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In this timely second edition of his important and wide-ranging survey, Goddard does well to emphasise what ought to be axiomatic to historians of Christian-Muslim relations: namely, these relations’ contingency, contextuality, and amenability to non-distinctive historical explanation. Far too often, the tendency to essentialise about what is a hugely varied and multiform dynamic has obtained, from a variety of motives (whether triumphalist or irenic), equally to the detriment of scholarship and of mutual understanding. The final chapter of the volume, which focuses on developments since 1420/2000, underscores this observation with admirable clarity. Like all complex phenomena, Christian-Muslim relations are not, as is commonly assumed, moncausal, and are the outcome of a confluence of factors (204-5). Identity-political elements are, in recent times in particular, often not far from the surface. Goddard catalogues the most seminal items of the period in terms of the binary of confrontation (176-190) - most prominently episodes of inter-confessional violence- and collaboration (190-203). In the latter case the somewhat embryonic initiatives noted in the parting chapter of the previous edition seem to have undergone considerable advancement: there is now much more concerted effort at Christian-Muslim dialogue in a range of contexts, often with attention to the diversity of perspectives within each camp (e.g. 196). This is a welcome development, and is very usefully discussed. Most refreshingly, Goddard is alert to the politics of such exercises, noting that it would not do ‘to be naïve about the intentions that lie behind some of these’ (203), while recognising their cumulative value. There is an illuminating if brief attempt to explore the complex relationship of the categories ‘religion’, ‘culture’ and ‘politics’, with an understanding that these overlap and interpenetrate in various ways. In other words, there is a clear appraisal of some of the underlying conceptual problems of ‘doing’ the history of Christian-Muslim relations, addressing these to the extent permitted by constraints of space. Any single-volume guide to so vast a subject must needs be impressionistic, but to his credit Goddard analyses the key problems, trends and perspectives with no little flair. This is a highly readable account that commends itself to the general reader and the specialist alike. For the specialist, the bibliography has been brought up to date and the publication outputs of the major initiatives have been noted where relevant, especially important in the case of ongoing projects like the Building Bridges seminar. The reader thus gets a sense of what has already been achieved and what is forthcoming (193). Finally, there are some remarks addressed to future demographic trends (205), which both confute persistent stereotypes about Christians and Muslims and give a sense of where some of the

1 In these emphases, the History recalls Ussama Makdisi’s Age of Coexistence: The Ecumenical Frame and the Making of the Modern Arab World (Oakland: University of California Press, 2019), a treatment that is narrower in scope.

2 Throughout the volume Goddard maintains a conscientious commitment to including the Hijr alongside the Gregorian date, though Islamists typically neglect the former when writing of the modern period. The same de-parochialising strategy is used with striking effect in Mairaj Syed’s Coercion and Responsibility in Islam: A Study in Ethics and Law (Oxford: Oxford University Press, 2017). See e.g. p. 223, where the death dates of William Blackstone and Jeremy Bentham (1194/1780 and 1248/1832, respectively) are given according to both schemes. Though it has been some years since I read Syed’s book, I still recall how jarring and refreshing it seemed to me at the time.

3 Goddard notes that India is projected to contain the largest Muslim population of any nation by 1482-3/2060 (205). The importance of South Asia to Islamdom has been emphasised in recent scholarship: Ayesha Chaudhry has called attention to Urdu’s status as the most widely understood Islamicate language: Domestic Violence and the Islamic Tradition (Oxford: Oxford University Press, 2013), 137. In a subsequent intervention, she has asked provocatively whether this (alongside other considerations) ought not to have serious structural
potential fault lines may lie. The second edition thus brings the key arguments of the original, sketched above, to bear on the last twenty years of Christian-Muslim relations. As such, the book is a welcome contribution to the subject, and I recommend it to specialists and to the general reader without hesitation.