arrangement in the Qur'ān lacks cohesiveness. Abdul-Raof offers a detailed discussion surrounding the above subject, referring particularly to Richard Bell and Paret's allusion to the lack of cohesiveness/thematic orderliness in the Qur'ān and argues that, the writers' views regarding the above could be attributed to lack of understanding of the Arabic grammar. Abdul-Raof also uses this chapter to allude to the significance of context (*maqām*), co-text and *al-tanās* (intertextuality) as prerequisite tools in Qur'ānic exegesis.

Among writers in the area of Qur'ānic linguistic-stylistic discourse in English, Abdul-Raof's writings, particularly the book under review, is one of the most comprehensive ones. If the writer is using this book to inform the reader about the various schools of Qur'ānic exegesis, their approach and theological differences that exist between them, in addition to the significant role of tools such as context, co-text and intertextuality in Qur'ānic exegesis, then he could be said to have succeeded. The book is rich in source materials. Its title is, however, misleading as the book discussed more than just theological approaches of the various schools of Qur'ānic exegesis.

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**Articulating Islam: Anthropological approaches to Muslim worlds. Edited by Magnus Marsden and Konstantinos Retsikas. New York: Springer, 2013, pp. 265, ISBN: 978-94-007-4266-6.**

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The anthropological study of contemporary Muslim societies and traditions has become increasingly prominent in the study of the Muslim world. Anthropological studies of Islam focus on texts and practices as they are comprehended, construed and deliberated over, and experienced throughout the globe. Anthropological studies and findings have significantly contributed to some of the central debates focusing on religion and society within the discipline today. *Articulating Islam: Anthropological approaches to Muslim worlds*, is a welcome contribution to recent scholarly works on anthropological studies that

looks into the relationship between Islam and anthropology in a variety of cultural and social contexts.

This book is a result of a two day conference entitled "Thirty years of anthropology of Islam, Retrospect and Prospect," held in July 2009, at the School of Oriental and African Studies at the University of London. This conference gathered together a number of experts to explore the nature of anthropological scholarship on Islam, particularly dealing with social and cultural areas. The volume under review consists of twelve chapters written by accomplished scholars and intellectuals. The foremost merit of this volume is that it primarily focuses on a rich scholarly intellectual tradition that explicates the social and historical contexts in which religions are transformed. The volume also focuses on the role of Islam in particular geographical settings. The contributions to this volume are cohesive, and reflect the variant approaches undertaken by different scholars in analysing each issue by constructing a coherent theoretical framework. This framework — based on profound anthropological narratives — demonstrates the different ways in which Islam is seen to structure the functioning of peoples' lives in different geographical contexts.

In their introductory remarks, the editors focus on developing the concepts of systematicity and articulation to address some of the ways in which Islam permeates and directs life and culture, and further interacts with specific social and historical contexts. Thereafter, Judith Scheele states that the universal framework of Islamic history is intrinsic to local concepts of distinction and value. According to her, status is seen as an indication of "affiliation" and of the "closeness" in terms of genealogy, ethics, metaphysics, and intelligence. She further argues that high status, in the central Sahara, connotes the pervasive acquaintance and thereby feasibility of free movement in order to draw on external resources.

Edward Simpson in his chapter explores the patriarchal relations among Muslims in western India. He analyses the concepts of lineage and descent, and focuses on the anthropological narratives by lucidly examining the ethnographic details. He states that patriarchy can be identified as a relationship between father and sons, as well as the conceptual and subjective relation. Finally, death is seen to play an eminent role than birth as sons always take the place of their fathers after their death, and therefore patriarchy appears to be a collective enterprise

in a manner these relations are worked out. Kai Kresse examines the over emphatic focus on Islam and religious concerns excluding the other possible and applicable frames of reference that play significant roles in peoples' decision making and conduct in everyday life. In his chapter, the author discusses the revised approach to the anthropological studies of Islam. He discusses his point by giving a number of examples of Muslims from the Swahili coast in Africa.

In his well-argued essay, Johan Rasanayagam offers an exhaustive presentation of "lived experience as the premise for ethical reasoning". The author accentuates the importance of reflected consideration over objectified values as well as the social and material world as the legitimate sources of moral and ethical reasoning. Ultimately, Johan Rasanayagam examines the nexus between experience and intelligibility, which protracts beyond Muslim subjectivity. Next, Konstantinos Retsikas highlights the urgency to comprehend Muslim subjectivities beyond their self-mastery. The chapter focuses on East Javanese Sufism inspired Muslims and argues that their self-mastery is achieved by the desire to achieve intimacy with the divine.

For his part, Gabriele Vom Bruck examines persuasively the relation between subjectivity and visible representation, and focuses on the dynamic patterns of active appearance and presentation. He discusses the ethical issues related to women's photographic images and their impact on establishing women as feminine subjects. His chapter is followed by that of Chris Hann who discusses, in detail, the anthropological analysis of Islam in Central Asia. He focuses on the Turkic-speaking Muslim region known as the Xinjiang Uyghur Autonomous Region (XUAR). Further, the author analyses the similarities and differences between this region and its western neighbours of the former Soviet republics. In another chapter, Matthew Carey discusses the diverse forms of religious resurgence described mostly as fundamentalism, Islamism, or political Islam. He engages with certain sets of ideas through the exploration of a particular cultural and social context by analysing the various interpretations of Islam and other academic discourses and revivalist movements in Morocco.

In another thought provoking chapter, Morgan Clarke deals with the theoretical problems that are universal but mostly ignored. Magnus

Marsden provides a detailed analysis of the paradigmatic, ethical, and theoretical issues related to conducting ethnographic work regarding Islam and Muslim societies in Pakistan, Afghanistan, and Tajikistan. The author seeks to understand the intricacies of comprehending ethnographic fieldwork in these specific geographic settings. The chapter's key concern is to discern how people adapt to dynamic circumstances and situations. Finally, Simon Coleman summarises all the essays in this book and analyses the key parallels between the book's major themes and the anthropology of global religions.

The chapters in this volume present outstanding examples of profound anthropological discourses addressing issues related to the study of religion and politics in the contemporary world. This innovative anthropological analysis explores the diversity in the lived experience of Muslims emphasising Islam as a global phenomenon with profound consequences for inter-communal relations and policies at local, regional, national, and international levels. The editors have succeeded in offering a succinct yet complex documentation of different ways in which Muslims from different ethnicities and backgrounds confront and deal with specific issues in the broader context of geographic and political ambiences. The editors mainly focus on discerning the value and place of religion when Muslim selves interact with their social circumstances. In order to comprehend the impact of frames beyond religion on Muslim consciousness and the paradoxical dimensions of Muslim self-presentation, this idea must be subjected to critical evaluation and further research must be carried out in this field. The book is a valuable addition to the existing works on anthropology and a positive contribution to the proper understanding of Muslims in the global context. Therefore, in the light of current issues like the "irrelevance of Islam in the modern world", the appearance of this book is of immense significance. For those interested in the anthropological study of Muslim societies, *Articulating Islam: Anthropological approaches to Muslim worlds*, will prove invaluable. This book is definitely a welcome addition to the existing knowledge on anthropological studies on Islam and Muslim societies.

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