political contexts are analysed, while stressing the unique status that history enjoys amongst Muslims, especially compared to its lowly place in Western societies where history is often seen as little more than something that is not to be repeated. Some of the questions that will be answered are: · How did Islam arise from the obscurity of seventh century Arabia to the headlines of twenty first century media? · How do we know what we claim to know about Islam's rise and development? · Why does any of this matter, either

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to Muslims or to non-Muslims? ABOUT THE SERIES: The Very Short Introductions series from Oxford University Press contains hundreds of titles in almost every subject area. These pocket-sized books are the perfect way to get ahead in a new subject quickly. Our expert authors combine facts, analysis, perspective, new ideas, and enthusiasm to make interesting and challenging topics highly readable.

The Sunn?-Shi'a schism is often framed as a dispute over the identity of the successor to Muhammad. In reality, however, this fracture only materialized a century later in the important southern Iraqi city of Kufa (present-day Najaf). This book explores the birth and development of Shi'i identity. Through a critical analysis of legal texts, whose provenance has only recently been confirmed, the study shows how the early Shi'a carved out independent religious and social identities through specific ritual practices and within separate sacred spaces. In this way, the book addresses two seminal controversies in the study of early Islam, namely the dating of Kufan Shi'i identity, and the means by which the Shi'a differentiated themselves from mainstream Kufan society. This is an important, original, and path-breaking book that marks a significant development in the study of early Islamic society.

"Harmonizing Similarities" is a study of the legal distinctions (al-furq al-fiqhiyya) literature and its role

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in the development of the Islamic legal heritage. This book reconsiders how the public performance of Islamic law helped shape legal literature. It identifies the origins of this tradition in contemporaneous lexicographic and medical literature, both of which demonstrated the productive potential of drawing distinctions. Elias G. Saba demonstrates the implications of the legal *furq* and how changes to this genre reflect shifts in the social consumption of Islamic legal knowledge. The interest in legal distinctions grew out of the performance of knowledge in formalized legal disputations. From here, legal distinctions incorporated elements of play through its interactions with the genre of legal riddles. As play, books of legal distinctions were supplements to performance in literary salons, study circles, and court performances; these books also served as mimetic objects, allowing the reader to participate in a session virtually. Saba underscores how social and intellectual practices helped shape the literary development of Islamic law and that literary elaboration became a main driver of dynamism in Islamic law.

Islam through Objects represents the state of the field of Islamic material cultural studies. With contributions from scholars of religion, anthropologists, art historians, folklorists, historians, and other disciplines, Anna Bigelow brings together a wide range of perspectives on Islamic materiality to

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debunk myths of Islamic aversion to material aspects of religion. Each chapter focuses on a single object in daily use by Muslims—prayer beads, coins, amulets, a cistern well, clothing, jewellery, bodily and domestic adornments—to consider both generic and particular aspects of the object in question. These narratives will engage the reader by describing and analyzing each object in terms of its provenance, materials, uses, and history, as well as the broader history, variety and uses of the object in Islamic history and cultures. Temporal, regional, and sectarian variations in the styles, uses, and theological perspectives are also considered.

Framed by an introduction that assesses the various approaches to Islamic material culture in recent scholarship, *Islam through Objects* provides a template for the study of religion and material culture, which engages current theory, subtle and nuanced narratives, and the creative and imaginal capacities of Muslims through history.

The study of Islam has historically been approached in two different ways: apologetical and polemical.

The former focuses on the preservation and propagation of religious teachings, and the latter on the attempt to undermine the tradition. The dialectic between these two approaches continued into the Enlightenment, and the tension between them still exists today. What is new in the modern period, however, is the introduction of a third approach, the

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academic one, which ostensibly examines the tradition in diverse historical, religious, legal, intellectual, and philosophical contexts. Classical Islamic subjects (e.g., Qur'ān, ḥadīth, fiqh, tafsīr) are now studied using a combination of the apologetical, the polemical, and the academic approaches. Depending upon the historical period and the institutional context, these classical topics have been accepted (apologetical), have had their truth claims undermined (polemical), or have simply been taken for granted (academic). This volume, comprising chapters by leading experts, deconstructs the ways in which classical Muslim scholarship has structured (and, indeed, continues to structure) the modern study of Islam. It explores how classical subjects have been approached traditionally, theologically, and secularly, in addition to examining some of the tensions inherent in these approaches.

This insightful text challenges popular belief that faith-based Islamic schools isolate Muslim learners, impose dogmatic religious views, and disregard academic excellence. This book attempts to paint a starkly different picture. Grounded in the premise that not all Islamic schools are the same, the historical narratives illustrate varied visions and approaches to Islamic schooling that showcase a richness of educational thought and aspiration. *A History of Islamic Schooling in North America* traces

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the growth and evolution of elementary and secondary private Islamic schools in Canada and the United States. Intersecting narratives between schools established by indigenous African American Muslims as early as the 1930s with those established by immigrant Muslim communities in the 1970s demonstrate how and why Islamic Education is in a constant, ongoing process of evolution, renewal, and adaptation. Drawing on the voices, perspectives, and narratives of pioneers and visionaries who established the earliest Islamic schools, chapters articulate why Islamic schools were established, what distinguishes them from one another, and why they continue to be important. This book will be of great interest to graduate and postgraduate students, researchers, academics, teaching professionals in the fields of Islamic education, religious studies, multicultural education curriculum studies, and faith-based teacher education.

What is jihad? Does it mean violence, as many non-Muslims assume? Or does it mean peace, as some Muslims insist? Because jihad is closely associated with the early spread of Islam, today's debate about the origin and meaning of jihad is nothing less than a struggle over Islam itself. In *Jihad in Islamic History*, Michael Bonner provides the first study in English that focuses on the early history of jihad, shedding much-needed light on the most recent controversies

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over jihad. To some, jihad is the essence of radical Islamist ideology, a synonym for terrorism, and even proof of Islam's innate violence. To others, jihad means a peaceful, individual, and internal spiritual striving. Bonner, however, shows that those who argue that jihad means only violence or only peace are both wrong. Jihad is a complex set of doctrines and practices that have changed over time and continue to evolve today. The Quran's messages about fighting and jihad are inseparable from its requirements of generosity and care for the poor. Jihad has often been a constructive and creative force, the key to building new Islamic societies and states. Jihad has regulated relations between Muslims and non-Muslims, in peace as well as in war. And while today's "jihadists" are in some ways following the "classical" jihad tradition, they have in other ways completely broken with it. Written for general readers who want to understand jihad and its controversies, *Jihad in Islamic History* will also interest specialists because of its original arguments. 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)

This text seeks to make the academic study of

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religion a more prominent consideration in the study of Islam than it has been in the past. *Islamic Studies: A History of Religions Approach, Second Edition* represents a substantial revision that has been both updated to reflect Islam's rise in North America and the international media, and refocused to situate the study of Islam within the comparative study of religions.

In recent decades, traditional methods of philology and intellectual history, applied to the study of Islam and Muslim societies, have been met with considerable criticism from rising generations of scholars who have turned to the social sciences, most notably anthropology and social history, for guidance. This change has been accompanied by the rise of new fields, studying, for example, Islam in Europe and Africa, and new topics, such as the role of gender. This collection surveys these transformations and others, taking stock of the field and showing new paths forward.

An introduction to the many Islamic dynasties that have arisen, shone and faded but have left the Muslim world all the richer.

This Atlas provides the main outlines of Islamic history from the immediate pre-Islamic period until the end of 1920, that is, before most parts of the Muslim world became sovereign nation states. Each map is accompanied by a text that contextualises, explains, and expands upon the map, and are fully

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cross-referenced. All of the maps are in full colour: 18 of them are double-page spreads, and 25 are single page layouts. This is an atlas of Islamic, not simply Arab or Middle Eastern history; hence it covers the entire Muslim world, including Spain, North, West and East Africa, the Indian sub-continent, Central Asia and South-East Asia. The maps are not static, in that they show transitions within the historical period to which they refer: for instance, the stages of the three contemporaneous Umayyad, Fatimid and 'Abbasid caliphates on Map 10, or the progress of the Mongol invasions and the formation of the various separate Mongol khanates between 1200 and 1300 on Map 21. Using the most up to date cartographic and innovative design techniques, the maps break new ground in illuminating the history of Islam. Brought right up to date with the addition of a Postscript detailing The Islamic World since c.1900, a Chronology from 500 BCE to 2014, and additional endpaper maps illustrating The Spread of Islam through the Ages and The Islamic World in the 21st Century, the Atlas of Islamic History is an essential reference work and an invaluable textbook for undergraduates studying Islamic history, as well as those with an interest in Asian History, Middle East History and World History more broadly.

'Outstanding, illuminating, compelling ... a riveting read' Peter Frankopan, Sunday Times Islamic

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civilization was once the envy of the world. From a succession of glittering, cosmopolitan capitals, Islamic empires lorded it over the Middle East, North Africa, Central Asia and swathes of the Indian subcontinent. For centuries the caliphate was both ascendant on the battlefield and triumphant in the battle of ideas, its cities unrivalled powerhouses of artistic grandeur, commercial power, spiritual sanctity and forward-looking thinking. Islamic Empires is a history of this rich and diverse civilization told through its greatest cities over fifteen centuries, from the beginnings of Islam in Mecca in the seventh century to the astonishing rise of Doha in the twenty-first. It dwells on the most remarkable dynasties ever to lead the Muslim world - the Abbasids of Baghdad, the Umayyads of Damascus and Cordoba, the Merinids of Fez, the Ottomans of Istanbul, the Mughals of India and the Safavids of Isfahan - and some of the most charismatic leaders in Muslim history, from Saladin in Cairo and mighty Tamerlane of Samarkand to the poet-prince Babur in his mountain kingdom of Kabul and the irrepressible Maktoum dynasty of Dubai. It focuses on these fifteen cities at some of the defining moments in Islamic history: from the Prophet Mohammed receiving his divine revelations in Mecca and the First Crusade of 1099 to the conquest of Constantinople in 1453 and the phenomenal creation of the merchant republic of Beirut in the nineteenth

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century.

The study of Islamic education has hitherto remained a tangential inquiry in the broader focus of Islamic Studies. In the wake of this neglect, a renaissance of sorts has occurred in recent years, reconfiguring the importance of Islam's attitudes to knowledge, learning and education as paramount in the study and appreciation of Islamic civilization. *Philosophies of Islamic Education*, stands in tandem to this call and takes a pioneering step in establishing the importance of its study for the educationalist, academic and student alike. Broken into four sections, it deals with theological, pedagogic, institutional and contemporary issues reflecting the diverse and often competing notions and practices of Islamic education. As a unique international collaboration bringing into conversation theologians, historians, philosophers, teachers and sociologists of education *Philosophies of Islamic Education* intends to provide fresh means for conversing with contemporary debates in ethics, secularization theory, child psychology, multiculturalism, interfaith dialogue and moral education. In doing so, it hopes to offer an important and timely contribution to educational studies as well as give new insight for academia in terms of conceiving learning and education.

"Begun in 1134 and completed some four decades later, Ibn 'Asakir's massive *Ta'rikh madinat Dimashq*

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("History of Damascus"), with its 10,226 biographical notices, is a veritable gold mine of information for our understanding of the first five and one-half centuries of Islamic history. Now that it has finally been edited and published in its entirety, scholars will have far greater access to this fundamentally important (and to date little exploited) Syrian source. Ibn 'Asakir and Early Islamic History seeks to demonstrate the kinds of questions that Ibn 'Asakir (d. 571/1176) can answer for us, and highlights Ibn 'Asakir's importance for the study of early Islamic History and historiography, especially in the context of geographic Syria (Bilad al-Sham). Although the essays in this volume do not necessarily represent agreement as to the particulars of Ibn 'Asakir's historiographic agenda(s), each essay addresses important aspects of his methodology in his presentation of his vision of Syria's past. Taken separately, the individual contributions serve as guides through the perils and pitfalls of specific aspects of Ibn 'Asakir's coverage of the early Islamic past. Taken together, they show us how one Crusader-era Muslim envisioned the formative centuries of his own embattled religious and cultural community."--Publisher description.

The term 'Islamic cities' has been used to refer to cities of the Islamic world, centring on the Middle East. Academic scholarship has tended to link the cities of the Islamic world with Islam as a religion and

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culture, in an attempt to understand them as a whole in a unified and homogenous way. Examining studies (books, articles, maps, bibliographies) of cities which existed in the Middle East and Central Asia in the period from the rise of Islam to the beginning of the 20th century, this book seeks to examine and compare Islamic cities in their diversity of climate, landscape, population and historical background. Coordinating research undertaken since the nineteenth century, and comparing the historiography of the Maghrib, Mashriq, Turkey, Iran and Central Asia, Islamic Urbanism provides a fresh perspective on issues that have exercised academic concern in urban studies and highlights avenues for future research.

First published in 1979, this first of three volumes examines the many means and figures through which Islam was cultivated in West Africa over a prolonged period. It combines the work from eminent scholars in the field, most of which have travelled widely in the historic region of Western Sudan. This book will be of interest to those studying Islamic and West African history.

Islam has been one of the most powerful religious, social and political forces in history. Over the last 1400 years, from origins in Arabia, a succession of Muslim polities and later empires expanded to control territories and peoples that ultimately stretched from southern France to East Africa and

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South East Asia. Yet many of the contributions of Muslim thinkers, scientists and theologians, not to mention rulers, statesmen and soldiers, have been occluded. This book rescues from oblivion and neglect some of these personalities and institutions while offering the reader a new narrative of this lost Islamic history. The Umayyads, Abbasids, and Ottomans feature in the story, as do Muslim Spain, the savannah kingdoms of West Africa and the Mughal Empire, along with the later European colonization of Muslim lands and the development of modern nation-states in the Muslim world.

Throughout, the impact of Islamic belief on scientific advancement, social structures, and cultural development is given due prominence, and the text is complemented by portraits of key personalities, inventions and little known historical nuggets. The history of Islam and of the world's Muslims brings together diverse peoples, geographies and states, all interwoven into one narrative that begins with Muhammad and continues to this day.

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Recent studies in the history of Islamic science based on the discovery and study of new primary texts and instruments have substantially revised the views of nineteenth-century historians of science. This volume presents some of these ground-breaking studies as well as articles which shed new light on the ongoing academic debate surrounding

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the question of the decline of Islamic scientific tradition.

This book is the first published English-language translation of the significant History of Islamic Spain by Ibn al-Qutiya (d. Cordova 367 / 977). Including extensive notes and comments, a genealogical table and relevant maps, the text is preceded by a study of the author and his work, and is the only serious examination of the unique manuscript since Pascual de Gayangos' edition in 1868. Ibn al-Qutiya's work is one of the significant and earliest histories of Muslim Spain and an important source for scholars. Although like most Muslims of al-Andalus in this period, Ibn al-Qutiya was of European origin, he was a loyal servant of the Iberian Umayyads, and taught Arabic, traditions (hadith) and history in the Great Mosque of Cordova. Written at the height of the Umayyad Caliphate of Muslim Spain and Portugal (al-Andalus), the History describes the first 250 years of Muslim rule in the peninsula. The text, first fully translated into Spanish in 1926, deals with all aspects of life, and includes accounts of Christians, Jews and Muslim converts. This book will be of great interest to scholars and students of the history of Spain and Portugal, Islamic history, and Mediaeval European history.

Studies in Islamic Civilization draws upon the works of Western scholars to make the case that without the tremendous contribution of the Muslim world there would

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have been no Renaissance in Europe. For almost a thousand years Islam was arguably one of the leading civilizations of the world spanning a geographic area greater than any other. It eliminated social distinctions between classes and races, made clear that people should enjoy the bounties of the earth provided they did not ignore morals and ethics, and rescued knowledge that would have been lost, if not forever, then at least for centuries. The genius of its scholars triggered the intellectual tradition of Europe and for over seven hundred years its language, Arabic, was the international language of science. Strange then that its legacy lies largely ignored and buried in time. In the words of Aldous Huxley, "Great is truth, but still greater, from a practical point of view, is silence about truth. By simply not mentioning certain subjects... propagandists have influenced opinion much more effectively than they could have by the most eloquent denunciations." Studies in Islamic Civilization is a compelling attempt to redress this wrong and restore the historical truths of a "golden age" that ushered in the Islamic renaissance, and as a by-product that of the West. In doing so it gives a bird's eye view of the achievements of a culture that at its height was considered the model of human progress and development. (2010).

A History of the Islamic World, 600–1800 supplies a fresh and unique survey of the formation of the Islamic world and the key developments that characterize this broad region's history from late antiquity up to the beginning of the modern era. Containing two chronological parts and fourteen chapters, this impressive overview explains how different tides in Islamic history washed ashore diverse sets of leadership groups, multiple practices of power and authority, and dynamic imperial and dynastic discourses in a theocratic age. A text that transcends many of today's popular stereotypes of the premodern Islamic past, the volume takes

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a holistically and theoretically informed approach for understanding, interpreting, and teaching premodern history of Islamic West-Asia. Jo Van Steenbergen identifies the Asian connectedness of the sociocultural landscapes between the Nile in the southwest to the Bosphorus in the northwest, and the Oxus (Amu Darya) and Jaxartes (Syr Darya) in the northeast to the Indus in the southeast. This abundantly illustrated book also offers maps and dynastic tables, enabling students to gain an informed understanding of this broad region of the world. This book is an essential text for undergraduate classes on Islamic History, Medieval and Early Modern History, Middle East Studies, and Religious History. Islamic societies of the past have often been characterized as urban, with rural and other extra-urban landscapes cast in a lesser or supporting role in the studies of Islamic history and archaeology. Yet throughout history, the countryside was frequently an engine of economic activity, the setting for agricultural and technological innovation, and its inhabitants were frequently agents of social and political change. The Islamic city is increasingly viewed in the context of long and complex processes of urban development. Archaeological evidence calls for an equally nuanced reading of shifting cultural and religious practices in rural areas after the middle of the seventh century. Landscapes of the Islamic World presents new work by twelve authors on the archaeology, history, and ethnography of the Islamic world in the Middle East, the Arabian Peninsula, and Central Asia. The collection looks beyond the city to engage with the predominantly rural and pastoral character of premodern Islamic society. Editors Stephen McPhillips and Paul D. Wordsworth group the essays into four thematic sections: harnessing and living with water; agriculture, pastoralism, and rural subsistence; commerce, production, and the rural economy; and movement and memory in the rural landscape. Each

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contribution addresses aspects of extra-urban life in challenging new ways, blending archaeological material culture, textual sources, and ethnography to construct holistic studies of landscapes. Modern agrarian practices and population growth have accelerated the widespread destruction of vast tracts of ancient, medieval, and early modern landscapes, highlighting the urgency of scholarship in this field. This book makes an original and important contribution to a growing subject area, and represents a step toward a more inclusive understanding of the historical landscapes of Islam. Contributors: Pernille Bangsgaard, Karin Bartl, Jennie N. Bradbury, Robin M. Brown, Alison L. Gascoigne, Ian W. N. Jones, Phillip G. Macumber, Daniel Mahoney, Stephen McPhillips, Astrid Meier, David C. Thomas, Bethany J. Walker, Alan Walmsley, Tony J. Wilkinson, Paul D. Wordsworth, Lisa Yeomans

This collection of articles examines the various and often mutually exclusive methodological approaches and theoretical assumptions used by scholars of Islamic origins. An international group of twenty-one friends and colleagues join together to explore authors, genres and traditions of the Muslim world reflecting and honouring the contribution of Claude Gilliot to Islamic studies.

This volume examines the use of legal documents for the history of Muslim societies, presenting case studies from different periods and areas of the Muslim world from medieval Iran and Egypt to contemporary Yemen and Morocco, and involving multiple disciplinary approaches.

Lavishly illustrated with over 300 pictures, including more than 200 in full color, The Oxford History of Islam offers the most wide-ranging and authoritative account available of the second largest--and fastest growing--religion in the world. John L. Esposito, Editor-in-Chief of the four-volume Oxford Encyclopedia of the Modern Islamic World, has gathered

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together sixteen leading scholars, both Muslim and non-Muslim, to examine the origins and historical development of Islam--its faith, community, institutions, sciences, and arts. Beginning in the pre-Islamic Arab world, the chapters range from the story of Muhammad and his Companions, to the development of Islamic religion and culture and the empires that grew from it, to the influence that Islam has on today's world. The book covers a wide array of subjects, casting light on topics such as the historical encounter of Islam and Christianity, the role of Islam in the Mughal and Ottoman empires, the growth of Islam in Southeast Asia, China, and Africa, the political, economic, and religious challenges of European imperialism in the nineteenth and twentieth centuries, and Islamic communities in the modern Western world. In addition, the book offers excellent articles on Islamic religion, art and architecture, and sciences as well as bibliographies. Events in the contemporary world have led to an explosion of interest and scholarly work on Islam. Written for the general reader but also appealing to specialists, The Oxford History of Islam offers the best of that recent scholarship, presented in a readable style and complemented by a rich variety of illustrations.

Interdisciplinary in conception, this cooperative study by the world's leading Islamists consists of sixteen chapters and three general introductions tracing in historical perspective the administrative, economic, and cultural aspects of various regions of the Ottoman Empire as well as the overall structure of the Empire itself. A complete glossary of Arabic, Turkish, and Persian terms is provided, as well as a bibliography of major works in European and non-European languages. More than forty photographs illustrate changing tastes in Islamic architecture and art. The fourth in a series of biennial

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colloquia sponsored by and published as Papers on Islamic History, under the auspices of the Near Eastern History Group, Oxford, and the Middle East Center, University of Pennsylvania.

This book will be immensely helpful to those who wish to orient themselves to what has become a very large body of literature on medieval Islamic history. Combining a bibliographic study with an inquiry into method, it opens with a survey of the principal reference tools available to historians of Islam and a systematic review of the sources they will confront. Problems of method are then examined in a series of chapters, each exploring a broad topic in the social and political history of the Middle East and North Africa between A.D. 600 and 1500. The topics selected represent a cross-section of Islamic historical studies, and range from the struggles for power within the early Islamic community to the life of the peasantry. Each chapter pursues four questions. What concrete research problems are likely to be most challenging and productive? What resources do we possess for dealing with these problems? What strategies can we devise to exploit our resources most effectively? What is the current state of the scholarly literature for the topic under study?

"Insight into the origins and early development of Islam has become relevant not only to the specialist, but underlies a thorough understanding of debates relating to Islam and the Middle East in the contemporary period. Over the past decades, the field has seen the publication of some excellent in-depth studies on aspects of Islamic history 600-1000 CE, and has also undergone a revision

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of its own boundaries. Some studies have thus placed the origins of Islam in the wider context of Late Antiquity, and argued for an examination of the development of Islam as a religion and civilization in a broader monotheistic and Mediterranean context. Moreover, the historiographic debates of the 1970s are far from resolved: in the seventies a new critical approach to the study of early Islamic history emerged, often described as the sceptical or revisionist approach. Questioning the reliability of the Muslim tradition about Islamic origins, the 'revisionists' also at times suggested that it is impossible to recover any kernel of historical truth (what 'actually happened'). Their assumptions and findings have been (and continue to be) criticized in numerous works, though not often in sustained or comprehensive manners. More recently, the field has witnessed a return to more 'conventional' approaches, where attempts are made to recover and reconstruct aspects of early Islamic history by analysis of the transmission history of hadith traditions and their chains of narrators. An understanding of the sources and the historiography thus remains pivotal to discussions of early Islamic history. This important issue is addressed particularly in the first volume, and in a thorough introduction which draws together the main themes and developments of the period. Early Years of Islam provides excellent reference work and very useful teaching material for a number of different university level courses, in subjects including History, Area Studies, Religious Studies, and Islamic Studies."--

Goitein s selection of studies dealing with Islamic

