appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

Contemporary Bioethics Is there any sound historical evidence that the prophet of Islam actually existed, or is the entire story of Muhammad fable or fiction? It is a question that few have thought—or dared—to ask. Virtually everyone, Muslim and non-Muslim alike, takes for granted that the prophet of Islam lived as a prophet, as well as a political and military leader, in seventh-century Arabia. But this widely accepted story begins to crumble on close examination. In his blockbuster New York Times bestseller The Truth about Muhammad, historian and Islam expert Robert Spencer revealed the often shocking contents of Islamic teachings about Muhammad. Now, in this newly revised and expanded version of Did Muhammad Exist?, he lays bare those teachings’ surprisingly shaky historical foundations. This updated and enlarged version of this acclaimed book examines even more striking and compelling evidence that the story of Muhammad, who for so long was assumed to have lived in the “full light of history,” could be more myth and legend than historical fact. Spencer meticulously examines historical records and archaeological findings, pioneering new scholarship to reconstruct what we can know about Muhammad, the Qur’an, and the early days of Islam. The evidence he presents challenges the most fundamental assumptions about Islam’s origins.

In God’s Path “A delightfully original take on…the prospects for liberal democracy in the broader Islamic Middle East.”—Matthew Kaminski, Wall Street Journal As the Arab Spring threatens to give way to authoritarianism in Egypt and reports from Afghanistan detail widespread violence against U.S. troops and women, news from the Muslim world raises the question: Is Islam incompatible with freedom? In Islam without Extremes, Turkish columnist Mustafa Akyol answers this question by revealing the little-understood roots of political Islam, which originally included both rationalist, flexible strains and more dogmatic, rigid ones. Though the rigid traditionalists won out, Akyol points to a flourishing of liberalism in the nineteenth-century Ottoman Empire and the unique “Islamo-liberal synthesis” in present-day Turkey. As he powerfully asserts, only by accepting a secular state can Islamic societies thrive. Islam without Extremes offers a desperately needed intellectual basis for the reconcilability of Islam and liberty.
Hagarism: The Making of the Islamic World
Continuing her journey from a deeply religious Islamic upbringing to a post at Harvard, the brilliant, charismatic and controversial New York Times and Globe and Mail #1 bestselling author of Infidel and Nomad makes a powerful plea for a Muslim Reformation as the only way to end the horrors of terrorism, sectarian warfare and the repression of women and minorities. Today, she argues, the world’s 1.6 billion Muslims can be divided into a minority of extremists, a majority of observant but peaceable Muslims and a few dissidents who risk their lives by questioning their own religion. But there is only one Islam and, as Hirsi Ali shows, there is no denying that some of its key teachings—not least the duty to wage holy war—are incompatible with the values of a free society. For centuries it has seemed as if Islam is immune to change. But Hirsi Ali has come to believe that a Muslim Reformation—a revision of Islamic doctrine aimed at reconciling the religion with modernity—is now at hand, and may even have begun. The Arab Spring may now seem like a political failure. But its challenge to traditional authority revealed a new readiness—not least by Muslim women—to think freely and to speak out. Courageously challenging the jihadists, she identifies five key amendments to Islamic doctrine that Muslims have to make to bring their religion out of the seventh century and into the twenty-first. And she calls on the Western world to end its appeasement of the Islamists. “Islam is not a religion of peace,” she writes. It is the Muslim reformers who need our backing, not the opponents of free speech. Interweaving her own experiences, historical analogies and powerful examples from contemporary Muslim societies and cultures, Heretic is not a call to arms, but a passionate plea for peaceful change and a new era of global toleration. In the wake of the Charlie Hebdo murders, with jihadists killing thousands from Nigeria to Syria to Pakistan, this book offers an answer to what is fast becoming the world’s number one problem.

The Formation of Islam
"Originally written for the Conference of Great Religions held at Lahore on December 26-29, 1896, the Philosophy of the Teachings of Islam has since served as an introduction to Islam for seekers after the truth and religious knowledge in different parts of the world. The present issue includes several "lost" pages not included in the essay that was read out at Lahore. It deals with the following five broad themes, set by the moderators of the Conference: 1. The physical, moral and spiritual states of man 2. The state of man after death 3. The object of man's life and the means to its attainment 4. The operation of the practical ordinances of the Law in this life and the next 5. Sources of Divine knowledge."--Publisher's description.
What is Sufism? A study of Islamic civilisation and the intimate link between Jewish religion and the earliest forms of Islam.

The Crusades Through Arab Eyes This unique work takes a method of textual analysis commonly used in studies of ancient Western and Eastern manuscripts and applies it to twenty-one early Qur'an manuscripts. Keith Small analyzes a defined portion of text from the Qur'an with two aims in view: to recover the earliest form of text for this portion, and to trace the historical development of this portion to the current form of the text of the Qur'an. Small concludes that though a significantly early edited form of the consonantal text of the Qur'an can be recovered, its original forms of text cannot be obtained. He also documents the further editing that was required to record the Arabic text of the Qur'an in a complete phonetic script, as well as providing an explanation for much of the development of various recitation systems of the Qur'an. This controversial, thought-provoking book provides a rigorous examination into the history of the Qur'an and will be of great interest to Quranic Studies scholars.

The Failure of Political Islam

Arabia and the Arabs The author of The Caged Virgin recounts the story of her life, from her traditional Muslim childhood in Somalia and escape from a forced marriage to her efforts to promote women's rights while surviving numerous threats to her safety. Reprint. 100,000 first printing.

The Philosophy of the Teachings of Islam "The courageous Robert Spencer busts myths and tells truths about jihadists that no one else will tell." -- Michelle Malkin, bestselling author and columnist While many choose to simply blame the West for provoking terrorists, Robert Spencer's new book The Politically Incorrect Guide to Islam (and the Crusades)™ reveals why it is time to ignore political correctness and identify the enemy, if we hope to ever defeat them. In a fast-paced, politically incorrect tour of Islamic teachings and Crusades history, Spencer reveals the roots of Islamic violence and hatred. Spencer refutes the myths popularized by left-wing academics and Islamic apologists who justify their political agendas with contrived historical “facts.” Exposing myth after myth, The Politically Incorrect Guide to Islam (and the Crusades)™ tackles Islam’s institutionalized mistreatment of non-Muslims, the stifling effect Islam has on science and free inquiry, the ghastly
The lure of Islam's X-rated Paradise for suicide bombers and jihad terrorists, the brutal Islamic conquests of the Christian lands of the Middle East and North Africa, and more. In The Politically Incorrect Guide to Islam (and the Crusades)™, you will learn: How Muhammad did not teach “peace and tolerance”—instead he led armies and ordered the assassination of his enemies Why American Muslim groups and left-wing academics are engaged in a huge cover-up of Islamic doctrine and history How today’s jihad terrorists following the Qur’an’s command to make war on Jews and Christians have the same motives and goals as the Muslims who fought the Crusaders Why the Crusades were not acts of unprovoked aggression by Europe against the Islamic world, but a delayed response to centuries of Muslim aggression What must be done today—from reading the Qur’an to reclassifying Muslim organizations—in order to defeat jihad terrorists

The Islamist From the front page of The New York Times to YouTube, Dr. Wafa Sultan has become a force radical Islam has to reckon with. For the first time, she tells her story and what she learned, first-hand, about radical Islam in A God Who Hates, a passionate memoir by an outspoken Arabic woman that is also a cautionary tale for the West. She grew up in Syria in a culture ruled by a god who hates women. "How can such a culture be anything but barbarous?", Sultan asks. "It can't", she concludes "because any culture that hates its women can't love anything else." She believes that the god who hates is waging a battle between modernity and barbarism, not a battle between religions. She also knows that it's a battle radical Islam will lose. Condemned by some and praised by others for speaking out, Sultan wants everyone to understand the danger posed by A God Who Hates.

The Hidden Origins of Islam In this controversial exploration of the early history of Islam, archaeologist Yehuda D. Nevo and researcher Judith Koren present a revolutionary theory of the origins and development of the Islamic state and religion. Whereas most works on this subject derive their view of the history of this period from the Muslim literature, Crossroads to Islam also examines important types of evidence hitherto neglected: the literature of the local (Christian) population, archaeological excavations, numismatics, and especially rock inscriptions. These analyses lay the foundation for a radical view of the development of Islam. According to Nevo and Koren, the evidence suggests that the Arabs were in fact pagan when they assumed power in the regions formerly ruled by the Byzantine Empire. They contend that the Arabs took control almost without a struggle, because Byzantium had effectively withdrawn from the area long before. After establishing
control, the new Arab elite adopted a simple monotheism influenced by Judaeo-Christianity, which they encountered in their newly acquired territories, and gradually developed it into the Arab religion. Not until the mid-8th century was this process completed. This interpretation of the evidence corroborates the view of other scholars, who on different grounds propose that Islam and the canonized version of the Koran were preceded by a long period of development. This new view turns on its head the traditional history of the rise of Islam, which claims that Islam began with Muhammad in Mecca and Medina around 622; then spread throughout Arabia under his charismatic leadership; and finally, after Muhammad's death (632), inspired his followers to conquer widespread territories both in the East and West. By contrast, Nevo and Koren suggest that the rise of the Arab state created a need for a state religion, eventually called Islam. This absorbing and controversial rethinking of Islam's early history is must reading for students and scholars of Islamic history and anyone interested in the origins of the world's second largest religion.

The History of the Decline and Fall of the Roman Empire Volume 8 This book offers a new approach to the vexing question of how to write the early history of Islam. The first part discusses the nature of the Muslim and non-Muslim source material for the seventh- and eighth-century Middle East and argues that by lessening the divide between these two traditions, which has largely been erected by modern scholarship, we can come to a better appreciation of this crucial period. The second part gives a detailed survey of sources and an analysis of some 120 non-Muslim texts, all of which provide information about the first century and a half of Islam (roughly A.D. 620-780). The third part furnishes examples, according to the approach suggested in the first part and with the material presented in the second part, how one might write the history of this time. The fourth part takes the form of excurses on various topics, such as the process of Islamization, the phenomenon of conversion to Islam, the development of techniques for determining the direction of prayer, and the conquest of Egypt. Because this work views Islamic history with the aid of non-Muslim texts and assesses the latter in the light of Muslim writings, it will be essential reading for historians of Islam, Christianity, Judaism, or Zoroastrianism--indeed, for all those with an interest in cultures of the eastern Mediterranean in its traditional phase from Late Antiquity to medieval times.

A God Who Hates In Islamic Exceptionalism, Brookings Institution scholar and acclaimed author Shadi Hamid offers a novel and provocative argument on how Islam is, in fact, "exceptional" in how it relates to politics, with profound implications for
how we understand the future of the Middle East. Divides among citizens aren't just about power but are products of fundamental disagreements over the very nature and purpose of the modern nation state—and the vexing problem of religion’s role in public life. Hamid argues for a new understanding of how Islam and Islamism shape politics by examining different models of reckoning with the problem of religion and state, including the terrifying—and alarmingly successful—example of ISIS. With unprecedented access to Islamist activists and leaders across the region, Hamid offers a panoramic and ambitious interpretation of the region's descent into violence. Islamic Exceptionalism is a vital contribution to our understanding of Islam's past and present, and its outsized role in modern politics. We don't have to like it, but we have to understand it—because Islam, as a religion and as an idea, will continue to be a force that shapes not just the region, but the West as well in the decades to come.

Crossroads to Islam Drawing on traditional Muslim sources, Michael Cook describes Muhammad's life and teaching. He also attempts to stand back from this traditional picture to show how far it is historically justified.

The Politically Incorrect Guide to Islam (And the Crusades) Geography, Religion, Gods, and Saints in the Eastern Mediterranean explores the influence of geography on religion and highlights a largely unknown story of religious history in the Eastern Mediterranean. In the Levant, agricultural communities of Jews, Christians, and Muslims jointly venerated and largely shared three important saints or holy figures: Jewish Elijah, Christian St. George, and Muslim al-Khi?r. These figures share ‘peculiar’ characteristics, such as associations with rain, greenness, fertility, and storms. Only in the Eastern Mediterranean are Elijah, St. George, and al-Khi?r shared between religious communities, or characterized by these same agricultural attributes – attributes that also were shared by regional religious figures from earlier time periods, such as the ancient Near Eastern Storm-god Baal-Hadad, and Levantine Zeus. This book tells the story of how that came to be, and suggests that the figures share specific characteristics, over a very long period of time, because these motifs were shaped by the geography of the region. Ultimately, this book suggests that regional geography has influenced regional religion; that Judaism, Christianity, and Islam are not, historically or textually speaking, separate religious traditions (even if Jews, Christians, and Muslims are members of distinct religious communities); and that shared religious practices between members of these and other local religious communities are not unusual. Instead, shared practices arose out of a common
geographical environment and an interconnected religious heritage, and are a natural historical feature of religion in the Eastern Mediterranean. This volume will be of interest to students of ancient Near Eastern religions, Judaism, Christianity, Islam, sainthood, agricultural communities in the ancient Near East, Middle Eastern religious and cultural history, and the relationships between geography and religion.

Religion in the New Europe Table of contents

Seeing Islam as Others Saw It: A Survey and Evaluation of Christian, Jewish and Zoroastrian Writings on Early Islam “A welcome expansion of the fragile territory known as common ground.” —The New York Times When Reza Aslan’s bestseller Zealot came out in 2013, there was criticism that he hadn’t addressed his Muslim faith while writing the origin story of Christianity. In fact, Ross Douthat of The New York Times wrote that “if Aslan had actually written in defense of the Islamic view of Jesus, that would have been something provocative and new.” Mustafa Akyol’s The Islamic Jesus is that book. The Islamic Jesus reveals startling new truths about Islam in the context of the first Muslims and the early origins of Christianity. Muslims and the first Christians—the Jewish followers of Jesus—saw Jesus as not divine but rather as a prophet and human Messiah and that salvation comes from faith and good works, not merely as faith, as Christians would later emphasize. What Akyol seeks to reveal are how these core beliefs of Jewish Christianity, which got lost in history as a heresy, emerged in a new religion born in 7th Arabia: Islam. Akyol exposes this extraordinary historical connection between Judaism, Jewish Christianity and Islam—a major mystery unexplored by academia. From Jesus’ Jewish followers to the Nazarenes and Ebionites to the Qu’ran’s stories of Mary and Jesus, The Islamic Jesus will reveal links between religions that seem so contrary today. It will also call on Muslims to discover their own Jesus, at a time when they are troubled by their own Pharisees and Zealots.

Early Islam A groundbreaking work that delivers a fresh account of the Arab conquests, incorporating the latest research in Late Antique history

Seeing Islam as Others Saw it In 1105, six years after the first crusaders from Europe conquered Jerusalem, a Damascene
Muslim jurisprudent named ‘Ali ibn Tahir al-Sulami (d. 1106) publicly dictated an extended call to the military jihad (holy war) against the European invaders. Entitled Kitab al-Jihad (The Book of the Jihad), al-Sulami’s work both summoned his Muslim brethren to the jihad and instructed them in the manner in which it ought to be conducted, covering topics as diverse as who should fight and be fought, treatment of prisoners and plunder, and the need for participants to fight their own inner sinfulness before turning their efforts against the enemy. Al-Sulami’s text is vital for a complete understanding of the Muslim reaction to the crusades, providing the reader with the first contemporary record of Muslim preaching against the crusaders. However, until recently only a small part of the text has been studied by modern scholars, as it has remained for the most part an unedited manuscript. In this book Niall Christie provides a complete edition and the first full English translation of the extant sections (parts 2, 8, 9 and 12) of the manuscript of al-Sulami’s work, making it fully available to modern readers for the first time. These are accompanied by an introductory study exploring the techniques that the author uses to motivate his audience, the precedents that influenced his work, and possible directions for future study of the text. In addition, an appendix provides translations of jihad sermons by Ibn Nubata al-Fariqi (d. 985), a preacher from Asia Minor whose rhetorical style was highly influential in the development of al-Sulami’s work.

Islam without Extremes: A Muslim Case for Liberty

Geography, Religion, Gods, and Saints in the Eastern Mediterranean The oldest Islamic biography of Muhammad, written in the mid-eighth century, relates that the prophet died at Medina in 632, while earlier and more numerous Jewish, Christian, Samaritan, and even Islamic sources indicate that Muhammad survived to lead the conquest of Palestine, beginning in 634-35. Although this discrepancy has been known for several decades, Stephen J. Shoemaker here writes the first systematic study of the various traditions. Using methods and perspectives borrowed from biblical studies, Shoemaker concludes that these reports of Muhammad’s leadership during the Palestinian invasion likely preserve an early Islamic tradition that was later revised to meet the needs of a changing Islamic self-identity. Muhammad and his followers appear to have expected the world to end in the immediate future, perhaps even in their own lifetimes, Shoemaker contends. When the eschatological Hour failed to arrive on schedule and continued to be deferred to an ever more distant point, the meaning of Muhammad's message and the faith that he established needed to be fundamentally rethought by his early followers. The larger purpose of
The Death of a Prophet exceeds the mere possibility of adjusting the date of Muhammad's death by a few years; far more important to Shoemaker are questions about the manner in which Islamic origins should be studied. The difference in the early sources affords an important opening through which to explore the nature of primitive Islam more broadly. Arguing for greater methodological unity between the study of Christian and Islamic origins, Shoemaker emphasizes the potential value of non-Islamic sources for reconstructing the history of formative Islam.

Early Islamic Qiblas The contributions in this volume deal with crucial subjects of political and theological dialogue and controversy that characterized the varying responses of the Christian communities in the Byzantine Eastern provinces to the Islamic conquest and its subsequent impact on Byzantine society and history.

The Islamic Jesus The articles in this volume deal with the role of Christianity in the definition of European identity. Europeans often identify advanced civilizations with secularity. But religion is very much alive in other fast developing countries of the world. In Europe, nevertheless, the organized churches very much wanted to stress the Christian character of European identity, and this engendered a lively protest focusing on the perceived threat to the secular European tradition. Also, Europe is facing its greatest cultural challenge in the demand of Turkey to be admitted as a member, and in the demand of many Muslims in Europe, often citizens of the countries in which they live, to be recognized in their difference and at the same time integrated in the European national and supranational institutions.

Meccan Trade and the Rise of Islam The year 652 marked a fundamental political change in the Middle East and the surrounding region. An important and contemporary source of the state of the Christian Church at this time is to be found in the correspondence of the patriarch of the Church of the East, Is'yahb III (649-659), which he wrote between 628 and 658. This book discusses Is'yahb's view of and attitudes toward the Muslim Arabs.

Islamic Exceptionalism European and Arab versions of the Crusades have little in common. For Arabs, the twelfth and thirteenth centuries were years of strenuous efforts to repel a brutal and destructive invasion by barbarian hordes. Under Saladin, an unstoppable Muslim army inspired by prophets and poets finally succeeded in destroying the most powerful...
Crusader kingdoms. The memory of this greatest and most enduring victory ever won by a non-European society against the West still lives in the minds of millions of Arabs today. Amin Maalouf has sifted through the works of a score of contemporary Arab chroniclers of the Crusades, eyewitnesses and often participants in the events. He retells their stories in their own vivacious style, giving us a vivid portrait of a society rent by internal conflicts and shaken by a traumatic encounter with an alien culture. He retraces two critical centuries of Middle Eastern history, and offers fascinating insights into some of the forces that shape Arab and Islamic consciousness today. 'Well-researched and highly readable.' Guardian 'A useful and important analysis adding much to existing western histories worth recommending to George Bush.' London Review of Books 'Maalouf tells an inspiring story very readable warmly recommended.' Times Literary Supplement 'A wide readership should enjoy this vivid narrative of stirring events.' The Bookseller 'Very well done indeed Should be put in the hands of anyone who asks what lies behind the Middle East's present conflicts.' Middle East International

An Early Christian Reaction to Islam This book discusses the common principles of morality and ethics derived from divinely endowed intuitive reason through the creation of al-fitr’ a (nature) and human intellect (al-’aql). Biomedical topics are presented and ethical issues related to topics such as genetic testing, assisted reproduction and organ transplantation are discussed. Whereas these natural sources are God’s special gifts to human beings, God’s revelation as given to the prophets is the supernatural source of divine guidance through which human communities have been guided at all times through history. The second part of the book concentrates on the objectives of Islamic religious practice – the maqa’ sid – which include: Preservation of Faith, Preservation of Life, Preservation of Mind (intellect and reason), Preservation of Progeny (al-nasl) and Preservation of Property. Lastly, the third part of the book discusses selected topical issues, including abortion, assisted reproduction devices, genetics, organ transplantation, brain death and end-of-life aspects. For each topic, the current medical evidence is followed by a detailed discussion of the ethical issues involved.

Eastern Rome and the Rise of Islam Based on the premise that reliable history can only be written on the basis of sources that are contemporary with the events described, the contributors to this in-depth investigation present research that reveals the obscure origins of Islam in a completely new light.
The first Christians to meet Muslims were not Latin-speaking Christians from the western Mediterranean or Greek-speaking Christians from Constantinople but rather Christians from northern Mesopotamia who spoke the Aramaic dialect of Syriac. Living in what constitutes modern-day Iran, Iraq, Syria, and eastern Turkey, these Syriac Christians were under Muslim rule from the seventh century to the present. They wrote the earliest and most extensive accounts of Islam and described a complicated set of religious and cultural exchanges not reducible to the solely antagonistic. Through its critical introductions and new translations of this invaluable historical material, When Christians First Met Muslims allows scholars, students, and the general public to explore the earliest interactions of what eventually became the world's two largest religions, shedding new light on Islamic history and Christian-Muslim relations.

The Death of a Prophet This volume examines the development, structure and role of education from the third century B.C to the time of Trajan, a period which saw great changes in Roman society. When originally published it was the first complete review of the subject for half a century and was based on a new collection and analysis of ancient source material. The book is divided into three parts. The first provides historical background, showing the effects upon the educational system of Rome’s transition from a predominantly agricultural community to a great metropolis; it traces the development of primary, grammar and rhetoric schools, and discusses educational standards both in early Rome and under the Empire, when advanced teaching was more widely available, but often adversely affected by weakening social values and diminished parental control. The volume goes on to describe the physical conditions of teaching – accommodation, equipment, discipline, the economic position of teachers and the fee-paying system, and the part played by the State. Finally, he gives a full appraisal of the standard teaching programme, from the elementary study of the three Rs, to the theory and practice of rhetoric, in which the needs of the future advocate were constantly borne in mind.

Arabs and Others In Early Islam When I was sixteen I became an Islamic fundamentalist. Five years later, after much emotional turmoil, I rejected fundamentalist teachings and returned to normal life and my family. I tried to put my experiences behind me, but as the events of 7/7 unfolded it became clear to me that Islamist groups pose a threat to this country that we - Muslims and non-Muslims alike - do not yet understand. Why are young British Muslims becoming extremists? What are the risks of another home-grown terrorist attack on British soil? By describing my experiences inside
these groups, the reasons I joined them and how, after leaving I recovered my faith and mind, I hope to explain the appeal of extremist thought, how fanatics penetrate Muslim communities and the truth behind their agenda of subverting the West and moderate Islam. Writing candidly about life after extremism, I illustrate the depth of the problem that now grips Muslim hearts and minds. I will lay bare what politicians and Muslim 'community leaders' do not want you to know. This is the first time an ex-member openly discusses life within radical Islamic organisations. This is my story.

Kitab Al-Iman This successor volume to The Hidden Origins of Islam (edited by Karl-Heinz Ohlig and Gerd-R. Puin) continues the pioneering research begun in the first volume into the earliest development of Islam. Using coins, commemorative building inscriptions, and a rigorous linguistic analysis of the Koran along with Persian and Christian literature from the seventh and eighth centuries--when Islam was in its formative stages--five expert contributors attempt a reconstruction of this critical time period. Despite the scholarly nature of their work, the implications of their discoveries are startling: • Islam originally emerged as a sect of Christianity. • Its central theological tenets were influenced by a pre-Nicean, Syrian Christianity. Aramaic, the common language throughout the Near East for many centuries and the language of Syrian Christianity, significantly influenced the Arabic script and vocabulary used in the Koran. • Finally, it was not until the end of the eighth and ninth centuries that Islam formed as a separate religion, and the Koran underwent a period of historical development of at least 200 years. Controversial and highly intriguing, this critical historical analysis reveals the beginning of Islam in a completely new light.

When Christians First Met Muslims For the first time in history Dan Gibson has undertaken a comprehensive survey of Islamic mosques from the first two centuries of Islam. Using this data, Gibson demonstrates that Muhammad and the first four caliphs never knew of Mecca in Saudi Arabia. This book shatters old perspective about Islamic history and is unlocking the truth about Islam.

The Book of the Jihad of 'Ali ibn Tahir al-Sulami (d. 1106)

The Encounter of Eastern Christianity With Early Islam The first Christians to encounter Islam were not Latin-speakers from
the western Mediterranean or Greek-speakers from Constantinople but Mesopotamian Christians who spoke the Aramaic dialect of Syriac. Under Muslim rule from the seventh century onward, Syriac Christians wrote the most extensive descriptions extant of early Islam. Seldom translated and often omitted from modern historical reconstructions, this vast body of texts reveals a complicated and evolving range of religious and cultural exchanges that took place from the seventh to the ninth century. The first book-length analysis of these earliest encounters, Envisioning Islam highlights the ways these neglected texts challenge the modern scholarly narrative of early Muslim conquests, rulers, and religious practice. Examining Syriac sources including letters, theological tracts, scientific treatises, and histories, Michael Philip Penn reveals a culture of substantial interreligious interaction in which the categorical boundaries between Christianity and Islam were more ambiguous than distinct. The diversity of ancient Syriac images of Islam, he demonstrates, revolutionizes our understanding of the early Islamic world and challenges widespread cultural assumptions about the history of exclusively hostile Christian-Muslim relations.

Did Muhammad Exist? Long before Muhammed preached the religion of Islam, the inhabitants of his native Arabia had played an important role in world history as both merchants and warriors Arabia and the Arabs provides the only up-to-date, one-volume survey of the region and its peoples, from prehistory to the coming of Islam Using a wide range of sources - inscriptions, poetry, histories, and archaeological evidence - Robert Hoyland explores the main cultural areas of Arabia, from ancient Sheba in the south, to the deserts and oases of the north. He then examines the major themes of *the economy *society *religion *art, architecture and artefacts *language and literature *Arabhood and Arabisation The volume is illustrated with more than 50 photographs, drawings and maps.

Envisioning Islam

Heretic Patricia Crone reassesses one of the most widely accepted dogmas in contemporary accounts of the beginnings of Islam: the supposition that Mecca was a trading center. In addition, she seeks to elucidate sources on which we should reconstruct our picture of the birth of the new religion in Arabia.
Infidel The emergence of Islam in the seventh century AD still polarises scholars who seek to separate religious truth from the historical reality with which it is associated. However, history and prophecy are not solely defined by positive evidence or apocalyptic truth, but by human subjects, who consider them to convey distinct messages and in turn make these messages meaningful to others. These messages are mutually interdependent, and analysed together provide new insights into history. It is by way of this concept that Olof Heilo presents the decline of the Eastern Roman Empire as a key to understanding the rise of Islam; two historical processes often perceived as distinct from one another. Eastern Rome and the Rise of Islam highlights significant convergences between Early Islam and the Late Ancient world. It suggests that Islam’s rise is a feature of a common process during which tensions between imperial ambitions and apocalyptic beliefs in Europe and the Middle East cut straight across today’s theological and political definitions. The conquests of Islam, the emergence of the caliphate, and the transformation of the Roman and Christian world are approached from both prophetic anticipations in the Ancient and Late Ancient world, and from the Medieval and Modern receptions of history. In the shadow of their narratives it becomes possible to trace the outline of a shared history of Christianity and Islam. The "Dark Ages" thus emerge not merely as a tale of sound and fury, but as an era of openness, diversity and unexpected possibilities. Approaching the rise of Islam as a historical phenomenon, this book opens new perspectives in the study of early religion and philosophy, as well as providing a valuable resource for students and scholars of Islamic Studies.

Education in Ancient Rome Olivier Roy demonstrates that Islamic Fundamentalism of today is still the Third Worldism of the 1960s: populist politics and mixed economies of laissez-faire for the rich and subsidies for the poor. In Roy's striking formulation, those marching today beneath Islam's green banners are the same as the 'reds' of yesterday, with similarly dim prospects of success. Richly informed, powerfully argued, and clearly written, this is a book that no one trying to understand Islamism can afford to overlook.

Copyright code: f6a3d2332180697cda107ece2dfbae04