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978-0-521-84443-7 - The New Cambridge History of Islam: Volume 6, Muslims and
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THE NEW CAMBRIDGE HISTORY OF
ISLAM

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VOLUME 6

Muslims and Modernity: Culture and Society since 1800

Unparalleled in its range of topics and geographical scope, the sixth and final volume of *The New Cambridge History of Islam* provides a comprehensive overview of Muslim culture and society since 1800. Robert Hefner's thought-provoking account of the political and intellectual transformation of the Muslim world introduces the volume, which proceeds with twenty-five essays by luminaries in their fields through a broad range of topics. These include developments in society and population, religious thought and Islamic law, Muslim views of modern politics and economics, education and the arts, cinema and new media. The essays, which highlight the diversity and richness of Islamic civilisation, engage with regions right across the Islamic world from the heartlands of the Middle East and Asia, through new territories in Europe and the Americas. Narratives are clear and engaging and will fascinate all those curious about the momentous changes that have taken place among the world's 1.7 billion Muslims in the last two centuries.

ROBERT W. HEFNER is Director, Institute on Culture, Religion, and World Affairs, and Professor of Anthropology, Boston University. His previous publications include, as editor, *Making Modern Muslims: The Politics of Islamic Education in Southeast Asia* (2008), *Remaking Muslim Politics: Pluralism, Contestation, Democratization* (2005) and, as author, *Civil Islam: Muslims and Democratization in Indonesia* (2000).

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THE NEW CAMBRIDGE HISTORY OF

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The New Cambridge History of Islam offers a comprehensive history of Islamic civilisation, tracing its development from its beginnings in seventh-century Arabia to its wide and varied presence in the globalised world of today. Under the leadership of the Prophet Muḥammad, the Muslim community coalesced from a scattered, desert population and, following his death, emerged from Arabia to conquer an empire which, by the early eighth century, stretched from India in the east to Spain in the west. By the eighteenth century, despite political fragmentation, the Muslim world extended from West Africa to South-East Asia. Today, Muslims are also found in significant numbers in Europe and the Americas, and make up about one-fifth of the world's population.

To reflect this geographical distribution and the cultural, social and religious diversity of the peoples of the Muslim world, *The New Cambridge History of Islam* is divided into six volumes. Four cover historical developments, and two are devoted to themes that cut across geographical and chronological divisions – themes ranging from social, political and economic relations to the arts, literature and learning. Each volume begins with a panoramic introduction setting the scene for the ensuing chapters and examining relationships with adjacent civilisations. Two of the volumes – one historical, the other thematic – are dedicated to the developments of the last two centuries, and show how Muslims, united for so many years in their allegiance to an overarching and distinct tradition, have sought to come to terms with the emergence of Western hegemony and the transition to modernity.

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*Muslims and Modernity
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from 2004 to 2008.

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Note on transliteration

Since many of the languages used by Muslims are written in the Arabic or other non-Latin alphabets, these languages appear in transliteration.

The transliteration of Arabic and Persian is based upon the conventions used by *The Encyclopaedia of Islam*, second edition, with the following modifications. For the fifth letter of the Arabic alphabet (*jīm*), *j* is used (not *ǰ*), as in *jumla*. For the twenty-first letter (*qāf*), *q* is used (not *ḳ*), as in *qāḏī*. Digraphs such as *th*, *dh*, *gh*, *kh* and *sh* are not underlined.

For Ottoman Turkish, modern Turkish orthography is used.

For terms and names in other languages, the individual chapter contributors employ systems of transliteration that are standard for those languages.

Where there are well-accepted Anglicised versions of proper nouns or terms (e.g. Nasser, Baghdad, Sufi), these are used instead of strict transliterations.

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Abbreviations

BSOAS	<i>Bulletin of the School of Oriental and African Studies</i>
CSSH	<i>Comparative Studies in Society and History</i>
EF ²	<i>Encyclopaedia of Islam</i> , 2nd edn, 12 vols., Leiden, 1960–2004
IJMES	<i>International Journal of Middle East Studies</i>
ILS	<i>Islamic Law and Society</i>
JAOS	<i>Journal of the American Oriental Society</i>
JEMS	<i>Journal of Ethnic and Migration Studies</i>
JRAS	<i>Journal of the Royal Asiatic Society</i>
MEJ	<i>Middle East Journal</i>
MES	<i>Middle Eastern Studies</i>
REI	<i>Revue des études islamiques</i>
ZDMG	<i>Zeitschrift der Deutschen Morgenländischen Gesellschaft</i>

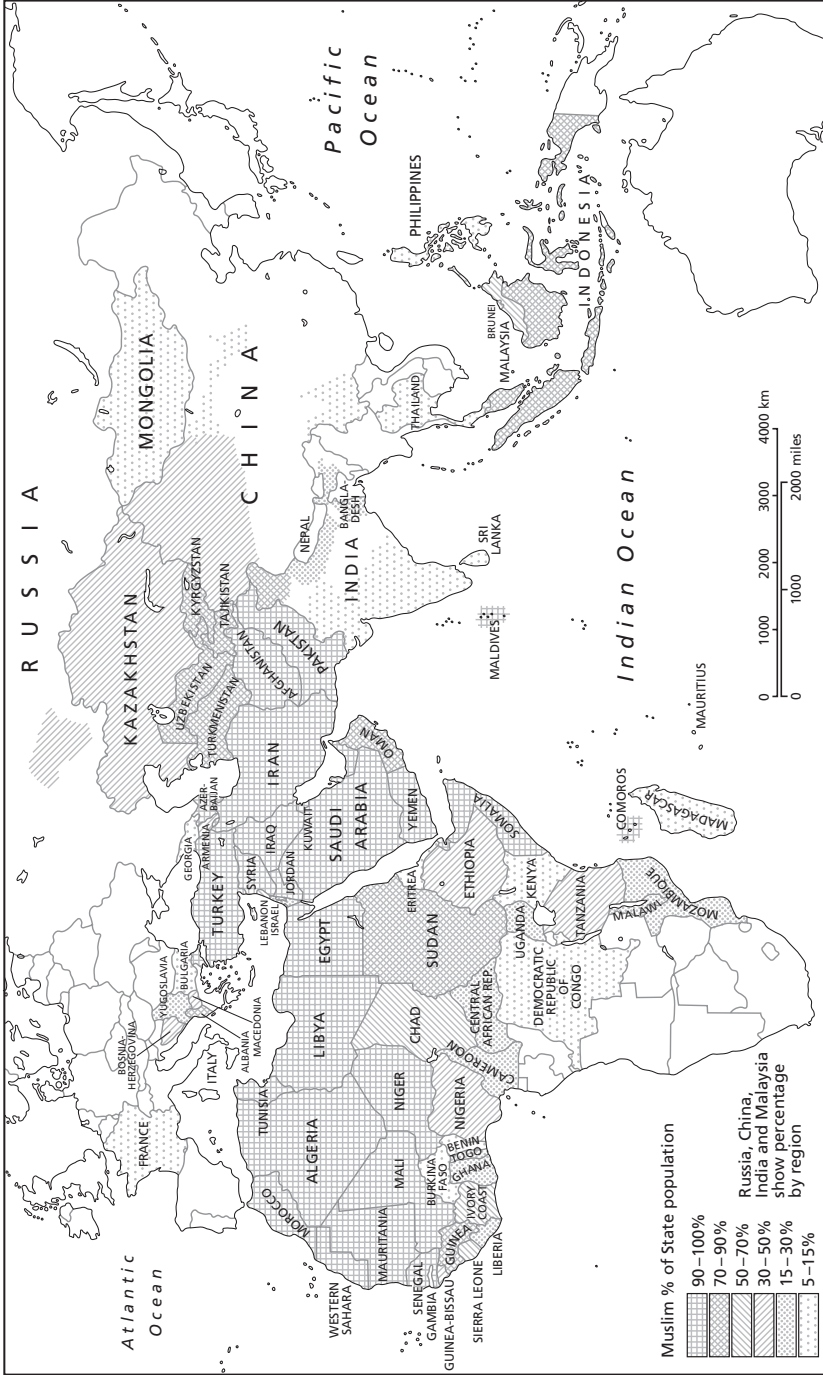
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