

sociology; translation studies, etc.). Further, translating this interdisciplinary book in both Arabic and French seems to be a necessary endeavor, not least because this work clearly challenges lines of criticism that have often avoided questioning categories such as Arab-ness or Francophone-ness. ✦

DOI:[10.1017/rms.2016.108](https://doi.org/10.1017/rms.2016.108)

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**SALLY HOWELL.** *Old Islam in Detroit: Rediscovering the Muslim American Past.* New York: Oxford University Press, 2014. xv + 366 pages, figures, images, notes, acknowledgements, footnotes, bibliography, index. Cloth US\$36.95 ISBN 978-0-1993-7200-3.

**S**cholars of Islam in the United States who attempt to render a composite history find significant archival and informational gaps in their narratives. In part, this is a consequence of limited information about Muslims in America during the antebellum period as well as insufficient primary resources outlining the interracial, intercommunal, and political engagement of various Muslim communities from the middle of the nineteenth to the early twentieth century. As a result, scholars often find themselves stuck in discussions of the more recent present, unable to fully appreciate the myriad ways that Muslim American communities have historically dealt with the challenges of American society.

There is a growing body of literature on the place of the mosque in American Muslim life, the nature of Muslim leadership in America, and the ways that Muslims have understood, negotiated, and translated Islam into the American context. However, all too often this literature lacks a robust discussion of pre-1970s American Islam. Providing this history and filling the aforementioned gap is exactly the challenge that Sally Howell succeeds in taking on in *Old Islam in Detroit: Rediscovering the Muslim American Past*.

From the outset, Howell explains that a deeper appreciation for the history of Muslim American communities in the early half of the twentieth century can “help Muslims and non-Muslims realize the extent to which their identities are connected and mutually reinforced” (28). This richly researched study, which unearths archival materials and provides important and insightful interviews spanning the history of Islam in Detroit, is enhanced by photographs and images that bring the story of the Muslim communities in and around this city to life.

Howell's main objective is to provide a much needed corrective to what she sees as oversimplified narratives about the Detroit Muslim community that fail to appreciate the *transcommunal* and *translocal* nature of this community, as its members create diverse civic, ethnic, and gender relations by moving through different communal spaces. Howell contends that appreciating both how Muslim Americans interact in these spaces and the ways that they are connected to Muslims abroad "enable local Muslims to assert and overcome their status as "religious outsiders," making "Islam compatible with American culture and intelligible to non-Muslim Americans" (13). She convincingly argues that the typical narratives of Islam in America have thus far seen these early Muslim American communities as isolated, disparate, and ad hoc. This is a narrative that describes American Islam in the late-nineteenth and mid-twentieth century as ignorant of "true" Islamic practice and describes its places of worship as little more than social clubs. She artfully uses archival materials and poignant interviews to show the ways that these narratives have been replicated and reinforced at various phases in the history of Islam in Detroit despite evidence to the contrary. Similarly, Howell discusses the mistaken notion of harmonious Sunni-Shi'i relations in this period, which ignores the inner workings of Detroit's mosques and communities which show these communities in varying degrees of tension and acceptance.

By probing Detroit's Muslim history, Howell brings to bear the ways that Islam in America has adapted to national fluctuations in immigration, the economy, and politics, placing Islam within the larger history of religion in the United States. The effects of this contextualization and the depth of Howell's investigation open up avenues for future research on important aspects of Islam in America, namely the history of Sufism in the United States, the history women's leadership in the American mosque, and the relationship between black and immigrant Islam in the late-nineteenth and early-twentieth century.

While Howell does a commendable job of discussing ethnoracial aspects of Islam in Detroit at various moments in the twentieth century, *Old Islam in Detroit* places the immigrant Muslim experience at its center. In fact, Howell suggests a revisiting of the narrative which typically considers Islam in America as beginning with Morisco conscripts and the Atlantic slave trade. Howell argues, that "the history of today's Muslim American communities effectively begins in the twenty-eight years that separated the 'Cairo Street' and Highland Park mosques" (31), i.e. from 1893–1921. In this way, Howell makes an important, albeit problematic, contribution to how we see the history of Islam in America.

*Old Islam in Detroit* is a necessary addition to the library of any scholar of Islam in America or any course syllabus on American Islam. For scholars and students of the Middle East, it gives insight into the way that Middle Eastern politics and events affect immigrant communities and their understanding of Islam, citizenship, and identity. ✎

DOI:10.1017/rms.2016.109

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**ARASH KHAZENI.** *Sky Blue Stone: The Turquoise Trade in World History.* Berkeley and Los Angeles: University of California Press, 2014. xix + 195 pages, preface, epilogue, notes, bibliography, index. Paper \$29.95 ISBN 9780520282551.

History through the lens of a stone is alluring. It presents us with the possibility of a different slice of history that we usually glimpse only in passing through fragments of material culture but that we rarely stop to focus on as a whole. The history of turquoise is a promising topic that Khazeni does not fully realize.

Khazeni's book is divided into five chapters: "The Colored Earth"; "Turquoise, Trade, and Empire in Early Modern Eurasia"; "Turquoise of Islam"; "Stone from the East"; and lastly, "Other Side of the World." All seem to be tantalizing in topic until one reads the book and realizes that the first three chapters are repetitions of each other. Only with the last two chapters, in particular, "Other Side of the World," does the reader start to get new and different information, and even here there are issues of distribution, truncation, and uneven layout of information.

"Colored Earth" tells of the origin of turquoise as a phosphate of copper and aluminum in desert environments. The colors of turquoise can range from green, as in the case of Mexican Aztec stones, to an unstable pale blue if it is mined too early. This chapter also discusses the mines of Nishapur, the Sinai, and Mexico, information that Khazeni repeats throughout the book. Khazeni also provides a listing of Arabic and Persian treatises on precious stones, such as al-Biruni's *Jamahir fi Ma'rifat al-Jawahir*, and provides a list-like set of quotations from these treatises about the color of turquoise.

"Turquoise, Trade, and Empires" discusses the role that the turquoise trade played in the tributary empires of Islamic Eurasia—namely the Timurids, Turkmen dynasties, Safavids, Mughals, and Ottomans. These were land-based empires "of difference (that) were neither commercial nor colonial but rather based on an ongoing negotiation of power and a