

Canaanite Stone in the Dead Sea), in order to demonstrate the poet's view of the necessary coexistence of Israelis and Palestinians living on the same land.

Mattawa also discusses the change in Darwish's poetry after leaving Israel in 1970–71 and asserting the aesthetic elements in his poems without abandoning Palestinian issues. Considering Darwish's poems that were written in France after major heart surgery and other notable achievements, Mattawa explains that Darwish began to insert himself in myth in order to embrace reality: "The poet earns authority through the works that endure beyond their context and that continue to provide a renewable philosophical, existential, and political outlook for his reader" (158–59). In discussing "Halat Hisar" (State of Siege), Mattawa shows Darwish's concepts of peace and Palestine as "a place for continuous and rewarding contemplation of the human condition" (167).

Mattawa demonstrates that the political contingency of Darwish's poetry has been transcended while being embraced, his achievement being—as many critics acknowledge—in John Bailey's words, the creation of a poetry that is "wholly contingent and yet makes of that very circumstance its own power" (*The Power of Delight: A Lifetime in Literature—Essays (1962–2002)*, W. W. Norton, 2005, 373).

Apart from errors and inconsistencies in transliterating Arabic words, names, and titles, Mattawa's book is an insightful and well-documented study of Mahmoud Darwish. It is a welcome contribution to understanding this great poet of Arabic literature and an outstanding paradigm for future studies. ✂

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SOPHIA PANDYA. *Muslim Women and Islamic Resurgence: Religion, Education and Identity Politics in Bahrain*. London: I.B. Tauris, 2012. ix + 226 pages, acknowledgements, notes, bibliography, index. Cloth £58.00 ISBN 978-1-84885-824-4.

In *Muslim Women and Islamic Resurgence*, Sophia Pandya has done an admirable job of providing the reader with a nuanced view of religion, politics, and identity as experienced by a range of Bahraini and expatriate women living in Bahrain. Pandya's central thesis is that "the Islamic resurgence in Bahrain is shaped by the rise of modern education in the country, and that it ultimately offers a potential space for women's self-determination" (2). She successfully

avoids the many stereotypes about women in the Gulf and manages to capture the different lives and attitudes of Muslim women in Bahrain. In doing so, Pandya reveals great diversity, both across sectarian divides such as Sunni and Shi'a and also within these groups. In a country as complex as Bahrain, this is no easy task.

Pandya's ethnographic approach involved interviews, informal conversations, and notes taken on various occasions during her stay in Bahrain. While Pandya states that she interviewed twenty-five Sunnis and eleven Shi'a of various socioeconomic backgrounds, only six of these women are featured in the book, and unfortunately, only one (an Ethiopian maid) is from a less advantaged group. The book would have been strengthened by some additional vignettes. Furthermore, Pandya does not interview any men—Bahraini or otherwise—whose voices on the topic of women and Islam would have added greater depth to the volume. Another limitation is Pandya's status as an outsider. Gulf societies are notoriously closed despite their open appearance; real opinions and attitudes, especially about religion and politics, may not be shared with someone who is essentially transient. So although some of the women interviewed claim that Muslims are largely unified, the depth of distrust between the Sunni and Shi'i communities, as evidenced by the recent uprisings, suggests that different sentiments may have been expressed had Pandya been viewed as an insider.

To her credit, Pandya does an excellent job detailing the history of Bahrain, including the discovery of oil, the expansion of education, and the changing role and prominence of Islam over time. She is also adept at exploring some of the class issues surrounding women's movements in the country and region, and how these link to the status of the Shi'i versus Sunni populations. Less attention, however, is given to role of the monarchy—certainly one of the most progressive regimes in the region—in mandating universal education. In the wake of recent events, outsiders may believe that the Al Khalifa family rules with a heavy hand, but Bahrain was the first country in the Gulf to establish public schools for girls, allow voting (including for women), and open a domestic human rights office. Pandya speaks of how increased education has created a desire for democracy, yet one could argue that this was fueled by the efforts of the King and the ruling family to develop a participatory electoral process.

Pandya's descriptions of the Shi'i *ma'tam* and the Sunni Qur'anic school make for excellent reading. For those unfamiliar with Shi'ism outside of Iran, this section is particularly detailed and illuminating. Similarly, her interviews with three Bahraini women provide concrete examples of the diversity that exists in Bahraini society in terms of women's roles and Islam. The vignettes

dealing with expatriate women in Bahrain, however, seem a little superfluous to the central argument. It would have been good to hear more diverse Bahraini stories, but the author does acknowledge the difficulties of gaining access to people's homes and other places.

Overall, I would recommend *Muslim Women and Islamic Resurgence* to anyone interested in women, religious roles, and identity in Bahrain and the Gulf in general. The book's greatest strength is that Muslim women are not presented as a monolithic, homogenous group, and their accounts make for fascinating reading. The main weakness of the book is its lack of political context, particularly vis-à-vis nearby states. Increasingly, the Bahraini monarchy has struggled to promote modernization and secularization in the face of the ongoing, many-sided Islamic resurgence, which will undoubtedly have an impact on women. Nevertheless, the book is well researched, and its theoretical discussions are valuable, especially for new scholars interested in feminist scholarship and the presentation of women in non-Western contexts. ✂

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DAVID S. POWERS. *Zayd*. Philadelphia: University of Pennsylvania Press, 2014. xii + 175 pages, preface, bibliography, index, acknowledgments. Cloth US\$55.00 ISBN 978-0-8122-4617-9.

Powers's new monograph *Zayd* follows his much-debated *Muhammad Is Not the Father of Any of Your Men* (University of Pennsylvania Press, 2009) and investigates the lives of two prominent companions of Muhammad: his freedman Zayd ibn Haritha and Zayd's son Usama. Powers's 2009 monograph argued that at the intersection of the *sira* narratives of Zayd and the Qur'an lie the key to unlocking many enigmas in early Islam. To resolve these enigmas, Powers pursued controversial theses regarding the redaction of the Qur'an and the composition of the earliest traditions on Muhammad. Powers's theses were bold, and he marshalled an even bolder array of evidence to support them. Since this first publication, however, his theses have been disputed far more than acclaimed.

Powers does not answer his critics in *Zayd*, which neither recapitulates nor summarizes the arguments in his 2009 monograph. Instead, this new book focuses squarely on the narrative traditions of Zayd's life and Q. al-Ahzab 33:36–40, where Zayd's name (alone among Muhammad's companions)