

**ABDULLAH, Zain (ed.).**  
***The Routledge Handbook of Islam and Race.***  
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In a climate where Islam is frequently scapegoated and manipulated by various political actors to serve their agendas, understanding the complex issues surrounding Muslim experiences and their racialisation becomes increasingly essential. The Routledge Handbook of Islam and Race serves as an excellent starting point in gaining a deeper understanding of the racialization of Islam across the globe. This comprehensive resource explores the historical, social, and political dimensions of how Islam is racialised, providing valuable context and analysis to comprehend better the ongoing challenges faced by Muslim communities worldwide.

The Handbook forms part of the Routledge Handbooks in Religion series and is edited by Zain Abdullah, an anthropologist and emeritus professor at Temple University and the author of *Black Mecca: The African Muslims of Harlem* (Oxford University Press, 2010). The book features over 40 chapters authored by nearly 50 international scholars, examining the complex relationship between Islam and racialisation across 30 countries and six continents and has a clear goal: to challenge essentialist perspectives of both race and Islam and instead present them as historically contingent and socially constructed phenomena. Throughout its chapters, the handbook explores various themes, including the ways racialisation influences Muslim identities, the impact of colonial histories, and contemporary issues around Islamophobia and racial justice. By bringing together diverse scholarly voices, the work aims to foster a deeper understanding of how race and religion intersect, shaping individual experiences and societal structures worldwide.

Due to the high number of chapters, it is impossible to write about each one and do them justice. However, this review will attempt to summarise some of the strengths this handbook presents, starting with its global and multi-contextual scope. Within the book, readers have the opportunity to explore diverse geographical landscapes, including those of Uyghurs in China, Latinx Muslim identity in Mexico, and Islamophobia in Germany and the Nordic countries. The book also allows readers to gain insight into Muslim realities through various lenses, such as in the case of Hip-Hop's racialised interplay with Islam in Brazil or the case of Iran, where photography was used to reflect on the reinforcement of Orientalist and racialised narratives.

A second strength is its interdisciplinary reach, with scholars exploring intersections with gender, sexuality, class, media, law and history. This approach effectively extends the relevance of the work to several fields, including religious studies, postcolonial studies, African studies, sociology, and beyond. Thus, helping readers to be exposed to the idea that the issues of Islam and race can be understood from diverse disciplines, and still converse with each other, while highlighting intersectionality.

The book's format and chapter organisation support the reading experience; each chapter offers a focused and well-crafted entry. It is suitable for both newcomers to the subject and expert researchers looking for a comprehensive overview of the current state of the art. Theoretically, the chapters align with the concept of race not as biology but as a social construct, and Islam as a religion employed culturally, politically, and socially. Evidently, due to the high volume of chapters and diverse coverage of topics, some readers may find some chapters more appealing than others, depending on their field or research topic.

One compelling chapter, "Islam, Whiteness, and American Muslims" by Irteza A. Mohyuddin, offers a nuanced exploration of how racial hierarchies operate within U.S. Muslim communities. The author asks how whiteness works not only as a racial category but as a structure of power that shapes social belonging, access to resources and perceived authenticity. The chapter reveals how some American Muslims may gain conditional proximity to whiteness, while others remain racialised and excluded. Mohyuddin's analysis challenges the simplistic understanding of Muslims as solely victims of Islamophobia and highlights the complexities of race, privilege, and marginalisation within American Islam.

Another chapter that stands out is "Islam and Race in Argentina" by Ellen McLarney. This chapter links colonial-era exclusions, migrant categorisations, and contemporary institutional growth into one evolving story. McLarney's work connects the evolution of Islam's standing in the country and how different periods can be linked to one another. The focus on Argentina, a country not typically central in discussions about Islam, makes this chapter a significant contribution to moving beyond the typical focus of Euro-American frames.

The handbook is an impressive resource. Its global perspective, multidisciplinary insights, and critical frameworks make it a valuable guide for anyone examining the intersection of Islam and race in today's world. Whether the reader is exploring religion, race, gender, media, or postcolonial issues, this volume acts as an essential reference and teaching aid.