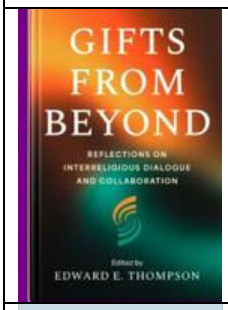
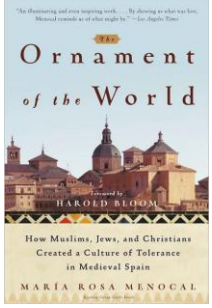
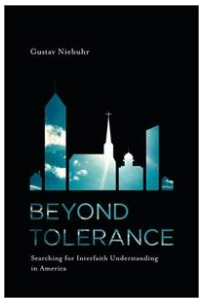
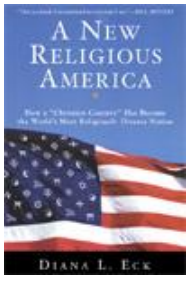
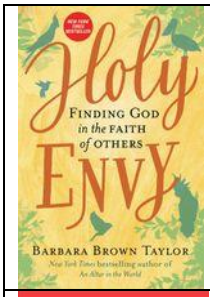
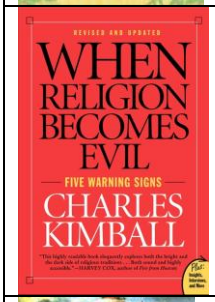
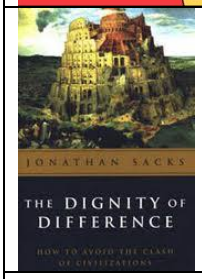
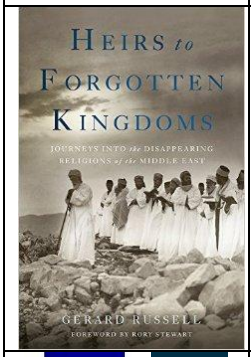
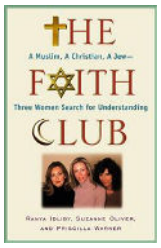
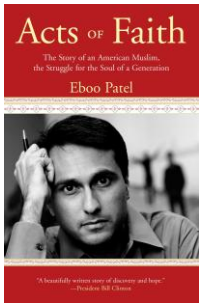
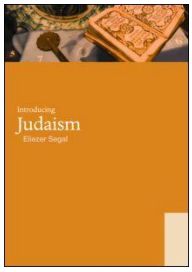
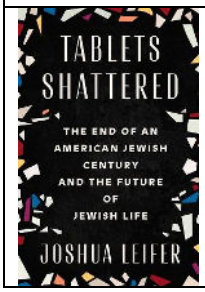
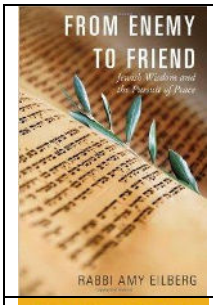
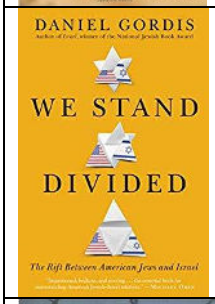
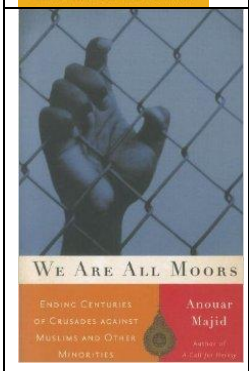
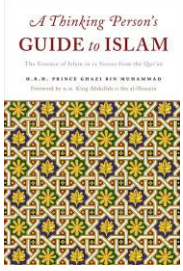
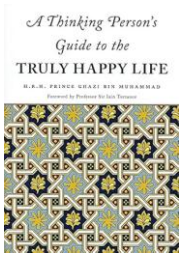
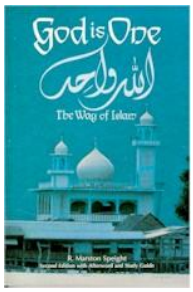
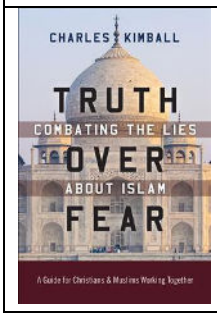
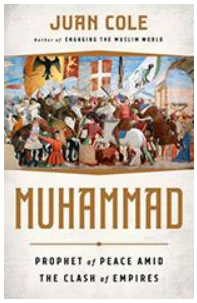
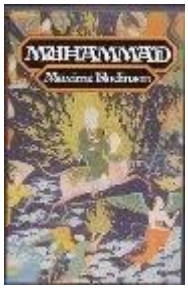
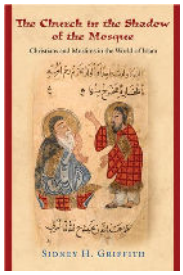
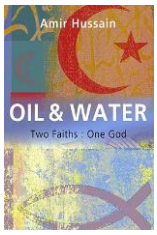
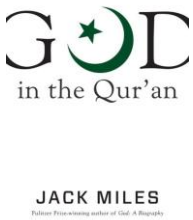
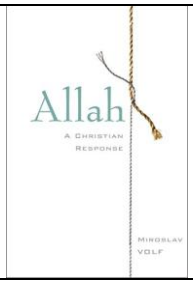
	General Books on Interfaith Relations
	*Gifts from Beyond*, Edward Thompson, ed.—In this collection of essays, Christian practitioners of interfaith relations reflect on their experiences and formative journeys. These are not academic essays, but personal, illuminating how the chapter authors got involved, what they have learned, and ideas for the ways forward in dialogue with people of different faiths.
	*Ornament of the World*, by María Rosa Menocal—Recapturing the mystique of al-Andalus, Spain in the medieval era, Menocal tells the history of a golden age of interreligious tolerance, and even better, true coexistence, among Jews, Christians, and Muslims. Lyrically, this book relates the cultural history of that era, which was indeed a culturally thriving time. Opening with the ascendant influence in Iberia of the Umayyad dynasty after its demise in the East, and closing with the Inquisition and beyond, the fascinating period of nearly eight centuries is told through the stories of important personae who lived it. The place and time is much overlooked in standard histories, but this compact volume helps to reclaim a model of learning and tolerance.
	*Beyond Tolerance: Searching for Interfaith Understanding in America,* by Gustav Niebuhr—In this lucid account of interfaith encounter in the US, Niebuhr presents historical and current anecdotes, highlighting the need to go "beyond tolerance." This book is a helpful experiential examination of engagement among faith communities in this country.
	*A New Religious America: How a "Christian Country" Has Become the World's Most Religiously Diverse Nation*, by Dr. Diana Eck—A professor at Harvard University and director of the Pluralism Project [www.pluralism.org], Eck writes this field standard—and eminently readable—book about the religious composition of the US today. It has been out for about 10 years, but it still timely and very helpful.

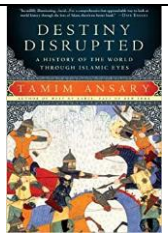
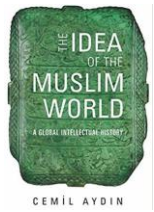
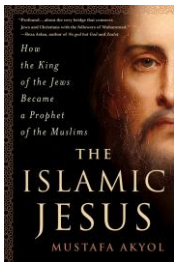
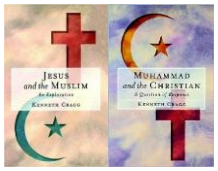
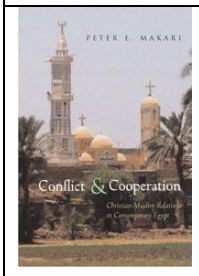
	*Holy Envy*, by Barbara Brown Taylor—Written as a reflection on years of teaching a class on world religions at Piedmont College, Barbara Brown Taylor both introduces the reader to different faith traditions, and reflects on encountering people of different faiths, from a Christian perspective. Her readers will know her as thoughtful, and this book is consistent with that quality. In teaching and leading her students to visit a variety of faith traditions, Brown Taylor explores the essences of other faiths and asks new questions of herself about her own.
	*When Religion Becomes Evil: Five Warning Signs*, by Rev. Charles Kimball—Kimball served at the National Council of Churches in the Interfaith Relations office, and is well-qualified to address the issues posed by the title of this book. Library Journal writes, "After 9/11, we all need to consider how religious practice can lead to evil. Kimball includes many religions in his discussion but focuses on Christianity and Islam because they are the largest and are both missionary religions."
	*The Dignity of Difference: How to Avoid the Clash of Civilizations,* by Jonathan Sacks—This book is an important treatise on globalization and co-existence. Rabbi Sacks addresses many of the important issues of justice and peace in this book, in a lucid and reasoned way.
	*How to be a Perfect Stranger*, vols. 1 & 2, eds. Stuart Matlins and J. Magida—These two books are indispensible as one prepares to visit another faith community. In extensive detail, the editors have provided information on what to wear, what to expect, and how to engage and interact in appropriate ways in the presence of others. This set is a valuable resource and reference.
	*Heirs to Forgotten Kingdoms*, by Gerard Russell—Russell, a former British diplomat, has written an interesting and accessible book on several lesser known religious communities of the Middle East and Central Asia. Chapters on the history and current realities of the Mandaeans, Yazidis, Zoroastrians, Druze, Samaritans, Copts, and Kalashas, provides insight into the lives and customs of these various communities, both in their place of origin and in the diaspora. Some of these religious communities will be more familiar, or will be recognized because of current media coverage of the Middle East, but most groups are largely ignored or simply unknown.
	*The Pilgrim Library of World Religions*, Edited by Jacob Neusner—This is a four-volume series that looks at several different themes and considers how each of five of the world's religions (Judaism, Christianity, Hinduism, Buddhism, and Islam) approaches each issue. The five volumes are "God," "Evil and Suffering," "Women and Families," "Sacred Texts and Authority," and "Death and the Afterlife."

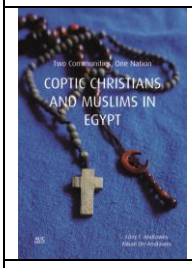
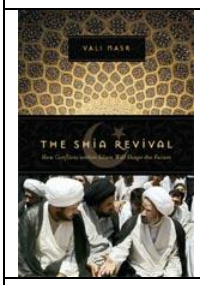
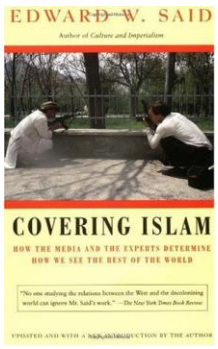
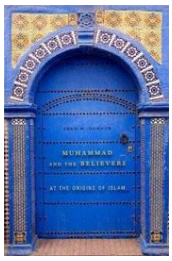
	
	*The Faith Club: A Muslim, A Christian, A Jew—Three Women Search for Understanding*, by Ranya Idliby, Suzanne Oliver, and Priscilla Warner—This book is a marvelous model of interfaith engagement involving all three Abrahamic faithes, as well as insight into the difficult kinds of discussions that are sure to come up. The value of relationship and engagement is at the core of this account of the three New York authors' discussion in the post-9/11 context.
	*Acts of Faith: The Story of an American Muslim, the Struggle for the Soul of a Generation*, by Eboo Patel—Patel is the founder and director of Interfaith Youth Core, a movement based in Chicago that aims to engage youth of different faiths in service to the community. This book is autobiographical and lays out Patel's vision for such engagement.
	*Introducing Judaism*, by Eliezer Segal—Segal takes a historical approach, focusing on religious aspects of Judaism, and introducing themes as they emerge from authentic Jewish documents. Students will gain an understanding of how Judaism is lived by its adherents and the historical and geographical diversity of Jewish beliefs and practices.
	*Tablets Shattered*, by Joshua Leifer—Written from personal and historical-sociological points of view, Leifer traces the history of Judaism in America and the trends over time in Jewish life. Leifer discusses shifts in attitudes about Israel/Palestine as well as other cultural issues in American life, and presents the current debates in American Judaism regarding these issues. This is an enlightening and helpful analysis.

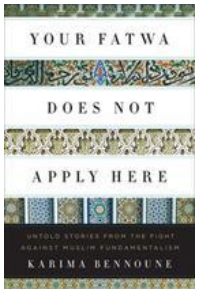
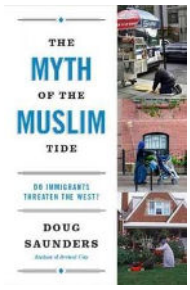
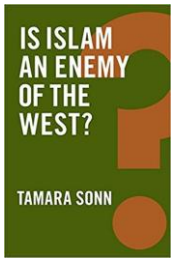
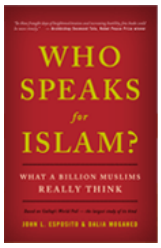
	*From Enemy to Friend: Jewish Wisdom and the Pursuit of Peace*, Rabbi Amy Eilberg—Focusing on active and engaged listening, Rabbi Eilberg explores Jewish teachings to propose ways for conflict resolution in personal, social, and political contexts. She uses the Israeli-Palestinian context as a major example of a place of disagreement, not only globally, but within the Jewish community, to test ways to approaching disagreement. This is a thoughtful presentation of Judaism's traditions, teachings, and global presence.
	*We Stand Divided*, by Daniel Gordis—The two largest Jewish populations are located in Israel and the US. Gordis explores the divide between the two in terms of universal vs. particularist understandings of Judaism; Judaism as a religion vs, Judaism as a nation; and preferences for liberal or ethnic democracy. He examines how Israel acts and how Israel is. The analysis is very helpful for understanding debates within Judaism today, even if it is quite dichotomous and perhaps a bit over-simplified. It is a worthwhile introduction to important ideas.
	*We Are All Moors*, by Anouar Majid—In this study, Majid traces a direct line between the Spanish expulsion of Muslims and Jews in the 15th century to the situation facing Europe and the United States today regarding immigration. Positing that European attitudes toward Muslims and US attitudes towards Hispanics are similar to the earlier period, he asserts that "since the defeat of Islam in medieval Spain, minorities in the West have become…reincarnations of the Moor, an enduring threat to Western civilization." A careful treatment of the historical relationships among Jews, Christians, and Muslims is especially enlightening; linking historical events to contemporary debates is equally instructive.
	Books on Islam and Muslims
	*A Thinking Person's Guide to Islam*, by H.R.H. Prince Ghazi bin Muhammad—This volume is a very good introduction to Islam, and goes far beyond usual basic information about practices and requirements. In this book, Prince Ghazi explores the Islamic faith from the inside, including its texts and traditions, and presents an Islam that is rather different from the polemical discussions often repeated in media. His approach is interpretive, basing the presentation on twelve verses from the Qur'an. Very thoughtful and helpful, this text offers an authentic and loving perspective on a much-maligned faith, whose audience is Muslims and non-Muslims alike.

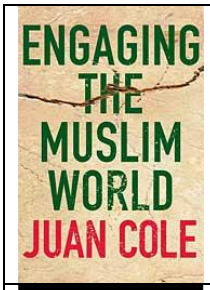
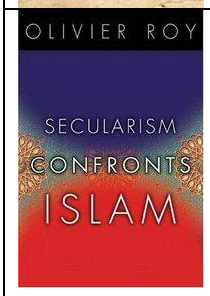
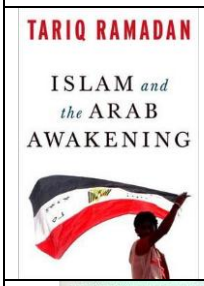
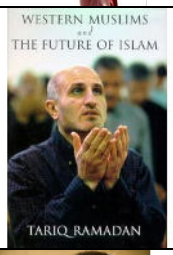
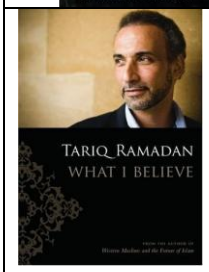
	*A Thinking Person's Guide to the Truly Happy Life*, by H.R.H. Prince Ghazi bin Muhammad—In this slim but dense volume, Prince Ghazi explores ideas of happiness in various philosophical perspectives and in the faiths. From an Islamic point of view, happiness comes from unceasing giving, an idea that he elaborates on from important texts, connecting this understanding to other faiths' ideas and applying it to our ordinary lives.
	*God is One: The Way of Islam*, by R. Martin Speight—In its second edition, this book is ideal for learning about Islam and using for discussion. It includes study and discussion questions with each chapter and makes a good presentation of the basic beliefs, and issues, facing Islam today.
	*Truth Over Fear*, by Charles Kimball—In this timely and comprehensive, but concise, volume, Kimball mixes global and domestic context with his own professional experience and engagement to produce a very readable introduction to Islam, dialogue, and Christian approaches to Muslims (and people of other faiths generally). He does not shy away from the real presence of anti-Islamic and anti-Muslim sentiment as well, highlighting the fears of Islam some harbor, and how to counter that reality personally and socially. Kimball's long career in this area informs his presentation in insightful ways.
	*Muhammad*, by Juan Cole—In between the eastern Roman Empire and the Sasanian Empire, Islam emerged in the 7th century. This book is both a history of that era, and a biography of Muhammad, the final prophet in Islam. Prof. Cole's main assertion is that Islam and Muhammad brought a message of peace in the midst of a particularly tense time. Whether that was as a buffer between two hostile forces or as a mediating factor in a pluralistic religious environment, Muhammad and Islam and represented a positive message of reconciliation and peace. While somewhat pedantic, this book offers an alternative to some other more polemical literature. Cole's conclusions and commentary are especially insightful.

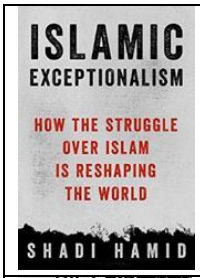
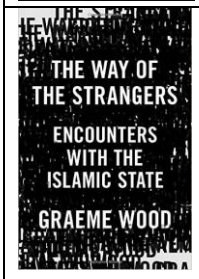
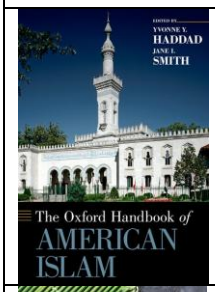
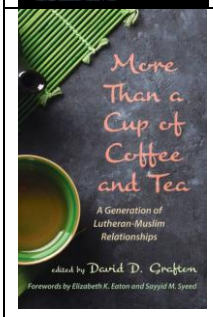
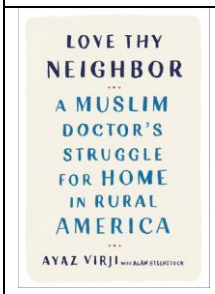
	*Muhammad*, by Maxime Rodinson—This is a classic sociological and historical biography of Muhammad, translated from the original French. It is a linear approach, and is rather detailed, beginning with the context into which Muhammad was born, and then moving into a thematic and period-by-period account of his life. The introduction and final chapters are more reflective, and are also valuable. Rodinson does not hold back his own views, and these may interfere with a reader's desire to form an independent opinion. Nonetheless, this book is helpful. It is important to note that it has been controversial, and even banned, in some academic settings in the Islamic world.
	*The Church in the Shadow of the Mosque*, by Sidney Harrison Griffith—In this historical exploration of (primarily) the first four centuries of interaction between Christianity and Islam, Griffith details the types of engagement that took place—intellectually and theologically. He shows the role of the Arabic language in communication, as well as in preserving important philosophical history, and demonstrates that the history of Christian-Muslim relations is replete with positive interchange that affected both communities.
	*Oil & Water: Two Faiths, One God*, by Amir Hussain—This book is a concise and basic presentation of Islamic history tenants, and scripture. In addition, it offers detailed answers to some of the most popular questions people have about Muslims, including violence and *jihad*, the role of women, and Sufism. Hussain issues a call for dialogue, and begins the discussion himself with this book.
	*God in the Quran*, by Jack Miles—This is a comparative examination (or "theography") of God (Allah and Yahweh) from the Hebrew and Christian scriptures and the Quran, through the stories of common individuals such as Adam, Abraham, Joseph, Moses, Mary, and Jesus. Miles' writing is smooth and clear, and his examination of stories from the two sources is helpful. By comparing the stories, Miles discusses how God acts, and makes comments and conclusions on God in Islam from them. This is a helpful corrective to more popular media presentations, and a very interesting look at the stories of common characters—how they are similar and in what significant ways they differ.
	*Allah: A Christian Response*, by Miroslav Wolf—In this engaging theological inquiry, Wolf asks, do Christians and Muslims worship the same God? In doing so, he explores if there exists sufficient similarity between God of the Christians and of the Muslims, as well as the issue of the Trinity vs, the Oneness of God. He is firm in his conviction that God for both communities is the same, even if there are differences in understanding. This book is a work of theology, political philosophy, interfaith relations, and is at some points a sermon. It is written for Christians by a Christian.

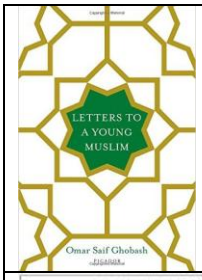
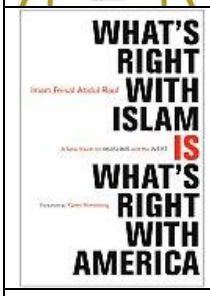
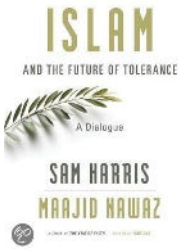
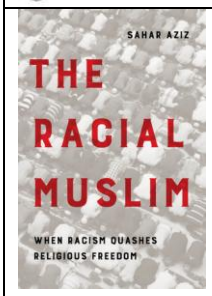
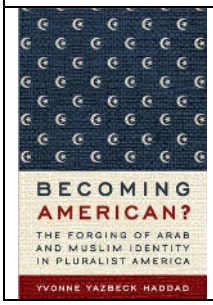
	*Destiny Disrupted*, by Tamim Ansary—This is a history of Islam and the Muslim community as presented by one of its members. It is deliberately not an academic tome. Ansary wants to relate the history and stories as Muslims know it and would tell it. It is the history of Islam as a religion and as a social movement, including its engagement with the West—not as a clash, but as an occasionally intersecting reality. It is a lucid and valuable account of the history of events and of thought.
	*The Venture of Islam*, by Marshall G.S. Hodgson—A classic history of Islam from pre-Islamic Arabia to the 20th century, Hodgson did not complete the third and final volume before passing away. The three-volume set is a valuable and seminal resource for anyone interested in the history of Islam over the centuries.
	*The Idea of the Muslim World*, by Cemil Aydin—In this clarifying study, Aydin explores more recent Islamic history, asking the questions, when did the idea of the "Muslim world" emerge, and why? He looks at the logic of empires in the pre-19th century era, and continues into the era of colonialism. He debunks certain tropes about Islam and puts this discussion in intellectual and world historical contexts. He looks at the question of race and empire, and links that to representations of Islam. This is not only a useful, but essential, book in a time of oversimplification of concepts and phenomena such as "caliphate" and "Islamic state."
	*The Islamic Jesus*, by Mustafa Aykol—In this fascinating examination of Jesus in Islam, Aykol teaches the reader something about the history of the early church, and the Jewish context of Jesus' life and ministry. Focusing initially on the differences in Christology between Paul and James, Aykol traces the different understandings of Jesus through the first few centuries of Christianity and looks at how Jesus is understood in Islam (and perhaps why). Aykol writes this history with great personal curiosity, and with his own Muslim faith.
	*Jesus and the Muslim* and *Muhammad and the Christian*, by Kenneth Cragg—Written by this eminent Episcopal bishop, these two books are deep and helpful contributions to the area of Muslim-Christian relations. Dealing with theological and historical questions, Cragg, who has written many books in this area, draws on much practical experience to provide a framework for approaching some of the complexities Muslim-Christian dialogues surely encounter together.
	*Conflict and Cooperation: Christian-Muslim Relations in Contemporary Egypt*, by Peter Makari—This book considers the role of governmental and nongovernmental actors in conflict resolution and the promotion of positive Christian-Muslim relations in Egypt. He maintains that, prevailing opinions notwithstanding, the last quarter-century has witnessed a high level of interreligious cooperation and tolerance. Relying heavily on Arabic sources, Makari examines the rhetoric and actions of official governmental and religious institutions, as well as civil society actors. Combining empirical research with an informed theoretical perspective, this work offers a perspective seldom available to the English reader on questions of tolerance,

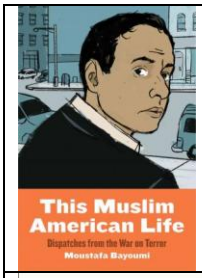
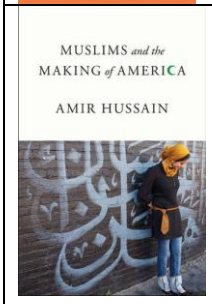
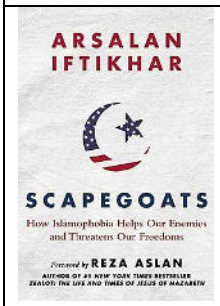
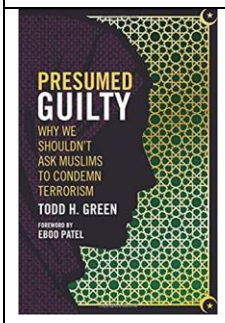
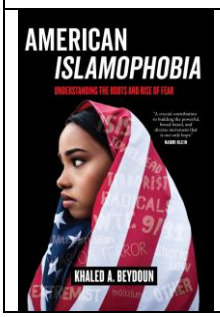
	citizenship, and civil society in this part of the Arab world.
	*Coptic Christians and Muslims in Egypt*, by Fikry F. Andrawes & Alison Orr-Andrawes—This volume is a sweeping study, in a concise and readable form, that contextualizes the inter-communal relationships within Egyptian history. The main focus is on Coptic Orthodox-Muslim relations, so not much attention is given to Protestants or Catholic Egyptians. The presentation includes both wide-angle history and specific episodes and historical anecdotes that makes the narrative lively.
	*The Shia Revival*, by Vali Nasr—Shi`i Muslims comprise only just over 10% of the world's Muslim community, but have played an important role over the course of Islamic history. Nasr delves into the origins of the Shi`i community, its role over time, and its contemporary role in politics in the Middle East and beyond, including in Iran and Iraq, as well as Lebanon and Southern Asia. This is an informative and important book about a less well-known segment of the world's Muslims.
	*Covering Islam: How the media and the experts determine how we see the rest of the world*, by Edward Said—This third book of Said's trilogy explores the ways in which the media and opinion-makers have influenced the general perceptions of Islam and Muslims. Published originally in 1981, this book, again employing an analytic of representation, can offer insights for the 21st century as well, especially given the curiosity and apprehension about Islam in U.S. society today.
	*Muhammad and the Believers: At the Origins of Islam* by Fred M. Donner—In a concise volume, Donner offers an historical analysis of the beginnings of Islam, including the pre-Islam period, the life of the prophet and his successors, the first century (*hijri*) wars, and expansion, and consolidation of the faith. The title is significant because Donner's main emphasis is that at the beginning, the new movement was ecumenical in nature—that it attempted to reach out and include Judaism and Christianity, and not set itself apart. This is a fascinating argument. Donner's approach is historical criticism, and it works well in this account. If you have an interest in some of the ways the new faith community developed, and interacted with others, this book is a good complement to more traditional accounts of the early years of Islam.

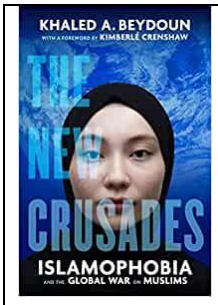
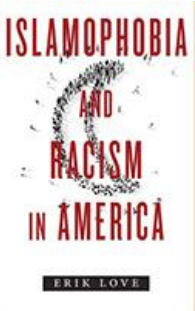
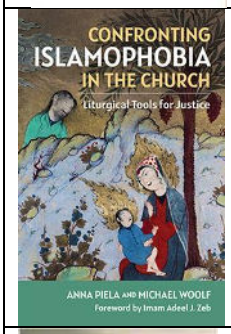
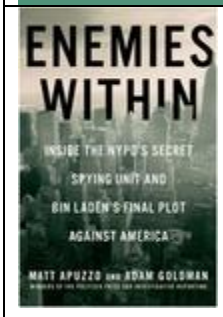
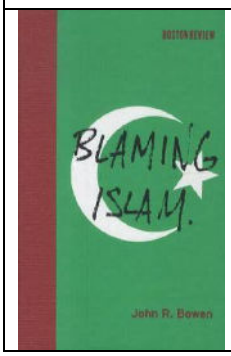
	*Your Fatwa Does Not Apply Here*, by Karima Bennoune—Bennoune, a human rights lawyer of Algerian heritage, reports on the variety of daily resistance among Muslims around the world to the threat of Islamic extremism. From Pakistan and Afghanistan to Algeria, from Russia to Egypt, and to many countries throughout the Muslim-majority world, Muslims stand up to the narrow interpretations of their faith that some groups proclaim. Bennoune interviews and witnesses such bravery and steadfastness, amplifying their voices in this moving and necessary volume which documents such hope and commitment. Motivated by personal experience, Bennoune's book is a significant and enlightening contribution.
	*The Myth of the Muslim Tide: Do Immigrants Threaten the West?* by Doug Saunders—"The fear of a Muslim tide is the fear of being swept away, a fear that *they* are powerful, consistent and changeless, and that *we* are fragile, temporary and malleable." With this, Saunders concludes his highly readable and compact book in which he debunks several perceptions about the Muslim community. He presents hard statistical data in addressing demographic, social, and political topics, countering claims made to generate fear of the Muslim community. Saunders also reminds the reader of past similar efforts to demonize Catholic and Jewish immigrants.
	*Is Islam an Enemy of the West?* By Tamara Sonn—This volume is comprised of an essay addressing the perceived conflict between "Islam" as a faith and the "West" as a cultural construct. It is a very concise argument, supported by empirical data, which shows how it is not "Islam" but rather people who have experienced colonialism and the negative impacts of foreign policies who oppose Western presence. It is not about faith, but rather geo-politics. And Sonn shows that overwhelming numbers of Muslims in the world are opposed to the methods of marginal groups like the Islamic State.
	*Who Speaks for Islam?* by John Esposito and Dalia Mogahed—This study makes an important contribution to the literature on Muslim opinions on a variety of subjects is impressive and important. It is a highly readable and accessible book, with much that may be surprising. Its greatest value is that it offers voice to Muslims around the world.

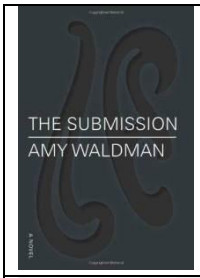
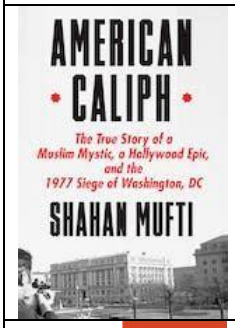
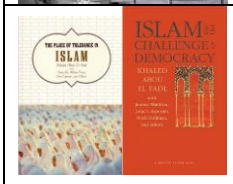
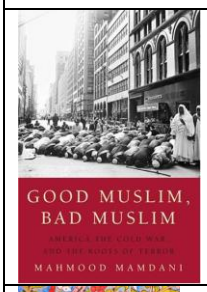
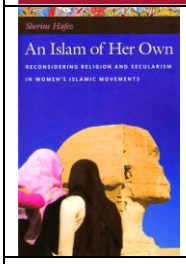
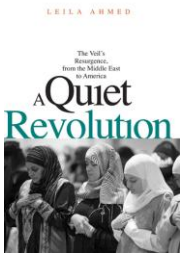
	*Engaging the Muslim World*, by Juan Cole—With a historian/academic's approach, Cole writes with much experience and speaks to the layperson. This is not an overly academic book, and offers much in the way of history and background in many issue areas and on many countries. Cole is the author of the blog, "Informed Content," http://www.juancole.com/, which is a source readers may wish to visit.
	*Secularism Confronts Islam*, by Olivier Roy—One should not be fooled by this book's brevity; the rigor of Roy's thought demands an engaged reader (and not just because the text is in translation!). Using the case of France as a backdrop, Roy examines the differences between secularization and *laïcité*, which is an extremely important distinction in the context of the public political sphere and religious space; and he argues for *laïcité*. He suggests that a respect for law and order does not place a demand on beliefs to adapt to the law. A religious organization or body that respects *laïcité* is one that does not compromise its values but recognizes the law. For Roy, *laïcité* reinforces religious identity by separating it. In the case of France, he compares the 1905 law establishing the principle of *laïcité* and the current debates on Islam. These discussions have important implications for debates about immigration in Europe, Islam and the "West," and can serve as a useful comparative paradigm for the case of the US.
	*Islam and the Arab Awakening*, by Tariq Ramadan—Political, sociological, and philosophical/theological, this volume offers a clear alternative to the bifurcated debate between "Islam" and "the West." Ramadan is especially strong in arguing for a new pathway, afforded by the Arab awakening, that would assert Islam's best qualities and promote a recalibration of East-West relations. His caution is that the uprisings would lead to a perpetuation of former, familiar patters. Ramadan's ideas provide—and stimulate—analysis of global relations in healthy ways.
	*Western Muslims and the Future of Islam*, by Tariq Ramadan—In this thoughtful book, Ramadan develops what he feels is the appropriate role for Muslims in non-Muslim-majority societies. Himself a Swiss citizen with Egyptian roots, Ramadan is an academic who has done exptensive work on this question. This book offers ideas for Muslims in the West in an engaging way that addresses Muslims and non-Muslims alike.
	*What I Believe,* by Tariq Ramadan—Ramadan is a Swiss Muslim with roots in Egypt, and a public intellectual. This short but replete philosophical book looks at a variety of topics including the relationship between religion and culture, Muslim integration in the West, fears, economic realities, and the kinds of self-examinations that societies must undertake. He proposes a way forward for the future of Europe (and the West) as it deals with more immigration, and focuses on a program he calls, "The New 'We'" which looks beyond religion and toward social citizenship.

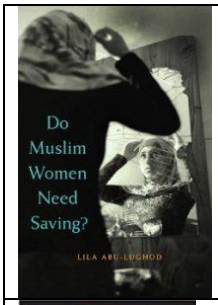
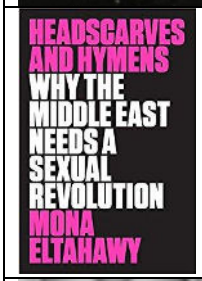
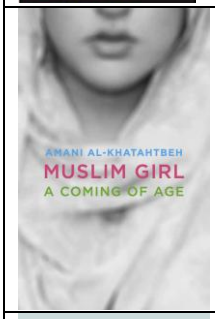
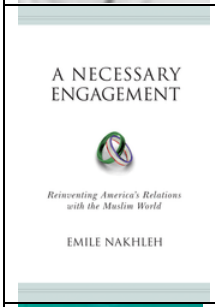
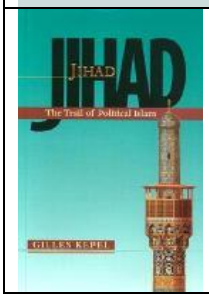
	*Islamic Exceptionalism*, by Shadi Hamid—In this thoughtful and challenging book, Hamid explores the role of Islam in modern politics in the Middle East, and the question of whether Islam should be expected to undergo a reformation similar to Christian Europe. He concludes that the Middle East is not Europe, and that such an expectation is unrealistic. By looking at the cases of Egypt, Turkey, and Tunisia, Hamid makes some assertions that are work considering, despite some oversimplifications. This is a valuable book, which offers important current history, as well as exploration of issues.
	*The Way of the Strangers*, by Graeme Wood—Wood's main argument is that the Islamic State is genuinely motivated by their interpretation of Islam, but most Islamic scholars have not taken that claim seriously, and have not rebutted those claims from a theological perspective. His description of apocalyptic elements of IS's theology are particularly interesting. Wood is a journalist and the book is an exploration of such motivations. He interviews Muslims around the world, including the Philipines, the UK, the US, and elsewhere. He doesn't go to Syria or Iraq, though, to engage directly. His style of writing is sometimes rather casual.
	*The Oxford Handbook of American Islam*, edited by Yvonne Y. Haddad and Jane Smith—This is a thorough and extensive edited volume of chapters, including academic articles, essays, and other research, on Islam in the United States. Its three sections include histories of Muslims in the US, the institutions and institutionalization of American Muslims, and aspects of integration and assimilation, including interreligious dialogue. This book is a useful reference and one that will have a long shelf life.
	*More Than a Cup of Coffee and Tea*, edited by David Grafton—This is a grand tour across Lutheran-Muslim relations. From theological exploration to grass roots engagement, from ELCA history and policy to lived experiences, this book is a wonderful collection of chapters by Lutheran luminaries who illustrate Lutheran-Muslim interaction locally, nationally, and globally. Through deep reflection and personal narratives and journeys, this volume communicates a true "dialogue of life" in the midst of real challenges, offering insight, hope and guidance (from blurb on back cover by Peter Makari).
	*Love Thy Neighbor*, by Ayaz Virji—In this deeply personal book, Dr. Virji, a medical doctor who moves his family to rural Minnesota to practice medicine, recounts his experience as an Indian-American Muslim after the 2016 US election. He is surprised by the result, forced to face the reality of attitudes around him, and responds to the encouragement of a local Lutheran pastor to offer public lectures about himself and his faith. Dr. Virji shares his experience, and teaches about Islam in a way that is non-threatening and sometimes counter-intuitive. An easy but challenging read, this is a necessary and moving story.

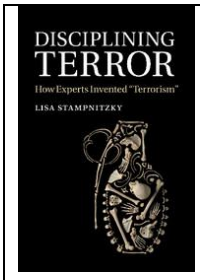
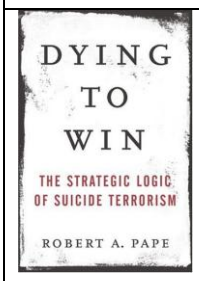
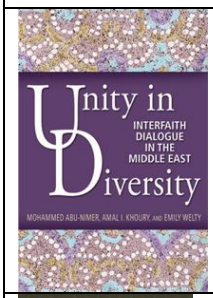
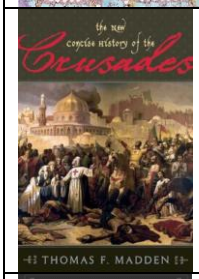
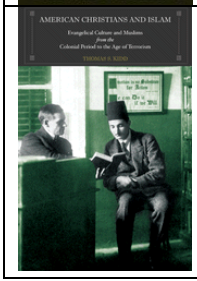
	*Letters to a Young Muslim*, by Omar Saif Ghobash—In this short book, Ghobash pens his ideas and advice to his son about Islam as a faith and practice. He emphasizes engagement with other faiths, with different worldviews, and with the world generally. He promotes tolerance and acceptance just as he encourages commitment to one's faith. Part autobiography, Ghobash shares some of his own experience wrestling with some of these questions, and how his family helped form his faith.
	*What's Right with Islam is What's Right With America*, by Imam Faisal Abdul Rauf—In this tight and well developed book, Imam Abdul Rauf demonstrates the many ways in which Islam and basic American values are consistent. This is especially important in a time when Muslims are often regarded as enemies of the US. Imam Rauf is the leader of the Farah Mosque in New York City, and makes a valuable contribution to the understanding of the relationship between Islam and American society.
	*Islam and the Future of Tolerance: A Dialogue*, Sam Harris and Maajid Nawaz—This short book is really a conversation between Harris and Nawaz, both of whom come to this dialogue with well-defined identities. Harris, an atheist, and Nawaz, a Muslim reformer who is a former self-described radical Muslim, share a fascinating interest in the future of Islam and its character. Nawaz also discusses many helpful distinctions in the public discourse about Islam that are important to make. The book is insightful in that it helps clarify some semantic issues, and is a model of dialogue.
	*The Racial Muslim*, by Sahar Aziz—This book is essential reading to understand the current reality of Islamophobia and anti-Muslim bias in the US. Going beyond a strictly religious analysis, Aziz combines the US' history of the intersection of race, ethnicity, and religion to explain the progression of mainstream American bias against different communities, rooted in a White Protestant normative. How have different communities been accepted? How has racial/ethnic hierarchy changed in the US? What would it mean to consider moving from a Judeo-Christian to an Abrahamic framing of American values? Aziz writes clearly in addressing all of these aspects of why Muslims (and others presumed to be Muslim) are treated.
	*Becoming American? The Forging of Arab and Muslim Identity in Pluralist America*, by Yvonne Yazbeck Haddad—In this short volume of three chapters, Haddad explores in remarkable depth the historical trajectory of what it means to be Muslim (and Arab) in the US, as well as the philosophical debates among Muslims about living in a non-Muslim majority country. She goes on to describe the dramatic shift in attitudes toward American Muslims following 9/11/01.

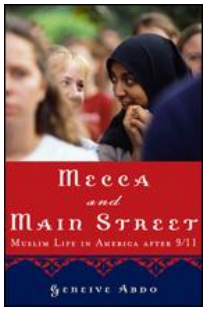
	*This Muslim American Life*, by Moustafa Bayoumi—This collection of essays explores being Muslim in the US, focusing on the post-9/11 period, but not limited to it. Bayoumi is a clear writer, interjecting humor with serious historical, political, social, and cultural analysis. A main theme is the racialization of religion, particularly Islam, in the US. While not directly addressing issues of Arab Americans, this book makes clear the intersections, and complexities, of identities, both constructed and perceived.
	*Muslims and the Making of America*, by Amir Hussain—In this short and breezy book, Hussain explores the history of Islam in the United States, going back to the years and decades before the US became an independent country. He shows that Muslims, including but not only Arab Muslims, have been in this land since the very beginning of immigration, in great part because of the trans-Atlantic slave trade, which brought Muslims to North America. He then explores Muslims in cultural, social, commercial, sports, and architectural history of the United States. This is fast-paced and good introduction to Muslim history in the US.
	*Scapegoats*, by Arsalan Iftikhar—This small volume addresses several aspects of the vilification of Islam and Muslims in the contemporary discourse. From Washington political debates and the presidential campaign (2016), to the issue of *shari`a*, targeted surveillance, and the industry of Islamophobia, Iftikhar turns arguments around, debunks myths, and exposes inconsistencies of those who are on record and actively engaged in vilifying Islam. This book is written in an easy and at times humorous style that renders the difficult subject matter accessible.
	*Presumed Guilty*, by Todd Green—Written by a Presbyterian minister and former State Department staff person, this book is a very clear statement on the false expectation that Muslims should have to condemn every act of terror or violence that takes place. Green explores the roots and history of terrorism, the record of Muslims who routinely speak out and act against acts of terror, how Islamophobia is manifest and functions, and Christian history of racism, torture, genocide, and nuclear warfare. He concludes with Krister Stendahl's rules of interfaith engagement: let each person define his/her own self-identity, including faith; compare like with like (don't compare one faith's positives with another's negatives); and employ holy envy (seek to improve one's understanding and practice of one's own faith by learning from another's).
	*American Islamophobia*, by Khaled Beydoun—This book is written as a primer on the historical basis for contemporary Islamophobia, and Beydoun succeeds remarkably. The book is a helpful and clearly written reflection and research (legal, social, and political) that places current fear and bigotry toward Muslims in the US in the larger context of race relations and racism in this country. Interspersed with personal stories, the narrative goes back into the late 18th century, but brings the story up to current times.

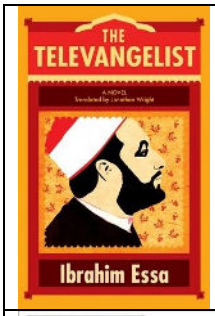
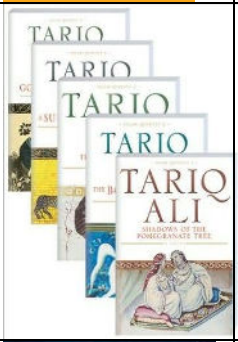
	*The New Crusades*, by Khaled Beydoun—Beydoun's second major volume is an examination, through the lens of religious discrimination and racism, of the ways in which the War on Terror has inspired Islamophobic rhetoric and actions around the world. An activist scholar, the book is a combination of reflective writing and revelatory personal experiences to illustrate systemic discrimination and persecution of Muslims around the world. Beydoun asserts that other countries have benefitted from the US-led Global War on Terror to exclude Muslims in their own contexts. Poignant, intersectional, and timely, this book is an important contribution to the discourse.
	*Islamophobia and Racism in America,* by Eric Love—A detailed and historical look at the intersection of racism with Muslim/Middle Eastern/Southern Asian identity in the US, this book is an important study historically, and contemporarily. Love proposes adding a new race identity to the accepted five in the US today, which include "white," "African-American/black," "Native American," "Asian-American," and "Latin@." He makes the case that the current racial categories are insufficient, especially in the current context, but acknowledges that a new category is also less vague than it might. The historical and sociological analyses of this book are the most important aspects.
	*Confronting Islamophobia in the Church*, by Anna Piela and Michael Woolf—In this short volume, the authors examine the roots of Christian attitudes against Islam and offer guidance for how to begin to engage in a more responsible way. Coming from a Baptist background, the approach centers the tradition of religious liberty, and then moves to center Stendahl's idea of "holy envy" to encourage engagement with a marginalized and ostracized community in the US. The authors examine places of convergence in the scriptures and in practice to show the commonalities.
	*Enemies Within*, by Matt Apuzzo and Adam Goldman—The reporting that led to this book won the authors Pulitzer Prizes. Apuzzo and Goldman, in a book that reads like a novel, follow the unraveling of a planned attack on New York City, and at the same time investigate the controversial practices of the New York Police Department in monitoring the activities of Muslims in and around the city. The book identifies matters of civil rights and is a must-read to understand why Muslim-Americans feel unjustly scrutinized. [Click here to watch an interview with the authors on *Democracy Now*: http://www.democracynow.org/2013/9/17/from_mosques_to_soccer_leagues_inside.]
	*Blaming Islam*, by John R. Bowen—This short volume includes four essays on the compatibility of Islam with Western society, particularly the UK and the US. In it, Bowen addresses issues related to implementation of the *shari`a* as well as larger issues of multiculturalism. It is a quick read, but one that will surely be helpful for those seeking to get beyond a framework that is primarily critical of and counter to inclusion of Muslims in Western society.

	*The Submission*, by Amy Waldman—This very intelligent and well-written novel addresses a number of issues related to the Muslim community in the post-9/11 US. The basic story revolves around the New York City World Trade Center memorial committee's decision on the 9/11 memorial—an anonymous process until the design is selected, at which point the committee discovers it has selected a memorial submitted by a Muslim architect. City politics, personal feelings, and the role of journalism all play a part in this tight and intelligent novel.
	*American Caliph*, by Shahan Mufti—In this gripping story, Mufti recounts a hostage-taking incident in Washington, DC. More than that, he gives important background on Islam in America, especially among Black Muslims, and the ways that the practice of Islam in the country by Black American Muslims and Middle Eastern/Southern Asian immigrant Muslims have diverged. The narrative involves connections to the Middle East, to Muhammad Ali and Kareen Abdul Jabbar, and the Nation of Islam, as well as the production and release of *The* Message, an epic feature film.
	*The Place of Tolerance in Islam* and *Islam and the Challenge of Democracy*, by Khaled Abou El Fadl—Just two of el-Fadl's many books on political and legal aspects of Islam, these books represent the kind of thinking el-Fadl has done. A legal scholar at UCLA, el-Fadl's books are accessible to the layperson and are deeply engaging with regard to issues on many people's minds.
	*Good Muslim, Bad Muslim: America, the Cold War, and the Roots of Terror*, by Mahmood Mamdani—In this study of 20th century US engagement with Islam, Mamdani attempts to discredit "clash of civilization" theories and approaches to the "war on terror." This book traces the history of positive US engagement with certain Muslims, and the oppositional US policy to other Muslims, and the respective contributions to today's circumstances.
	*An Islam of Her Own*, by Sherine Hafez—A book that is intellectually rigorous and empirically grounded, Hafez's study of Muslim women's community development work sets out to de-gender what she calls "Islamic activism." In doing so, Hafez sheds a bright light on the kind of volunteer and non-profit work that is being carried out by faith-based groups in Egypt to provide social services. This exploration is challenging to common paradigms on Muslim women, and quite accessible.
	*A Quiet Revolution: The Veil's Resurgence, from the Middle East to America*, by Leila Ahmed—As much about trends in Islam as about the veil itself, Prof. Ahmed tracks developments in the Middle East and in the US over the past several decades regarding the place of Islam in society, and its manifestations. Through an examination focusing primarily on Egypt and the US, Ahmed discovers the social activism of those who identify closely with their Muslim faith. Her discussion of the veil is important, as is her treatment of feminism. Equally interesting is Ahmed's findings regarding Islam's institutions, as well as generational and identity questions faced, particularly in the US.

	*Do Muslim Women Need Saving?*, by Lila Abu-Lughod—Drawing on years of anthropological study in Egypt , her family experience, and knowledge of the Muslim world, Abu-Lughod explores the motivations and rationales for Western intervention to promote Muslim women's rights, and then offers an intelligent challenge to those forces. This critique of (mostly) Western efforts to challenge "Islamic" values is intelligent and should be read by anyone interested in women's rights—not just in the Middle East and Muslim world, but anywhere.
	*Hymens and Headscarves*, by Mona ElTahawy—In this brisk but illuminating book, ElTahawy explores issues of women and women's rights in the contemporary Middle East. Asserting that women are subject to governmental, social, and domestic patriarchy, ElTahawy examines areas of life where these controls are exemplified: domestic violence, marital rape, female genital mutilation, street sexual violence, and others. At times deeply personal, this book is essential to understand this real division in the Arab and Islamic world.
	*Muslim Girl: A Coming of Age*, by Amani al-Khatahtbeh—In this extremely intelligent memoir of growing up Muslim and Arab-American in New Jersey and Jordan, al-Khatahtbeh offers a clear and strong assertion of identity, even as she comes to terms with her own identity; and a rejection of stereotypes, bigotry, and discrimination that became especially common after 9/11/01, her own coming of age years. The reader will appreciate the struggles and the strength required to overcome them of someone who is automatically judged by appearance. Al-Khatahtbeh also recounts how her website, MuslimGirl.net, developed into a popular site of critical review.
	*A Necessary Engagement*, by Emile Nakhleh—A a former US Government Intelligence agent, and a Palestinian Christian, Nakhleh offers much insight and wisdom into the issue of how the US Government has treated Islam, from an insider's perspective, and offers solid advice on how the new administration should proceed to improve relations with the Muslim world. His book is short, but rich.
	*Jihad: The Trail of Political Islam*, by Gilles Kepel—Kepel is a French academic who has been studying Islam, and specifically political Islam, for decades. His understanding and presentation of the historical context and developments are precise and quite helpful. He is quite familiar with the issues, and this book will help the reader understand the story behind the media coverage of Islamic movements.

	*Disciplining Terror*, by Lisa Stampnitzki—This study traces the history of the development of the concept of terror, starting in the early 1970s and continuing into the 2000s. It examines the definitional, moral/rational, and legal/political issues associated with "terrorism" and examines the industry of "terrorism experts." Concluding that the experts actually have developed a form of "anti-knowledge," Stampnitzki argues that, since they must actually deny the rationality of the actions of "terrorists," they cannot be understood or explained, despite the efforts (and interests) of "experts" to do just that.
	*Dying to Win: The Strategic Logic of Suicide Terrorism*, by Robert Pape—This book, which was originally published in 2005, is a systematic presentation of ground-breaking research on suicide terrorism. Compiling an all-inclusive database of incidents of suicide terror from 1980-2003, Pape looks at what common threats link the over 300 incidents. His conclusion is that nationalist movements confronting an occupation by a democratic state that is of a different religion are most likely to employ suicide terrorism. His cases are strong, and his conclusion is convincing. Religion, including Islam, is not a primary motivating factor, and this is an important finding. Pape's book has become a seminal study in the few years since it was published, and has important recommendations for reforming US foreign policy.
	*Unity in Diversity: Interfaith Dialogue in the Middle East*, edited by Mohammed Abu-Nimer, Emily Welty and Amal I. Khoury—This exceptional book is a collection of articles on interfaith relations and dialogue in various countries of the Middle East. There is much dialogue taking place: efforts to reduce conflict and to foster peace and toleration, and the lessons learned can be useful in other contexts. This book is highly informative about such efforts that are not regularly publicized, and even includes discussion of some of our denominational partners in the region.
	*The Concise History of the Crusades*, by Thomas F. Maddon—For a fine overview of the Crusade period, Maddon's book is an excellent resource. It provides histories of each of the Crusades and the circumstances surrounding them in a way that will whet the appetite of the reader.
	*American Christians and Islam*, by Thomas Kidd—This volume is a fascinating read about Christian engagement, especially timely following Pres. Obama's speech in Cairo about a new course of US involvement in the region and with the Muslim world. This book traces the history from the colonial era to the present. It does, of course, discuss the work of the American Board, but it is interesting to note the different categories of Evangelical Christianity over the course of time. It is well-researched and analytically sound.

	*Mecca and Main Street: Muslim Life in America after 9/11*, by Geneive Abdo—This book focuses on the reality of Muslims in the US, and gives a good look at this segment of US religious and social life.
	*Muslims and Jews in France*, by Maud Mandel—The history of the relationship between Muslims and Jews in France is complicated. In this volume, Mandel explores the impact of the establishment of the State of Israel, the end of French colonialism, the 1967 war, the impact of the late 1960s protests, and the rise of anti-racist/anti-immigrant debates in modern France. Mandel explores the diversity of opinions within each community, as well as the impact of these players and episodes on French diplomatic history.
	*Why the French Don't Like Headscarves* and *Can Islam be French?*, by John Bowen—These two volumes are complementary. In them, Bowen explores the history of religion and state in France, including explicating the concepts of *laicite* and French Republicanism that are so important to the context. Then, through anthropological exploration, presents attitudes and responses of two groups—French of European heritage, and those of Arab and North African heritage. He considers French reactions to the headscarf issue, as well as the development of Islamic institutions in France. These are somewhat academic in approach, but useful nonetheless.
	*Situating Islam*, by Aaron Hughes—In this slim but dense volume, Hughes analyzes the scholarly approaches to studying Islam in the Western academy. A colleague wrote, "The bulk of the text is devoted to exposing these deficiencies and revealing the assumptions behind essentialist approaches to Islam, meaning the supposition that there is a timeless or ahistorical core of Islamic faith that is expressed differently at different times and places; and that the inner lives of faithful Muslims lead to identifying which of these expressions are authentic and which are perversions." The teaching and study of Islam today is highly political, and it is studied and taught in ideological ways, different than the study and teaching of other religions. This book is fascinating and helpful to understand these dynamics.

	*The Televangelist*, by Ibrahim Issa—In this superbly written (and translated) novel, Issa tells the story of a (fictional) television shaikh who is very popular in Egypt. The plot of the story is gripping because the characters are well developed, but the clear message is the close relationship of state, religion, and money. The book, which is a cutting social critique, is also a very good education about some of the debates in Islam from theological and historical points of view. The story has been made into an Arabic movie, and the book has been banned in Egypt.
	*The Islam Quintet*, by Tariq Ali—In these five historical novels, Ali examines different periods of Islamic history: Moorish Spain, Saladin's court, the waning days of the Ottoman Empire, 12th century Palermo, and 20th century Pakistan, the UK, and the US. Ali's style is captivating and his ability to relate so much history while weaving enticing stories is superlative.
	*Blackwater Falls*, by Ausma Zehanat Khan—This is a fast-paced mystery novel that is sharp in how it addresses immigrant Muslim life in the US. This book treats police aggression, latent racism and Islamophobia, and gender issues, in the context of a murder mystery that is hard to put down.