Most trouble spots have some sort of religious component, from Iraq and Afghanistan to Israel and Palestine. These conflicts are of great geo-political importance and of interest to the US. Yet, argues Farr, our foreign policy is handicapped by an inability to understand the role of religion in these places.

When the Islamic Institute of Civil Justice announced it would begin offering Sharia-based services in Ontario, a subsequent provincial government review gave qualified support for religious arbitration. However, the ensuing debate inflamed the passions of a wide range of Muslim and non-Muslim groups, garnered worldwide attention, and led to a ban on religiously based family law arbitration in the province. Debating Sharia sheds light on how Ontario's Sharia debate of 2003-2006 exemplified contemporary concerns regarding religiosity in the public sphere and the place of Islam in Western nation states. Concerning the legal ramifications of Sharia law in the context of rapidly changing Western liberal democracies, Debating Sharia approaches the issue from a variety of methodological perspectives, including policy and media analysis, fieldwork, feminist examinations of the portrayals of Muslim women, and theoretical examinations of religion, Sharia, and the law. This volume is an important read for those who grapple with ethnic and religio-cultural diversity while remaining committed to religious freedom and women's equality.

The nation-state and the colonial state have always been the same thing: the ethnic and religious majorities of the former created only through the violent "minoritization" inherent in the latter. Assessing cases from the United States to Eastern Europe, Israel, and Sudan, Mahmood Mamdani suggests a radical solution: the state without a nation.

An incisive look at the causes and consequences of the Rwandan genocide "When we captured Kigali, we thought we would face criminals in the state; instead, we faced a criminal population." So a political commissar in the Rwanda Patriotic Front reflected after the 1994 massacre of as many as one million Tutsis in Rwanda. Underlying his statement was the realization that, though ordered by a minority of state functionaries, the slaughter was performed by hundreds of thousands of ordinary citizens, including judges, doctors, priests, and friends. Rejecting easy explanations of the Rwandan genocide as a mysterious evil force that was bizarrely unleashed, When Victims Become Killers situates the tragedy in its proper context. Mahmood Mamdani coaxes to the surface the historical, geographical, and political forces that made it possible for so many Hutus to turn so brutally on their neighbors. In so doing, Mamdani usefully broadens understandings of citizenship and political identity in postcolonial Africa and provides a direction for preventing similar future tragedies.

A full-color illustrated collection of riveting, inspiring, and stereotype-shattering stories that reveal the beauty, diversity, and strength of Muslim women both past and present. Tired of seeing Muslim women portrayed as weak, sheltered, and limited, journalist Seema Yasmin reframes how the world sees them, to reveal everything they CAN do and the incredible, stereotype-shattering ways they are doing it. Featuring 40 full-color illustrations by illustrator Fahmida Azim throughout, Muslim Women Are Everything is a celebration of the ways in which past and present Muslim women from around the world are singing, dancing, reading, writing, laughing, experimenting, driving, and rocking their way into the history books. Forget subservient, oppressed damsels—say hello to women who are breaking down barriers using their art, their voices, and their activism, including: Tesnim Sayar from Denmark, a Muslim goth-punk who wears a red tartan mohawk on top of her hijab American superstar singer SZA Nura Afia, CoverGirl's first hijabi ambassador Ilhan Omar and Rashida Tlaib, America's first Muslim congresswomen Ilyana Insyirah, a hijab-wearing scuba-diving midwife from Australia Showcasing women who defy categorization, Muslim Women Are Everything proves that to be Muslim and a woman is to be many things: strong, vulnerable, trans, disabled, funny, entrepreneurial, burqa or bikini clad, and so much more.

In Islamic Exceptionalism, Brookings Institution scholar and acclaimed author Shadi Hamid offers a novel and provocative argument on how Islam is, in fact, "exceptional" in how it relates to politics, with profound implications for how we understand the future of the Middle East. Divides among citizens aren't just about power but are products of fundamental disagreements over the very nature and purpose of the modern nation state—and the vexing problem of religion's role in public life. Hamid argues for a new understanding of how Islam and Islamism shape politics by examining different models of reckoning with the problem of religion and state, including the terrifying—and alarmingly successful—example of ISIS. With unprecedented access to Islamist activists and leaders across the region, Hamid offers a panoramic and ambitious interpretation of the region's descent into violence. Islamic Exceptionalism is a vital contribution to our
understanding of Islam's past and present, and its outsized role in modern politics. We don't have to like it, but we have to understand it—because Islam, as a religion and as an idea, will continue to be a force that shapes not just the region, but the West as well in the decades to come.

When Britain abandoned its attempt to eradicate difference between conqueror and conquered and introduced a new idea of governance as the definition and management of difference, lines of political identity were drawn between settler and native, and between natives according to tribe. Out of this colonial experience arose a language of pluralism.

A Kirkus Best Book of 2019 Nadine Jolie Courtney's All-American Muslim Girl is a relevant, relatable story of being caught between two worlds, and the struggles and hard-won joys of finding your place. Allie Abraham has it all going for her—she’s a straight-A student, with good friends and a close-knit family, and she’s dating popular, sweet Wells Henderson. One problem: Wells’s father is Jack Henderson, America’s most famous conservative shock jock, and Allie hasn’t told Wells that her family is Muslim. It’s not like Allie’s religion is a secret. It’s just that her parents don’t practice, and raised her to keep it to herself. But as Allie witnesses Islamophobia in her small town and across the nation, she decides to embrace her faith—study, practice it, and even face misunderstanding for it. Who is Allie, if she sheds the façade of the “perfect” all-American girl?

The Atheist Muslim
Hindu Rulers, Muslim Subjects
Islam, Gender Politics, and Family Law Arbitration
An American Religion
Crusade and Jihad
Define and Rule
Neither Settler Nor Native
Islamophobia/Islamophilia
From Victims to Suspects
All-American Muslim Girl
Western Conceptions of the Orient
Race and Representation After 9/11
It's Complicated
World of Faith and Freedom

'A stimulating, elegant yet pugnacious essay’— Observer In this highly acclaimed seminal work, Edward Said surveys the history and nature of Western attitudes towards the East, considering Orientalism as a powerful European ideological creation—a way for writers, philosophers and colonial administrators to deal with the ‘otherness’ of Eastern culture, customs and beliefs. He traces this view through the writings of Homer, Nerval and Flaubert, Disraeli and Kipling, whose imaginative depictions have greatly contributed to the West’s romantic and exotic picture of the Orient. In the afterword, Said examines the effect of continuing Western imperialism.

In this brilliant look at the rise of political Islam, the distinguished political scientist and anthropologist Mahmood Mamdani brings his expertise and insight to bear on a question many Americans have been asking since 9/11: how did this happen? Mamdani dispels the idea of “good” (secular, westernized) and “bad” (premodern, fanatical) Muslims, pointing out that these judgments refer to political rather than cultural or religious identities. The presumption that there are “good” Muslims readily available to be split off from “bad” Muslims masks a failure to make a political analysis of our times. This book argues that political Islam emerged as the result of a modern encounter with Western power, and that the terrorist movement at the center of Islamist politics is an even more recent phenomenon, one that followed America’s embrace of proxy war after its defeat in Vietnam. Mamdani writes with great insight about the Reagan years, showing America’s embrace of the highly ideological politics of “good” against “evil.” I dentifying militant nationalist governments as Soviet proxies in countries such as Nicaragua and Afghanistan, the Reagan administration readily backed terrorist movements, hailing them as the “moral equivalents” of America’s Founding Fathers. The era of proxy wars has come to an end with the invasion of Iraq. And, as in Vietnam, America will need to recognize that it is not fighting terrorism but nationalism, a battle that cannot be won by occupation. Good Muslims, Bad Muslims is a provocative and important book that will profoundly change our understanding both of Islamist politics and the way America is perceived in the world today.

You were transformed to transform your world! For too long, Christianity has been defined by a false concept of church. As a result, believers have built walls around their lives, keeping culture at a distance. As Christians have tried to keep culture out of the church, unfortunately, the church has kept itself out of the culture. This was never Jesus’ design for the your life! Before church was established as a place that people “came to,” Jesus instituted it as an army that brought transformation to society, starting with salvation and continuing with seven spheres of influence: Church, family, education, government, media, arts, and commerce. Six revolutionary voices in the modern church deliver Invading Babylon. This essential guide will equip you to: Understand your vital role...
in shaping society. Release God’s will in your sphere of influence. Become an unstoppable citizen in God’s Kingdom. It’s your time to arise and be a light in a dark world.

"Four American Muslim Ladies": early U.S. Muslim women in the Ahmadiyya Movement in Islam, 1920-1923 -- Insurgent domesticity: race and gender in representations of NOI Muslim women during the Cold War era -- Garments for one another: Islam and marriage in the lives of Betty Shabazz and Dakota Staton -- Chadors, feminists, terror: constructing a U.S. American discourse of the veil -- A third language: Muslim feminism in America -- Conclusion: Soul Flower Farm

This handbook is designed to specifically provide the trainer a 'hip pocket training' resource. It is intended for informal squad or small group instruction. The goal is to provide soldiers with a basic overview of Arab culture. It must be emphasized that there is no "one" Arab culture or society. The Arab world is full of rich and diverse communities, groups and cultures. Differences exist not only among countries, but within countries as well. Caveat: It is impossible to talk about groups of people without generalizing. It then follows that it is hard to talk about the culture of a group without generalizing. This handbook attempts to be as accurate and specific as possible, but inevitably contains such generalizations. Treat these generalizations with caution and wariness. They do provide insight into a culture, but the accuracy and usefulness will depend on the context and specific circumstances.

If there is a hotbed of religious politics in the world today, it is the state of Jammu and Kashmir. Disputed between India and Pakistan, it contains a large majority of Muslims who are subject to the laws of a predominantly Hindu and increasingly Hinduized India. How did religion become so inextricably enmeshed in defining and expressing the protest of Kashmiri Muslims against Hindu rule? In this brilliant look at the rise of political Islam, the distinguished political scientist and anthropologist Mahmood Mamdani brings his expertise and insight to bear on a question many Americans have been asking since 9/11: how did this happen? Mamdani dispels the idea of "good" (secular, westernized) and "bad" (premodern, fanatical) Muslims, pointing out that these judgments refer to political rather than cultural or religious identities. The presumption that there are "good" Muslims readily available to be split off from "bad" Muslims masks a failure to make a political analysis of our times. This book argues that political Islam emerged as the result of a modern encounter with Western power, and that the terrorist movement at the center of Islamist politics is an even more recent phenomenon, one that followed America's embrace of proxy war after its defeat in Vietnam. Mamdani writes with great insight about the Reagan years, showing America's embrace of the highly ideological politics of "good" against "evil." Identifying militant nationalist governments as Soviet proxies in countries such as Nicaragua and Afghanistan, the Reagan administration readily backed terrorist movements, hailing them as the "moral equivalents" of America's Founding Fathers. The era of proxy wars has come to an end with the invasion of Iraq. And there, as in Vietnam, America will need to recognize that it is not fighting terrorism but nationalism, a battle that cannot be won by occupation. Good Muslim, Bad Muslim is a provocative and important book that will profoundly change our understanding both of Islamist politics and the way America is perceived in the world today. "From the Hardcoveredition.

Over the last few years, Mostafa Bayoumi has been an extra in Sex and the City 2 playing a generic Arab, a terrorist suspect (or at least his namesake "Mostafa Bayoumi") was in a detective novel, the subject of a trumped-up controversy because a book he had written was seen by right-wing media as pushing an "anti-American, pro-Islam" agenda, and was asked by a U.S. citizenship officer to drop his middle name of Mohamed. Others have endured far worse fates. Sweeping arrests following the terrorist attacks of September 11, 2001 led to the incarceration and deportation of thousands of Arabs and Muslims, based almost solely on their national origin and immigration status. The New York Police Department, with help from the CIA, has aggressively spied on Muslims in the New York area as they go about their ordinary lives, from noting where they get their hair cut to eavesdropping on conversations in cafés. In this M. Mostafa Bayoumi reveals what the War on Terror looks like from the vantage point of Muslim Americans, highlighting the profound effect this surveillance has had on how they live their lives. To be a Muslim American today often means to exist in an absurd space between exotic and dangerous, victim and villain, simply because of the assumptions people carry about you. In gripping essays, Bayoumi exposes how contemporary politics, movies, novels, media experts and more have together produced a culture of fear and suspicion that not only willfully forgets the Muslim-American past, but also threatens all of our civil liberties in the present.

A Novel
Invading Babylon
The Bad Muslim Discount
Love, InshAllah
Muslims, Catholics, and Native Americans in a Mediterranean World
Thoughts of Nobel Peace Laureates and Eminent Scholars
How the Struggle Over Islam Is Reshaping the World
Good Muslim, Bad Muslim
Debating Sharia
A Model Study of the New Mexico State University Solar House
Faithful Encounters
Islam

The Making and Unmaking of Permanent Minorities
Offers an analysis of the contemporary politics of Islam, examines the roots of modern-day terrorism, and explains why America's rigid supportive policies toward Israel have fueled problems in the Middle East.

Good Muslim, Bad MuslimAmerica, the Cold War, and the Roots of TerrorPantheon
Hailed in The New York Times Book Review as "the doyen of Middle Eastern studies," Bernard Lewis has been for half a century one of the West's foremost scholars of Islamic history and culture, the author of over two dozen books, most notably The Arabs in History, The Emergence of Modern Turkey, The Political Language of Islam, and The Muslim Discovery of Europe. Eminent French historian Robert Mantran has written of Lewis's work: "How could one resist being attracted to the books of an author who opens for you the doors of an unknown or misunderstood universe, who leads you within to its innermost domains: religion, ways of thinking, conceptions of power, culture—an author who upsets notions too often fixed, fallacious, or partisan." In Islam and the West, Bernard Lewis brings together in one volume eleven essays that indeed open doors to the innermost domains of Islam. Lewis ranges far and wide in these essays. He includes long pieces, such as his capsule history of the interaction—in war and peace, in commerce and culture—between Europe and its Islamic neighbors, and shorter ones, such as his dept study of the Arabic word watan and what its linguistic history reveals about the introduction of the idea of patriotism from the West. Lewis offers a revealing look at Edward Gibbon's portrait of Muhammad in Decline and Fall of the Roman Empire (unlike previous writers, Gibbon saw the rise of Islam not as something separate and isolated, nor as a regrettable aberration from the onward march of the church, but simply as a part of human history); he offers a devastating critique of Edward Said's controversial book, Orientalism; and he gives an account of the impediments to translating from classic Arabic to other languages (the old dictionaries, for one, are packed with scribal errors, misreadings, false analogies, and etymological deductions that pay little attention to the evolution of the language). And he concludes with an astute commentary on the Islamic world today, examining revivalism, fundamentalism, the role of the Shi'a, and the larger question of religious co-existence of other languages, Christians, and Jews. A matchless guide to the background of Middle East conflicts today, Islam and the West presents the seasoned reflections of an eminent authority on one of the most intriguing and little understood regions in the world.

The Iraq War and its Consequences is the first and only book that brings together more than 30 Nobel Peace laureates and eminent scholars to offer opinions, analyses and insights on the war that has drawn both widespread opposition and strong support. In conclusion, there are two sermons related to the war by Gunnar Stalsett, the Bishop of Oslo.

Islam: An American Religion demonstrates how Islam as formed in the United States has become an American religion in a double sense—first through the strategies of recognition adopted by Muslims and second through the performance of Islam as a faith. Nadia Marzouki investigates how Islam has become so contentious in American politics. Focusing on the period from 2008 to 2013, she revisits the uproar over the construction of mosques, legal disputes around the prohibition of Islamic law, and the overseas promotion of religious freedom. She argues that public controversies over Islam in the United States primarily reflect the American public's profound divisions and ambivalence toward freedom of speech and the legitimacy of liberal secular democracy.

As the topic of political Islam gains increased visibility in international politics and current affairs, it has become more difficult to navigate the vast literature that is devoted to explaining this phenomenon. This reader provides the student with an accessible and comprehensive introduction to the study of political Islam. Offering a clear route to the most influential literature in the field, the diverse range of viewpoints presented allows students to obtain a detailed, authoritative and critical perspective on the most pressing questions of the post-9/11 era. With detailed introductory chapters and clear presentation of existing literature, thematically-arranged sections cover: modern understandings and explanations of Islamism the emergence and development of Islamist groups political responses to the phenomenon democracy and democratization multiculturalism political violence and terrorism globalization the future of political Islam. This overview of political Islam will help students at all levels to appreciate its many manifestations and dimensions. A relevant text to introductory courses on history, international affairs, government and sociology, this reader is an essential tool for students of the Middle East, Muslim politics, religion in politics and Islamism.

After 9/11, there was an increase in both the incidence of hate crimes and government policies that targeted Arabs and Muslims and the proliferation of sympathetic portrayals of Arabs and Muslims in the U.S. media. Arabs and Muslims in the Media examines this paradox and investigates the increase of sympathetic images of "the enemy" during the War on Terror. Evelyn Alsultany explains that a new standard in racial and cultural representations emerged out of the multicultural movement of the 1980s that involves balancing a negative representation with a positive one, what she refers to as "simplified complex representations." This has meant that if the storyline of a TV drama or film represents an Arab or Muslim as a terrorist, then the storyline also includes a "positive" representation of an Arab, Muslim, Arab American, or Muslim American to offset the potential stereotype. Analyzing how TV dramas such as The Practice, 24, Law and Order, NYPD Blue, and Sleeper Cell, news-reporting, and non-profit advertising have represented Arabs, Muslims, Arab Americans, and Muslim Americans during the War on Terror, this book demonstrates how more diverse representations do not in themselves solve the problem of racial stereotyping and how even seemingly positive images can produce meanings that can justify exclusion and inequality.

In much of the Muslim world, religion is the central foundation upon which family, community, morality, and identity are built. The inextricable embedment of religion in Muslim culture has forced a new generation of non-believing Muslims to face the heavy costs of abandoning their parents' religion: disowned by their families, marginalized from their communities, imprisoned, or even sentenced to death by their governments. Struggling to reconcile the Muslim society he was living in as a scientist and physician and the religion he was being raised in, Ali A. Rizvi eventually loses his faith. Discovering that he is not alone, he moves to North America and promises to use his new freedom of speech to represent the voices that are usually quashed before reaching the mainstream media—the Atheist Muslim. In The Atheist Muslim, we follow Rizvi as he finds himself caught between two narrative voices he cannot relate to: extreme Islam and anti-Muslim bigotry in a post-9/11 world. The Atheist Muslim recounts the journey that allows Rizvi to criticize Islam—as one should be able to criticize any set of ideas—without demonizing his entire people. Emotionally and intellectually compelling, his personal story outlines the challenges of modern Islam and the factors that could help lead it toward a substantive, progressive reformation.

When Victims Become Killers
A Cultural History of Women of Color in American Islam
Contemporary Africa and the Legacy of Late Colonialism
A Journey from Religion to Reason
Islam and the West
Authorities and American Missionaries in the Ottoman Empire
The Iraq War and Its Consequences
Bad Christians, New Spains
Family, Caste, and Class in an Indian Village
Arab Cultural Awareness
Writings on Muslims, Racism, and Empire
Dispatches from the War on Terror
The Secret Love Lives of American Muslim Women

58 Factsheets

"After September 11, 2001, the Global War on Terror has made clear that Islam and Muslims are central to an imperial system of racism. Prior to 9/11, white supremacy has always had a violent relationship of dominance to Islam and Muslims. Racism against Muslims today borrows from centuries of white supremacy and is a powerful and effective tool to maintain the status quo. With Stones in Our Hands compiles writings by scholars and activists who are leading the struggle to understand and combat anti-Muslim racism. Through a bold call for a politics of the Muslim Left and the poetics of the Muslim International, this book offers a glimpse into the possibilities of social justice, decolonial struggle, and political solidarity. The essays in this anthology reflect a range of concerns that capture the contemporary moment such as anti-Muslim racism, the settler colonial occupation of Palestine, surveillance and policing, blackness and radical protest traditions, militarism and empire building, social movements, and political repression. The inaugural volume in the new series Muslim International, With Stones in Our Hands offers new ideas to achieve decolonization and global solidarity"--

Drawing on interviews and examples from across the globe, this book tackles the shifting narratives surrounding Muslim women. Once regarded as passive victims waiting to be rescued, Muslim women are now widely regarded as arbiters of "terror" and a potential threat to be kept under control. Drawing on interviews and examples from around the world including Afghanistan, Pakistan, Europe, and North America, Shahrizah Hassan shows how this shift in attitude has taken place and how it impacts feminism, multiculturalism, race, and religion on a global scale. She argues that alongside the fear of Islamic terrorism is a growing fear of Islam as a cultural hazard that is undermining Western society from within. Muslim women, the transmitters of cultural practices, are frequently seen to play a key role in this. Hassan's work makes for a compelling read, offering a unique perspective on what it means to be a Muslim woman post-9/11.

Crusade and Jihad is the first book to encompass, in one volume, the entire history of the catastrophic encounter between the Global North—China, Russia, Europe, Britain, and America—and Muslim societies from Central Asia to West Africa. William R. Polk draws on more than half a century of experience as a historian, policy planner, diplomat, peace negotiator, and businessman to explain the deep hostilities between the Muslim world and the Global North and how they grew over the centuries. Polk shows how Islam arose and spread across North Africa into Europe, climaxing in the vibrant and sophisticated caliphate of al-Andalus in medieval Spain, and was the bright light in a European Dark Age. Simultaneously, Islam spread from the Middle East into Africa, India, and Southeast Asia. But following the Mongol invasions, Islamic civilization entered a decline while Europe began its overseas expansion. Portuguese buccaneers dominated the Indian Ocean; the Dutch and the English established powerful corporations that turned India and Indonesia into colonies; Russian armies pushed down the Volga into Central Asia, destroying its city-states; and the Chinese Qing dynasty slaughtered an entire Central Asian people. Britain crushed local industry and drained off wealth throughout its vast colonies. Defeated at every turn, Muslims tried adopting Western dress, organizing Westemstyle armies, and embracing Western ideas. None of these efforts stopped the conquests. For Europe and Russia, the nineteenth century was an age of colonial expansion, but for the Muslim world it was an age of brutal and humiliating defeat. Millions were driven from their homes, starved, or killed, and their culture and religion came under a century-long assault. In the twentieth century, brutalized and disorganized native societies, even after winning independence, fell victim to "post-imperial malaria," typified by native tyrannies, corruption, and massive poverty. The result was a furious blowback. A sobering, scrupulous, and frank account of imperialism, colonialism, insurgency, and terrorism, Crusade and Jihad is history for anyone who wishes to understand the civilizational conflicts of today's world.

"Islamophobia" is a term that has been widely applied to anti-Muslim ideas and actions, especially since 9/11. The contributors to this provocative volume explore and critique the usefulness of the concept for understanding contexts ranging from the Middle Ages to the modern day. Moving beyond familiar explanations such as good Muslim/bad Muslim stereotypes or the "clash of civilizations," they describe Islamophobia's counterpart, Islamophilia, which deploys similar oppositions in the interest of fostering public acceptance of Islam. Contributors address topics such as conflicts over Islam outside and within Muslim communities in North America, Europe, the Middle East, and South Asia; the cultural politics of literature, humor, and urban renewal; and religious conversion to Islam. Covering India, Bangladesh, Pakistan and Nepal, Rethinking New Womanhood effectively introduces a 'new' wave of gender research from South Asia that resonates with feminist debates around the world. The volume conceptualises 'new womanhood' as a complex, heterogeneous and intersectional identity. By deconstructing classification systems and highlighting women's everyday ongoing negotiations with boundaries of social categories, the book reconfigures the concept of 'new woman' as a symbolic identity denoting 'modern' femininity at the intersection of gender, class, culture, sexuality and religion in South Asia. The collection maps new sites and expressions on women and gender studies around nationhood, women's rights, transnational feminist solidarity, 'new girlhoods ', aesthetic and sexualised labour, respectability and 'modernity'. LGBT discourses, domestic violence and 'new' feminisms. The volume will be of interest to students and scholars across a range of disciplines including gender studies, sociology, education, media and cultural studies, literature, anthropology, history, development studies, postcolonial studies and South Asian studies.

In analyzing the obstacles to democratization in post-independence Africa, Mahmood Mamdani offers a bold, insightful account of colonialism's legacy--a bifurcated power that mediated racial domination through tribally organized local authorities, reproducing racial identity in citizens and ethnic identity in subjects. Many writers have understood colonial rule as either "direct" (French) or "indirect" (British), with a third variant--apartheid--as exceptional. This benign terminology, Mamdani shows, masks the fact that these were actually variants of a despotism. While direct rule denied rights to subjects on racial grounds, indirect rule incorporated them into a "customary" mode of rule, with state-appointed Native Authorities defining custom. By tapping authoritarian possibilities in culture, and by giving culture an authoritarian bent, indirect rule (decentralized despotsit) set the pace for Africa; the French followed suit by changing from direct to indirect administration, while apartheid emerged relatively later. Apartheid, Mamdani shows, was actually the generic form of the colonial state in Africa. Through case studies of rural (Uganda) and urban (South Africa) resistance movements, we learn how these institutional features
fragment resistance and how states tend to play off reform in one sector against repression in the other. The result is a groundbreaking reassessment of colonial rule in Africa and its enduring aftereffects. Reforming a power that institutionally enforces tension between town and country, and between ethnicities, is the key challenge for anyone interested in democratic reform in Africa. This book centers on two inquisitorial investigations, both of which began in the 1540s. One involved the relations of Europeans and Native Americans in an Oaxacan town (in New Spain, today's Mexico). The other involved relations of Moriscos (recent Muslim converts to Catholicism) and Old Christians (people with deep Catholic ancestries) in the Mediterranean kingdom of Valencia (in the old Spain). Although separated by an ocean, the social worlds preserved in the inquisitorial files share many things. By comparing and contrasting the two inquisitions, Hamann reveals how very local practices and debates had long-distance parallels that reveal the larger entanglements of a transatlantic early modern world. Through a dialogue of two microhistories, he presents a macrohistory of large-scale social transformation. We see how attempts to place both worlds into new ones were centered on struggles over materiality and temporality. By paying close attention to theories (and practices) of reduction and conversion, Hamann suggests we can move beyond anachronistic models of social change as colonization and place questions of time and history at the center of our understandings of the sixteenth-century past. The book is an intervention in major debates in both history and anthropology: about the writing of global histories, our conceptualizations of the colonial, the nature of religious and cultural change, and the roles of material things in social life and the imagination of time. "Following two families from Pakistan and Iraq in the 90s through to San Francisco in 2016, a comic novel about being Muslim immigrants in modern America"--

Arabs and Muslims in the Media
The Thousand-Year War Between the Muslim World and the Global North
With Stones in Our Hands
Stereotype-Shattering Stories of Courage, Inspiration, and Adventure
Citizen and Subject
Why International Religious Liberty Is Vital to American National Security
This Muslim American Life
Islam, Rights, and the History of Kashmir
Political Islam
Islamic Exceptionalism
Colonialism, Nativism, and the Genocide in Rwanda
Being Muslim
A Critical Reader
End of History and the Last Man

Ever since its first publication in 1992, The End of History and the Last Man has provoked controversy and debate. Francis Fukuyama's prescient analysis of religious fundamentalism, politics, scientific progress, ethical codes, and war is as essential for a world fighting fundamentalist terrorists as it was for the end of the Cold War. Now updated with a new afterword, The End of History and the Last Man is a modern classic.

This "book that strips off the traditional trappings of Islamic womanhood to expose the special strengths and vulnerabilities that lie beneath" (The Washington Post) affirms the reality of the romantic lives of Muslim women. Romance, dating, sex and—Muslim women? In this groundbreaking collection, twenty-five American Muslim writers sweep aside stereotypes to share their search for love openly for the first time, showing just how varied the search for love can be—from singles' events and online dating, to college flirtations and arranged marriages, all with a uniquely Muslim twist. These stories are filled with passion and hope, loss and longing: A quintessential blonde California girl travels abroad to escape suffocating responsibilities at home, only to fall in love with a handsome Brazilian stranger she may never see again. An orthodox African-American woman must face her growing attraction to her female friend. A young girl defies her South Asian parents' cultural expectations with an interracial relationship. And a Southern woman agrees to consider an arranged marriage, with surprising results. These compelling stories of love and romance create an irresistible balance of heart-warming and tantalizing, always revealing and deeply relatable. "A beautiful collection that reminds us all not only of the diversity of the American Muslim community, but the universality of the human condition, especially when it comes to something as magical and complicated as love." —Reza Aslan, #1 New York Times bestselling author of God: A Human History "Portraits of private lives that expose a group in some cases kept literally veiled, yet that also illustrate that American Muslim women grapple with universal issues." —The New York Times

By the early twentieth century, there were close to two hundred American missionaries working in the Middle East and Eastern Europe. They came in droves as early as 1830, organizing hundreds of schools, hospitals, printing presses, and seminaries. Until now, the missionaries' sources and perspectives have dominated discussions of this moment in history, but the experiences of the Ottoman authorities are just as, if not more, revealing of an increasingly tense relationship between Christianity and Islam. An enthralling narrative of how locals made sense of American religious activity in the Ottoman Empire, Faithful Encounters examines the relationships between the authorities who managed the empire from the capital city of Istanbul, provincial agents who carried out the capital's orders, and the missionaries who engaged with them. Exploring a wide range of untapped sources — from imperial ministries, security forces, and local petitions to international reports and missionary collections — Emrah Sahin traces the interactions of the Ottoman authorities, focusing on the viewpoints and manoeuvres they adopted to monitor and conquer the missionary presence at a time of turbulent public and political upheaval. Offering a comparative context from which to reconsider recent cultural relations in the region, Faithful Encounters is not only a history of Christian and Muslim relations. It is a lesson about a failing mission in a failing empire, with stunning relevance to the looming religious and ethnic crises of today.

Surveys the online social habits of American teens and analyzes the role technology and social media plays in their lives, examining common misconceptions about such topics as identity, privacy, danger, and bullying.

The Myth of Population Control