

Good Muslim Bad Muslim America The Cold War And Th

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Rethinking New Womanhood Nazia Hussein 2018-04-09 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.

Civil Democratic Islam Cheryl Benard 2004-03-25 In the face of Islam's own internal struggles, it is not easy to see who we should support and how. This report provides detailed descriptions of subgroups, their stands on various issues, and what those stands may mean for the West. Since the outcomes can matter greatly to international community, that community might wish to influence them by providing support to appropriate actors. The author recommends a mixed approach of providing specific types of support to those who

can influence the outcomes in desirable ways.

Islam and Muslim Politics in Africa B. Soares 2007-10-01 Political liberalization and economic reform, the weakening of the state, and increased global interconnections have all had profound effects on Muslim societies and the practice of Islam in Africa. The contributors to this volume investigate and illuminate the changes that have occurred in Africa, through detailed case studies.

The Atheist Muslim Ali A. Rizvi 2016-11-22 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.

Brown Skin, White Masks Hamid Dabashi 2011-01-15 In this unprecedented study, Hamid Dabashi provides a critical examination of the role that immigrant "comprador intellectuals" play in facilitating the global domination of American imperialism. In his pioneering book about the relationship between race and colonialism, *Black Skin, White Masks*, Frantz Fanon explored the traumatic consequences of the sense of inferiority that colonized people felt, and how this often led them to identify with the ideology of the colonial agency. *Brown Skin, White Masks* picks up where Frantz Fanon left off. Dabashi extends Fanon's insights as they apply to today's world. Dabashi shows how intellectuals who migrate to the West are often used by the imperial power to inform on their home countries. Just as many Iraqi exiles were used to justify the invasion of Iraq, Dabashi demonstrates that this is a common phenomenon, and examines why and how so many immigrant intellectuals help to sustain imperialism. The book radically alters Edward Said's notion of the "intellectual exile," in order to show the negative impact of intellectual migration. Dabashi examines the ideology of cultural superiority, and provides a passionate account of how these immigrant intellectuals -- homeless compradors, and guns for hire -- continue to betray any notion of home or country in order to manufacture consent for imperial projects.

Iran's First Revolution Mangol Bayat 1991-11-14 In order to understand Iran's religious revolution of 1978-1979, it is important to look closely at an earlier revolution in the country, the constitutional revolution of 1905-1909. This revolution, which resulted in the establishment of Iran's first parliamentary democracy, was a seminal event in the country's history. The most thorough and comprehensive history of the revolution to date, Bayat's book examines the uneasy alliance of clerical, bureaucratic, landowning, and mercantile elements that won the support of the masses for a more democratic government, especially the clerical dissidents that gave the revolution an aura of religious legitimacy. Bayat argues that the recent religious revival in Iran is much less surprising when one sees how constitutionalists at the beginning of the century had to couch their calls for reform in the language of the Koran, claiming that political reforms constituted a return to Islam.

Ethics Alain Badiou 2014-09-02 Alain Badiou, one of the most powerful voices in contemporary French philosophy, shows how our prevailing ethical principles serve ultimately to reinforce an ideology of the status quo and fail to provide a framework for an effective understanding of the concept of evil.

From Citizen to Refugee Mahmood Mamdani 2011-12-08 Forty years after the 1972 expulsion of Asians from Uganda, this vivid account interweaves gripping personal stories with an examination of Uganda's colonial history, the evolution of post-independence politics and the politicisation of racial identity.

Suleyman the Magnificent and His Age I M Kunt 2014-01-14 Sultan Suleyman the Magnificent (r.1520-1566) dominated the eastern Mediterranean and Ottoman worlds - and the imagination of his contemporaries - very much as his fellow sovereigns Charles V, Francis I and Henry VIII in the west. He greatly expanded the Ottoman empire, capturing Rhodes, Belgrade, Hungary, the Red Sea coast of Arabia, and even besieging Vienna. Patron and legislator as well as conqueror, he stamped his name on an age. These specially-commissioned essays by leading experts examine Suleyman's reign in its wider political and diplomatic context, both Ottoman and European. The contributors are: Peter Burke; Geza David; Suraiyaya Faroqhi; Peter Holt; Colin Imber; Salih Uzbaran; Metin Kunt; Christine Woodhead; and Ann Williams.

This Muslim American Life Moustafa Bayoumi 2015-09-18 Read Moustafa's Op-ed on Trump's Executive Order Against Muslims in The Guardian Winner of the 2016 Evelyn Shakir Non-Fiction Arab American Book Award Over the last few years, Moustafa Bayoumi has been an extra in Sex and the City 2 playing a generic Arab, a terrorist suspect (or at least his namesake "Mustafa 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 NYPD, 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 Muslim American Life*, Moustafa 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.

Love, InshAllah Nura Maznavi 2012-02-01 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

Good Muslim, Bad Muslim Mahmood Mamdani 2005-06-21 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.

The War for Muslim Minds Gilles Kepel 2006-04-30 The events of September 11, 2001, forever changed the world as we knew it. In their wake, the quest for international order has prompted a reshuffling of global aims and priorities. In a fresh approach, Gilles Kepel focuses on the Middle East as a nexus of international disorder and decodes the complex language of war, propaganda, and terrorism that holds the region in its thrall. The breakdown of the Israeli-Palestinian peace process in 2000 was the first turn in a downward spiral of violence and retribution. Meanwhile, a neo-conservative revolution in Washington unsettled U.S. Mideast policy, which traditionally rested on the twin pillars of Israeli security and access to Gulf oil. In Saudi Arabia and Afghanistan, a transformation of the radical Islamist doctrine of Bin Laden and Zawahiri relocated the arena of terrorist action from Muslim lands to the West; Islamist radicals proclaimed jihad against their enemies worldwide. Kepel examines the impact of global terrorism and the ensuing military operations to stem its tide. He questions the United States' ability to address the Middle East challenge with Cold War rhetoric, while revealing the fault lines in terrorist ideology and tactics. Finally, he proposes the way out of the Middle East quagmire that triangulates the interests of Islamists, the West, and the Arab and Muslim ruling elites. Kepel delineates the conditions for the acceptance of Israel, for the democratization of Islamist and Arab societies, and for winning the minds and hearts of Muslims in the West.

Missing Sunaina Marr Maira 2009-05-01 In *Missing*, Sunaina Marr Maira explores how young South Asian Muslim immigrants living in the United States experienced and understood national belonging (or exclusion) at a particular moment in the history of U.S. imperialism: in the years immediately following September 11, 2001. Drawing on ethnographic research in a New England high school, Maira investigates the cultural dimensions of citizenship for South Asian Muslim students and their relationship to the state in the everyday contexts of education, labor, leisure, dissent, betrayal, and loss. The narratives of the mostly working-class youth she focuses on demonstrate how cultural citizenship is produced in school, at home, at work, and in popular culture. Maira examines how young South Asian Muslims made sense of the political and historical forces

shaping their lives and developed their own forms of political critique and modes of dissent, which she links both to their experiences following September 11, 2001, and to a longer history of regimes of surveillance and repression in the United States. Bringing grounded ethnographic analysis to the critique of U.S. empire, Maira teases out the ways that imperial power affects the everyday lives of young immigrants in the United States. She illuminates the paradoxes of national belonging, exclusion, alienation, and political expression facing a generation of Muslim youth coming of age at this particular moment. She also sheds new light on larger questions about civil rights, globalization, and U.S. foreign policy. Maira demonstrates that a particular subjectivity, the "imperial feeling" of the present historical moment, is linked not just to issues of war and terrorism but also to migration and work, popular culture and global media, family and belonging.

Progressive Muslims Omid Safi 2003-04-01 Developed in response to the events of September 11, 2001, these 14 articles from prominent Muslim thinkers offer a provocative reassessment of Islam's relationship with the modern world. Confronting issues such as racism, justice, sexuality and gender, this book reveals the real challenges faced by Muslims of both sexes in contemporary Western society. A probing, frank, and intellectually refreshing testament to the capacity of Islam for renewal, change, and growth, these articles from fifteen Muslim scholars and activists address the challenging and complex issues that confront Muslims today. Avoiding fundamentalist and apologetic approaches, the book concentrates on the key areas of debate in progressive Islamic thought: "Contemporary Islam," "Gender Justice," and "Pluralism." With further contributions on subjects as diverse and controversial as the alienation of Muslim youth; Islamic law, marriage, and feminism; and the role of democracy in Islam, this volume will prove thought-provoking for all those interested in the challenges of justice and pluralism facing the Muslim world as it confronts the twenty-first century.

Islamophobia and the Politics of Empire Deepa Kumar 2012-08-14 In response to the events of 9/11, the Bush administration launched a "war on terror" ushering in an era of anti-Muslim racism, or Islamophobia. However, 9/11 alone did not create Islamophobia. This book examines the current backlash within the context of Islamophobia's origins, in the historic relationship between East and West. Deepa Kumar is an associate professor of media studies and Middle East studies at Rutgers University and the author of *Outside the Box: Corporate Media, Globalization and the UPS Strike*. Kumar has contributed to numerous outlets including the BBC, USA Today, and the Philadelphia Inquirer.

Citizen and Subject Mahmood Mamdani 2018-04-24 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 despotism) 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.

Good Muslim, Bad Muslim Mahmood Mamdani 2005-06-21 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? 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.

The Political Economy of Third World Intervention David N. Gibbs 1991-11 Interventionism—the manipulation of the internal politics of one country by another—has long been a feature of international relations. The practice shows no signs of abating, despite the recent collapse of Communism and the decline of the Cold War. In *The Political Economy of Third World Intervention*, David Gibbs explores the factors that motivate intervention, especially the influence of business interests. He challenges conventional views of international relations, eschewing both the popular "realist" view that the state is influenced by diverse national interests and the "dependency" approach that stresses conflicts between industrialized countries and the Third World. Instead, Gibbs proposes a new theoretical model of "business conflict" which stresses divisions between different business interests and shows how such divisions can influence foreign policy and interventionism. Moreover, he focuses on the conflicts among the core countries, highlighting friction among private interests within these countries. Drawing on U.S. government documents—including a wealth of newly declassified materials—he applies his new model to a detailed case study of the Congo Crisis of the 1960s. Gibbs demonstrates that the Crisis is more accurately characterized by competition among Western interests for access to the Congo's mineral wealth, than by Cold War competition, as has been previously argued. Offering a fresh perspective for understanding the roots of any international conflict, this remarkably accessible volume will be of special interest to students of international political economy, comparative politics, and business-government relations.

"This book is an extremely important contribution to the study of international relations theory; Gibbs' treatment of the Congo case is superb. He effectively takes the "statists" to task and presents a compelling new way of analyzing external interventions in the Third World."—Michael G. Schatzberg, University of Wisconsin "David Gibbs makes an original and important contribution to our understanding of the influence of business interests in the making of U.S. foreign policy. His business conflict model provides a synthetic theoretical framework for the analysis of business-government relations, one which yields fresh insights, overcomes inconsistencies in other approaches, and opens new ground for important research. . . . [Gibbs] provides a sophisticated analysis of the conflicts within the U.S. business community and identifies the complex ways in which they interacted with agencies within the government to form U.S. foreign policy toward the Congo. . . . This is a well-crafted analysis of a critical case of U.S. postwar intervention which should be of general interest to scholars and others concerned with the domestic bases of foreign policy."—Thomas J. Biersteker, Director, School of International Relations, University of Southern California

Arabs and Muslims in the Media Evelyn Alsultany 2012-08-20 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 1990s 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.

Global NATO and the Catastrophic Failure in Libya Horace Campbell 2013-03 In this incisive account, scholar Horace Campbell investigates the political and economic crises of the early twenty-first century through the prism of NATO's intervention in Libya. He traces the origins of the conflict, situates it in the broader context of the Arab Spring uprisings, and explains the expanded role of a post-Cold War NATO. This military organization, he argues, is the instrument through which the capitalist class of North America and Europe seeks to impose its political will on the rest of the world, however warped by the increasingly outmoded neoliberal form of capitalism. The intervention in Libya—characterized by bombing campaigns, military information operations, third party countries, and private contractors—exemplifies this new model.

Campbell points out that while political elites in the West were quick to celebrate the intervention in Libya as a success, the NATO campaign caused many civilian deaths and destroyed the nation's infrastructure. Furthermore, the instability it unleashed in the forms of militias and terrorist groups have only begun to be reckoned with, as the United States learned when its embassy was attacked and personnel, including the ambassador, were killed. Campbell's lucid study is essential reading for anyone seeking to understand this complex and weighty course of events.

Define and Rule Mahmood Mamdani 2012-10-30 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.

The Muslims Are Coming! Arun Kundnani 2014-03-18 Death came instantly to Imam Luqman, as four FBI agents fired semiautomatic rifles at him from a few feet away. Another sixty officers surrounded the building on that October morning, the culmination of a two-year undercover investigation that had infiltrated the imam's Detroit mosque. The FBI quickly claimed that Luqman Abdullah was "the leader of a domestic terrorist group." And yet, caught on tape, he had refused to help "do something" violent, as it might injure innocents, and no terrorism charges were ever lodged against him. Jameel Scott thought he was exercising his rights when he went to challenge an Israeli official's lecture at Manchester University. But the teenager's presence at the protest with fellow socialists made him the subject of police surveillance for the next two years. Counterterrorism agents visited his parents, his relatives, his school. They asked him for activists' names and told him not to attend demonstrations. They called his mother and told her to move the family to another neighborhood. Although he doesn't identify as Muslim, Jameel had become another face of the presumed homegrown terrorist. The new front in the War on Terror is the "homegrown enemy," domestic terrorists who have become the focus of sprawling counterterrorism structures of policing and surveillance in the United States and across Europe. Domestic surveillance has mushroomed—at least 100,000 Muslims in America have been secretly under scrutiny. British police compiled a secret suspect list of more than 8,000 al-Qaeda "sympathizers," and in another operation included almost 300 children fifteen and under among the potential extremists investigated. MI5 doubled in size in just five years. Based on several years of research and reportage, in locations as disparate as Texas, New York, and Yorkshire, and written in engrossing, precise prose, this is the first comprehensive critique of counterradicalization strategies. The new policy and policing campaigns have been backed by an industry of freshly minted experts and liberal commentators. *The Muslims Are Coming!* looks at the way these debates have been transformed by the embrace of a narrowly configured and ill-conceived antiextremism.

World of Faith and Freedom Thomas F. Farr 2008-11-07 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.

The Myth of Population Control Mahmood Mamdani 1972

Good Muslim, Bad Muslim Mahmood Mamdani 2004 The author does not attempt to explain away either political ethnicity or political Islam as the result of a Cold War American conspiracy, and sees political Islam, like the thinking that champions 'tribalism', as more a domestic product than a foreign import.

Globalization Jürgen Osterhammel 2005 "Globalization" has become a popular buzzword for explaining today's world. The expression achieved terminological stardom in the 1990s and was soon embraced by the general public and integrated into numerous languages. But is this much-discussed phenomenon really an invention of modern times? In this work, Jürgen Osterhammel and Niels Petersson make the case that globalization is not so new, after all. Arguing that the world did not turn "global" overnight, the book traces the emergence of globalization over the past seven or eight centuries. In fact, the authors write, the phenomenon can be traced back to early modern large-scale trading, for example, the silk trade between China and the Mediterranean region, the shipping routes between the Arabian Peninsula and India, and the more frequently traveled caravan routes of the Near East and North Africa--all conduits for people, goods, coins, artwork, and ideas. Osterhammel and Petersson argue that the period from 1750 to 1880--an era characterized by the development of free trade and the long-distance impact of the industrial revolution--represented an important phase in the globalization phenomenon. Moreover, they demonstrate how globalization in the mid-twentieth century opened up the prospect of global destruction through nuclear war and ecological catastrophe. In the end, the authors write, today's globalization is part of a long-running transformation and has not ushered in a "global age" radically different from anything that came before. This book will appeal to historians, economists, and anyone in the social sciences who is interested in the historical emergence of globalization.

How to Be a Muslim Haroon Moghul 2017-06-06 A young Muslim leader's memoir of his struggles to forge an American Muslim identity Haroon Moghul was thrust into the spotlight after 9/11, becoming an undergraduate leader at New York University's Islamic Center forced into appearances everywhere: on TV, before interfaith audiences, in print. Moghul was becoming a prominent voice for American Muslims even as he struggled with his relationship to Islam. In high school he was barely a believer and entirely convinced he was going to hell. He sometimes drank. He didn't pray regularly. All he wanted was a girlfriend. But as he discovered, it wasn't so easy to leave religion behind. To be true to himself, he needed to forge a unique American Muslim identity that reflected his beliefs and personality. *How to Be a Muslim* reveals a young man coping with the crushing pressure of a world that fears Muslims, struggling with his faith

and searching for intellectual forebears, and suffering the onset of bipolar disorder. This is the story of the second-generation immigrant, of what it's like to lose yourself between cultures and how to pick up the pieces.

Islam after Liberalism Faisal Devji 2017-12-01 Forged in the age of empire, the relationship between Islam and liberalism has taken on a sense of urgency today, when global conflicts are seen as pitting one against the other. More than describing a civilizational fault-line between the Muslim world and the West, however, this relationship also offers the potential for consensus and the possibility of moral and political engagement or compatibility. The existence or extent of this correspondence tends to preoccupy academic as much as popular accounts of such a relationship. This volume looks however to the way in which Muslim politics and society are defined beyond and indeed after it. Reappraising the 'first wave' of Islamic liberalism during the nineteenth century, the book describes the long and intertwined histories of these categories across a large geographical expanse. By drawing upon the contributions of scholars from a variety of disciplines -- including philosophy, theology, sociology, politics and history -- it explores how liberalism has been criticised and refashioned by Muslim thinkers and movements, to assume a reality beyond the abstractions that define its compatibility with Islam.

The Wrong Kind of Muslim Qasim Rashid 2013-05 The Wrong Kind of Muslim is a call to unite those of all faiths and of no faith in the struggle for universal freedom of conscience. Since 9/11, terrorists in Pakistan have killed over 40,000-and counting. Often risking his life, Qasim Rashid journeys into the heart of that terrorism to unearth the untold story of those silenced by Taliban suicide bombings, secret police torture, and state sponsored religious persecution. Rashid exposes the horrifying truth about growing radicalism in Pakistan and its impact on Western security. But most importantly, Rashid uncovers the inspiring untold story of millions fighting back-and winning. EDITORIAL REVIEWS & CRITICAL ACCLAIM "A heartfelt memoir of Muslim-on-Muslim discrimination and oppression. A harrowing yet hopeful story of modern-day religious persecution." - Kirkus Reviews. The Wrong Kind of Muslim is the Recipient of the Kirkus Star, Awarded to Books of Exceptional Merit "In his adopted home of America, Qasim Rashid has experienced stereotyping and discrimination as a Pakistani-born Muslim. In his native home of Pakistan, Rashid and his family are subject to persecution because their Ahmadi Muslim faith is considered heretical by many in the Sunni Muslim majority. Rashid's heartfelt story compels admiration for him and a deeper appreciation for America's guarantee of religious freedom." The Honorable TIM Kaine, United States Senator "The Wrong Kind of Muslim is a significant and alarming book. It tells the story of growing religious intolerance in Pakistan, a nation profoundly important to American security, where the acceptable bounds of faith have become ever tighter in recent years. Victims of persecution have included Christians and Hindus, but also Muslim believers whom Islamists deem heretical. The book demands attention as a passionate call for peace and wide-ranging toleration." Baylor University Distinguished Professor of History DR. PHILIP

JENKINS, Author of *Images of Terror: What We Can And Can't Know About Terrorism* and recognized by *The Economist* as "one of America's best scholars of religion" "The Wrong Kind of Muslim is a young American's personal journey into his heritage and religion as a vehicle into the history and ongoing phenomenon of faith-based persecution and target-killings in Pakistan - starting with a childhood bullying incident in Chicago. A compelling account, often painful, sometimes uplifting, told with honesty and humor. A must-read for anyone who cares about human rights, humanity, freedom of expression, thought and conscience, not just in Pakistan but anywhere in the world." Pakistani Journalist and Film Maker BEENA SARWAR, Former Fellow at Carr Center for Human Rights Policy at Harvard "The Wrong Kind of Muslim is an inspiring book that should be in every high school and college classroom around the world. It educates and motivates its readers, whether in the East or in the West, on how to overcome ignorance and extremism peacefully-even in the face of bitter persecution." President & CEO, Silicon Valley Education Foundation, MUHAMMED AHMAD CHAUDHRY, Leading Education Advocate "In one word, heroic." USA President Ahmadiyya Muslim Youth Association, DR. BILAL RANA, MuslimYouth.org

Beyond Shariati Siavash Saffari 2017-02-16 Ali Shariati (1933–77) has been called by many the 'ideologue of the Iranian Revolution'. An inspiration to many of the revolutionary generation, Shariati's combination of Islamic political thought and Left-leaning ideology continues to influence both in Iran and across the wider Muslim world. In this book, Siavash Saffari examines Shariati's long-standing legacy, and how new readings of his works by contemporary 'neo-Shariatis' have contributed to a deconstruction of the false binaries of Islam/modernity, Islam/West, and East/West. Saffari argues that through their critique of Eurocentric metanarratives on the one hand, and the essentialist conceptions of Islam on the other, Shariati and neo-Shariatis have carved out a new space in Islamic thought beyond the traps of Orientalism and Occidentalism. This unique perspective will hold great appeal to researchers of the politics and intellectual thought of post-revolutionary Iran and the greater Middle East.

With Stones in Our Hands Sohail Daulatzai 2018 "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"--

When Victims Become Killers Mahmood Mamdani 2020-01-28 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.

Islam Richard W. Bulliet 1994 Richard Bulliet's timely account provides the essential background for understanding the contemporary resurgence of Muslim activism around the globe. Why, asks Bulliet, did Islam become so rooted in the social structure of the Middle East and North Africa, as well as in those parts of Asia and Africa to which it spread after the tenth century? In assessing the historical evolution of Islamic society, Bulliet abandons the historian's typical habit of viewing Islamic history "from the center," that is, focusing on the rise and fall of imperial dynasties. Instead, he examines the question of how and why Islam became - and continues to be - so rooted in the social structure of the vast majority of people who lived far from the political center and did not see the caliphate as essential in their lives. Focusing on Iran, and especially the cities of Isfahan, Gorgan, and Nishapur, Bulliet examines a wide range of issues, including religious conversion; migration and demographic trends; the changing functions and fortunes of cities and urban life; and the roots and meaning of religious authority. The origins of today's resurgence, notes Bulliet, are located in the eleventh century. "The nature of Islamic religious authority and the source of its profound impact upon the lives of Muslims - the Muslims of yesterday, of today, and of tomorrow - cannot be grasped without comprehending the historical evolution of Islamic society," he writes. "Nor can such a comprehension be gained from a cursory perusal of the central narrative of Islam. The view from the edge is needed, because, in truth the edge ultimately creates the center."

Believing Women in Islam Asma Barlas 2019-01-16 Does Islam call for the oppression of women? Non-Muslims point to the subjugation of women that occurs in many Muslim countries, especially those that claim to be "Islamic," while many Muslims read the Qur'an in ways that seem to justify sexual oppression, inequality, and patriarchy. Taking a wholly different view, Asma Barlas develops a believer's reading of the Qur'an that demonstrates the radically

egalitarian and antipatriarchal nature of its teachings. Beginning with a historical analysis of religious authority and knowledge, Barlas shows how Muslims came to read inequality and patriarchy into the Qur'an to justify existing religious and social structures and demonstrates that the patriarchal meanings ascribed to the Qur'an are a function of who has read it, how, and in what contexts. She goes on to reread the Qur'an's position on a variety of issues in order to argue that its teachings do not support patriarchy. To the contrary, Barlas convincingly asserts that the Qur'an affirms the complete equality of the sexes, thereby offering an opportunity to theorize radical sexual equality from within the framework of its teachings. This new view takes readers into the heart of Islamic teachings on women, gender, and patriarchy, allowing them to understand Islam through its most sacred scripture, rather than through Muslim cultural practices or Western media stereotypes. For this revised edition of *Believing Women in Islam*, Asma Barlas has written two new chapters—"Abraham's Sacrifice in the Qur'an" and "Secular/Feminism and the Qur'an"—as well as a new preface, an extended discussion of the Qur'an's "wife-beating" verse and of men's presumed role as women's guardians, and other updates throughout the book.

The Bad Muslim Discount Syed M. Masood 2022-01-11 Following two families from Pakistan and Iraq in the 1990s to San Francisco in 2016, *The Bad Muslim Discount* is an inclusive, comic novel about Muslim immigrants finding their way in modern America. "Masood's novel presents a stereoscopic, three-dimensional view of contemporary Muslim America: the way historical conflict in the Middle East lingers in individual lives, the way gossip travels in a close-knit immigrant community." —The New York Times Book Review It is 1995, and Anvar Faris is a restless, rebellious, and sharp-tongued boy doing his best to grow up in Karachi, Pakistan. As fundamentalism takes root within the social order and the zealots next door attempt to make Islam great again, his family decides, not quite unanimously, to start life over in California. Ironically, Anvar's deeply devout mother and his model-Muslim brother adjust easily to life in America, while his fun-loving father can't find anyone he relates to. For his part, Anvar fully commits to being a bad Muslim. At the same time, thousands of miles away, Safwa, a young girl living in war-torn Baghdad with her grief-stricken, conservative father will find a very different and far more dangerous path to America. When Anvar and Safwa's worlds collide as two remarkable, strong-willed adults, their contradictory, intertwined fates will rock their community, and families, to their core. *The Bad Muslim Discount* is an irreverent, poignant, and often hysterically funny debut novel by an amazing new voice. With deep insight, warmth, and an irreverent sense of humor, Syed M. Masood examines universal questions of identity, faith (or lack thereof), and belonging through the lens of Muslim Americans.

Muslim Women in America Yvonne Yazbeck Haddad 2006-03-02 Muslim women living in America continue to be marginalized and misunderstood since the 9/11 terrorist attacks, yet their contributions are changing the face of Islam as it is seen both within Muslim communities in the West and by non-Muslims.

Compassionate Counterterrorism Leena Al Olaimy 2019-02-26 From purchasing pay-per-view pornography to smoking pot, many so-called Muslim terrorists prove by their actions that they aren't motivated by devotion to religion, Leena Al Olaimy argues. So why do they really turn to violence, and what does that tell us about the most effective way to combat terrorism? Al Olaimy sets the stage by providing a quick, thoughtful grounding in the birth of Islam in a barbaric Game of Thrones–like seventh-century Arabia, the evolution of fundamentalist thought, and the political failures of the postcolonial period. She shows that terrorists are motivated by economic exclusion, lack of opportunity, social marginalization, and political discrimination. This is why using force to counter terrorism is ineffective—it exacerbates the symptoms without treating the cause. Moreover, data shows that military interventions led to the demise of only 12 percent of religious terrorist groups. Combining compelling data with anecdotal evidence, Al Olaimy sheds light on unorthodox and counterintuitive strategies to address social woes that groups like ISIS exploit. For example, she describes how Indonesia, the world's most populous Muslim country, has decreased terrorism while paradoxically becoming more overtly religious. Or how Mechelen, the city with Belgium's largest Muslim population, adopted integration policies so effective that not one of its 20,000 Muslims left to join ISIS. Using religion, neuroscience, farming, and even love, this book offers many inspiring examples and—for once—an optimistic outlook on how we can not just fight but prevent terrorism.

Good Muslim, Bad Muslim Mahmood Mamdani 2005 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 Hardcover edition."

Saviors and Survivors Mahmood Mamdani 2010-05-25 From the author of *Good*

Muslim, Bad Muslim comes an important book, unlike any other, that looks at the crisis in Darfur within the context of the history of Sudan and examines the world's response to that crisis. In *Saviors and Survivors*, Mahmood Mamdani explains how the conflict in Darfur began as a civil war (1987–89) between nomadic and peasant tribes over fertile land in the south, triggered by a severe drought that had expanded the Sahara Desert by more than sixty miles in forty years; how British colonial officials had artificially tribalized Darfur, dividing its population into “native” and “settler” tribes and creating homelands for the former at the expense of the latter; how the war intensified in the 1990s when the Sudanese government tried unsuccessfully to address the problem by creating homelands for tribes without any. The involvement of opposition parties gave rise in 2003 to two rebel movements, leading to a brutal insurgency and a horrific counterinsurgency—but not to genocide, as the West has declared. Mamdani also explains how the Cold War exacerbated the twenty-year civil war in neighboring Chad, creating a confrontation between Libya's Muammar al-Qaddafi (with Soviet support) and the Reagan administration (allied with France and Israel) that spilled over into Darfur and militarized the fighting. By 2003, the war involved national, regional, and global forces, including the powerful Western lobby, who now saw it as part of the War on Terror and called for a military invasion dressed up as “humanitarian intervention.” Incisive and authoritative, *Saviors and Survivors* will radically alter our understanding of the crisis in Darfur.