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## Perspectives on Islam Bibliography

Melinda Greenblatt, Homa Nacify, Rebecca Stuhr, and Ellen Zyroff with  
Lyn Miller-Lachmann and Tara Lannen-Stanton

The Ethnic Materials and Information Exchange Round Table (EMIERT) of the American Library Association offers this first in a series of annotated bibliographies of readings and media recommended for libraries in order for them to provide a broad range of research and opinion on important topics of ethnicity, culture, and immigration. In the summer of 2009, EMIERT planned a panel entitled "Perspectives on Islam: Beyond the Stereotyping" to provide insight and a forum for discussion on the Islam of the twentieth and twenty-first centuries. Panel participants were to be Dr. Marcia Hermansen, director of the Islamic World Studies Program and professor in the theology department at Loyola University, Chicago; Dr. Esmail Koushanpour, emeritus professor at Northwestern University Medical School and a former executive director of the Islamic Cultural Center of Greater Chicago; Dr. Alia Ammar, chief neuropsychologist at the Geriatric Care Association and a member of the Islamic Foundation North; and Robert Spencer, director of Jihad Watch and a prolific writer and journalist.

In the days immediately leading up to the panel, objections were publicly expressed concerning Mr. Spencer's presence on the panel. This led to the withdrawal of all other panelists and the panel being cancelled. As a profession, librarians seek to be objective, but it is impossible to avoid controversy. It is part of our mission to teach the skills of critical evaluation, including an ability to assess the sources and reliability of information, the intentions of the author, and the audience being addressed. In our present society it is possible to make the argument that the concept of citizen has been dwarfed by the concept of consumer. We are swayed by media representations, cute catch phrases, and misrepresented, out-of-context statements and explanations. Libraries cannot force individuals to be informed, but they can provide the means when the individual is ready.

It is with this in mind that EMIERT has set out to put together, in the present instance, a bibliography of materials that not only represent the written work on Islam by the two panelists who have published on that topic, but a wider range of material that provides perspectives on Islam in America and the world, and the history and interpretation of Islam from Muslims and non-Muslims alike. Libraries provide the opportunity to explore and to draw one's own conclusions based on a balance of information. It is our intention that this bibliography provides a start in that exploration.

Rebecca Stuhr  
Grinnell College

### Books by Invited Panelists

**Marcia Hermansen** has worked with youth as a teacher and advisor. She has studied Arabic, Urdu, and Islam and lived in the Arab Middle East, South Asia, and Iran. Her areas of expertise are classical Islamic studies and the lived experience of Muslims.

Hermansen, Marcia. "How to Put the Genie Back in the Bottle? 'Identity' Islam and Muslim Youth Cultures in America." In Omid Safi (Ed.), *Progressive Muslims on Justice, Gender and Pluralism*. Oxford, U.K.: One-world, 2003.

Contributors to this collection of essays write on the practice of Islamic faith from a politically and socially engaged, progressive standpoint. Hermansen considers Muslim youth in present day America. She finds that the trend is for youth to be drawn to a more rigid Islamic identity. Hermansen asks whether "common connections can be made between American intellectual and cultural traditions and Islamic principles." (RS)

Hermansen, Marcia, and Shabana Mir. "Identity Jihads: The Multiple Strivings of American Muslim Youth." In Karen-Marie Yust (Ed.), *Nurturing Child and Adolescent Spirituality: Perspectives from the World's Religious Traditions*. Lanham, Md.: Rowman & Littlefield, 2006.

The collection as a whole examines the wisdom of world religious traditions on spirituality in childhood and adolescence. Hermansen and Mir look at spirituality and identity choices of American Muslim youth. In

particular they ask how Muslim youth can develop a personal and religious identity that allows them to mature and develop rather than adopt an identity that “becomes a brittle shell, defensive and offensive rather than transformative.” (RS)

Hermansen, Marcia. “Keeping the Faith: Convert Muslim Mothers and the Transmission of Female Muslim Identity in the West.” In Karin van Nieuwkerk (Ed.), *Women Embracing Islam: Gender and Conversion in the West*. Austin: University of Texas Press, 2006.

This book is a result of the 2003 conference titled “Gender and Conversion.” Its ten articles explore the reasons women convert to Islam and their role in spreading the faith. Editor van Nieuwkerk discusses the connections and commonalities of gender and conversion in her introduction. Hermansen presents the results of her interviews with Euro-American females who have converted to Islam and who have raised their daughters as Muslims. (RS)

**Robert Spencer** is director of Jihad Watch (Jihadwatch.org), a program of the David Horowitz Freedom Center. He is the author of nine books and hundreds of articles on Islam and *jihad*, is weekly columnist for *Human Events* and the web site *Frontpage Magazine* (Frontpagemag.com), is interviewed regularly by TV, radio, and print media, and has led numerous seminars for the U.S. military and intelligence communities.

Spencer, Robert. *The Complete Infidels Guide to the Koran*. Washington, D.C.: Regnery Publishing, 2009.

Spencer believes that every American needs to know what is in the Koran. He summarizes the paradox that while some famous political leaders praise the Koran as the core book of a peaceful religion, other prominent intellectuals like Dutch parliamentarian Geert Wilders, British statesman Winston Churchill, and renowned Italian journalist Oriana Fallaci equate the Koran with Hitler’s *Mein Kampf* in its call for war to eliminate the others. Spencer’s interpretation focuses on the Koran’s decrees against Jews, Christians, and other Infidels, explaining how they were viewed in Muhammad’s time, what the members of these other groups have supposedly done wrong, and what the Koran has in store for them. (EZ)

Spencer, Robert. *The Politically Incorrect Guide to Islam and the Crusades*. Washington, D.C.: Regnery Publishing, 2005.

Spencer brings evidence to dispel an array of claims about Islamic history, Islam’s relationship to other religions, and the goals of *jihad*. For example, he counters claims that Islam is a religion of peace that has been hijacked by a tiny minority of extremists; that the Qur’an teaches believers to take up arms only in self-defense; that Islam treats women well; and that *dhimmitude* (the condition of living as a non-Muslim under Islam) is a thing of the past. He demonstrates how the new coinage “Islamophobia” is being used as a tool of censorship, political manipulation, repression, and intimidation, and he gives examples of how criticizing Islam has proven hazardous to one’s health. (EZ)

## Other Books for Adult Readers

Armstrong, Karen. *Muhammad: A Prophet for Our Time*. New York: Atlas Books/HarperCollins, 2006.

Armstrong wrote her first biography of the Prophet Muhammad in 1991 following the *fatwah* (death threat) declared against Salman Rushdie for his novel *The Satanic Verses*. Her purpose was to write a popular and accessible account to help inform a Western readership about Islam. Following the attacks of September 11, 2001, Armstrong felt she needed to provide another perspective on the Prophet and has thus written an entirely new and different book to “speak directly” to a post-September 11 world. Her biography begins with the Prophet’s first visions and ends with his death. Armstrong includes an extensive glossary of places, terms, and people and a list of references from the Qur’an and other early texts. (HN/RS)

Attar, Farid Ud-Din. *The Conference of Birds: The Selected Sufi Poetry*. New interpretations by Rafiq Abdulla. Edition illustrated with Persian miniatures from the British Library. Northampton, Mass.: Interlink, 2003.

Farid Ud-Din Attar was a thirteenth-century Iranian Sufi poet and follower of Shaykh Rukn-al-Din-Akkaf of the Kubraviyyah order. He wrote ecstatic verse describing the experience of mysticism. In *The Conference of Birds*, or *Manteq ut-Tair*, Attar explores the themes of Sufism through an allegorical story of a gathering of birds facing a difficult journey to find the *Simurgh*, or king of the birds. Some birds never set out, others are lost along the way, and only a few succeed in completing the journey. This particular edition has beautiful illustrations on every page. Rafiq Abdulla is a South African-born Muslim living in the United Kingdom. A poet and dramatist, he writes on the topics of Islam and poetry for the BBC. He has also published *Words of Paradise*, new interpretations of the poems of Rumi. (HN/RS)

*The Columbia Sourcebook of Muslims in the United States*. New York: Columbia University Press, 2008.

This anthology of essays, speeches, interviews, editorials, stories, song lyrics, book excerpts, articles, autobiographies, and Web sites by Muslim Americans was compiled with the intention of providing “a fair-minded, balanced, and human portrait of Muslim history and life in the United States.” The book is divided into two halves covering the history of American Islam and contemporary issues of race, gender, politics, and spirituality. Each chapter begins with a unifying essay introducing the theme for the nine or ten essays that follow. (RS)

Emerson, Steven. *American Jihad: The Terrorists Living Among Us*. New York: Free Press, 2002.

Emerson, hailed as the nation’s leading expert on terrorism and founder of the Investigative Project on Terrorism, <http://www.investigativeproject.org/>, provided the first post-9/11 context and understanding for how one of the most notorious terrorist groups in the world could have plotted the worst terrorist attack on American

soil without detection or scrutiny by American authorities. *American Jihad* is a classic work, the relevance of which has only increased as terrorist attacks and attempts continue in the United States and around the world. (EZ)

*Encyclopedia of Islam in the United States*. Edited by Jocelyne Cesari. Westport, Conn.: Greenwood Press, 2007. Two volumes.

With an advisory board representing academic expertise in religions, languages, politics, medicine and the arts, editor Cesari of the Center for Middle Eastern Studies at Harvard seeks to present a concise, accurate, and unbiased resource for learning about Muslims in the United States. Entries cover individuals, countries, organizations, concepts, and topics related to culture, health, economics, education and intellectual thought, religious beliefs, gender and family, sexuality, war, and peace, among others. Articles run several pages, are signed, and include suggestions for further reading. Primary source documents are included. (RS)

Esposito, John L., and Dalia Mogahed. *Who Speaks for Islam? What a Billion Muslims Really Think*. New York: Gallup Press, 2007.

Esposito and Mogahed seek to give voice to Muslims who are too often represented according to anti-Muslim or, conversely, anti-Western ideologies. Their study is based on the results of the Gallup World Poll data collected from 2001 to 2007 via hour-long face-to-face interviews with residents from 35 substantially Muslim countries. Statistically speaking, the sample represents 90 percent of the 1.3 billion Muslims in the world. The book contains significant revelations, as the authors focus their analysis on Muslim identity, the compatibility of theocracy and democracy, the making of Islamic radicals, the needs and desires of Muslim women, and finally, the possibility of Christian and Muslim coexistence. (HN/RS)

Gabriel, Brigitte. *Because They Hate: A Survivor of Islamic Terror Warns America*. New York: St. Martin's/Griffin Press, 2008.

Gabriel, a Lebanese Christian, vividly describes her family's harrowing experiences with Islamic fundamentalist terrorism. Founder of American Congress for Truth and executive director of Act for America, Gabriel has dedicated herself to warning Americans and awakening them to action about the dangers of Islamic fundamentalism. (EZ)

*Islam in Transition: Muslim Perspectives*. 2nd edition. Edited by John J. Donohue and John L. Esposito. New York: Oxford University Press, 2007.

Donohue and Esposito have compiled essays from Muslim points of view originating from across the nineteenth through twenty-first centuries. Their aim has been to represent the diverse responses of conservative, fundamentalist, modernist, and liberal reform Muslims to issues of European colonialism, the rise of Islamic modernist and fundamentalist movements, and legal reform, and to present-day concerns of gender, bioethics, violence, terrorism, globalization, and democratization. The editors seek to explore and present the thoughts of Muslims regarding Islam and the so-

cio-political change that have occurred over the last two centuries. (RS)

Ibrahim, Lamees, and Terry McCormick. *The Iraqi Cookbook*. Northampton, Mass.: Interlink, 2009.

This extensive cookbook provides recipes, descriptions, and context for a wide range of beef, chicken, lamb, vegetable and legume, dairy, dessert, soup, tea, and fruit drink recipes, including recipes for a variety of kubba and tashreeb. The author emphasizes cooking with ingredients available to Western readers. Photographs tempt readers to try out many of these recipes. (HN/RS)

Idilby, Ranya, Suzanne Oliver, and Priscilla Warner. *The Faith Club: A Muslim, a Christian, a Jew—Three Women Search for Understanding*. New York: Free Press, 2006.

Three mothers from different faiths set out to make a picture book for their children that will demonstrate the connections between their three religions. Despite their best intentions, they find that the task is not an easy one and they have many of their own stereotypes, fears, and misunderstandings to work through. This book is the result of their heartfelt efforts to work through their differences. It is written in all three voices and reflects their individual thoughts and group conversations. The book ends with a guide to starting a five-step faith club. (HN/RS)

*Islam and the Arab World: Faith, People, Culture*. Edited by Bernard Lewis. New York: Random House, 1976.

Thirteen different scholars wrote the 13 chapters that make up this coffee-table book. As a whole, the book provides an introduction to the scholarly perspective on Islam as of the middle and late twentieth century. Topics covered include religion, art, architecture, literature, music, science, warfare, urban Islam, Sufism, Cordoba and Granada, Iranian civilization, the Ottoman Empire, Muslim India, and "Islam today." The book is heavily illustrated with photographs and drawings. (HN/RS)

*Islam in World Cultures: Comparative Perspectives*. Edited by R. Michael Feener. Santa Barbara, Calif.: ABC-CLIO, 2004.

Contributing authors explore in depth the Muslim populations of the United States, South Africa, Ethiopia, Indonesia, China, South Asia, Iran, Turkey, Central Asia, and the Arab Middle East. Although this book provides coverage of just a selection of societies, the authors hope to give the reader a perspective on the complex and diverse nature of Islamic life and open the door for future discussions on contemporary Muslim societies. The book concludes with chapters for key terms and an extensive bibliography of suggested readings and Internet sites. (RS)

Karsh, Ephraim. *Islamic Imperialism: A History*. New Haven, Conn.: Yale Univ. Press, 2007.

A concise and gripping history tracing Islam from its warrior prophet through Osama Bin Laden's Holy War. (EZ)

Kayyali, Randa A. *The Arab Americans*. Westport, Conn.: Greenwood Press, 2006.

The *Arab Americans* is part of a series which seeks to explore new immigrant groups in the United States. Kayyali provides a working definition of Arab American, noting the great diversity contained within this communal designation. Notably, she examines U.S. immigration laws and their impact, cultural adaptation of Arab Americans, including women's issues and parent-child relationships, demographics of the Arab-American community, and Arab-American contributions to the arts. Finally, Kayyali addresses the state of the community since the attacks in New York and Washington, D.C., on September 11, 2001. (RS)

Koran. (English). *The Meaning of the Glorious Koran: Text and Explanatory Translation* by Mohammed Marmaduke Pickthall. Edited and revised by Arafat K. El Ashi. Beltsville, Md.: Amana Publications, 1996; revised edition 2002.

A revised edition of the first English translation of the Koran by an Englishman who is a Muslim. A clear, easy, and faithful translation regarded highly by most Muslims. With notes and index of names. (EZ)

*The Legacy of Islamic Antisemitism*. Edited by Andrew Boston. Amherst, N.Y.: Prometheus Books, 2008.

*The Legacy of Jihad: Islamic Holy War and the Fate of Non-Muslims*. Edited by Andrew Boston. Foreword by Ibn Warraq. Amherst, N.Y.: Prometheus Books, 2005.

Meticulously documented, encyclopedic studies, and compendia with a wealth of source materials. (EZ)

Lewis, David L. *God's Crucible: Islam and the Making of Europe, 570 to 1215*. New York: W.W. Norton, 2008.

The struggle of Rome with Iran, the fall of Rome, and the rise of the Islamic empire in the Middle East, North Africa, and finally Spain is the topic of this history by noted historian Lewis. In particular, Lewis gives a fresh perspective to the Islamic role and influence in Europe over a period of nearly 700 years. (HN/RS)

Mattson, Ingrid. *The Story of the Qur'an: Its History and Place in Muslim Life*. Malden, Mass.: Blackwell, 2008.

Mattson describes herself as a Western academic trying to live as a faithful Muslim. As such, she has attempted to present an academically sound, but still generally accessible introduction to the Qur'an; its history, culture, and practice of transmission; and its significance up to the present day. Beginning with the life of the Prophet and the divine revelation of the Qur'an, Mattson describes the multiplicity of Muslim peoples today, the oral and written tradition of transmitting the Qur'an, the place of the Christian and Jewish biblical text in the interpretation and understanding of the Qur'an, and the influence of the Qur'an on daily life and ritual practices. Mattson concludes her book with a glossary and bibliography for further study. (HN/RS)

McCloud, Aminah Beverly. *Transnational Muslims in American Society*. Gainesville: University Press of Florida, 2006.

McCloud has interviewed members of diasporic Muslim communities in the United States from Iran, South Asia, Arabic-speaking countries, and Chinese and Somali Muslim communities. She introduces Islam and provides overviews of Islam in the Arab world, South Asia, its history and cultures, and specific information about the distinct qualities of each U.S. Muslim community. McCloud devotes her final chapter to a survey of the entire American Muslim diasporic community, including interactions across diverse Muslim and non-Muslim populations. McCloud's goal is for her audience to gain an accurate picture of transnational American Muslims. (RS)

*Muslims' Place in the American Public Square: Hope, Fears, and Aspirations*. Edited by Zahid H. Bukhari et al. Walnut Creek, Calif.: AltaMira Press, 2004.

This book is one of the many scholarly projects of the Prince Alwaleed Center for Muslim-Christian Understanding at Georgetown University. The center studies Islam and the West and Islam in the West. Muslims in the American Public Square, or Project MAPS, seeks to contribute to a better understanding of Muslim communities in the United States. The chapters in this book, on the MAPS projects, address five areas: theoretical perspectives on the Muslim experience in the United States; the historical and sociological understanding of the mainstreaming of Muslims; the questions of Islam and the Black experience; and the demographic and behavior aspects in our quest to locate Muslims in the American landscape. Included in the book are a glossary of terms, a brief survey of Muslims on the American continent from an historical, political, and sociological perspective. (RS)

Orfalea, Gregory. *The Arab Americans: A History*. Northampton, Mass.: Olive Branch Press, 2006.

Orfalea's work is a history of the Arab-American community combined with elements of autobiography. His is not a dispassionate history. Orfalea expresses his sense of deep agony over the events of 2001 and all that it has meant for Arab Americans in the United States. His history, motivated by the terror attacks and their aftermath, is based on 25 years of research and 140 interviews with Arab Americans. It is in part an attempt to record the "disgust with terror" and a means to correct perceived injustice expressed by most Arab Americans as they attempt to "navigate as Americans" in an intensely uneasy environment. (RS)

Patel, Eboo. *Acts of Faith: The Story of an American Muslim, the Struggle for the Soul of a Generation*. Boston: Beacon Press, 2007.

Patel is a champion of religious pluralism. An American Muslim with family roots in India, he was a political activist working in various volunteer capacities related to education, literacy, and poverty through agencies such as the Catholic Workers Movement. He opens his autobiographical narrative by talking about particular incidents perpetrated by both Christian and Islamic extremists in the United States and England and how, had he not been intro-

duced to religious pluralism through his parents, grandparents, the YMCA, and other figures and institutions, he might have followed a similar extremist path. "Influence matters," he writes, "programs count, mentors make a difference, institutions leave their mark." Patel founded and is the executive director of the Interfaith Youth Core, a nonprofit agency in Chicago. (HN/RS)

Pipes, Daniel. *In the Path of God: Islam and Political Power*. New York: Basic Books, 1983. New edition: Edison, N.J.: Transaction Publishers, 2002.

Historian and columnist Pipes is director of Middle East Forum, [www.meforum.org/](http://www.meforum.org/). This is a new edition of Pipes's 1983 classic scholarly work about the history of Islamic power and its reemergence in the twentieth century. Pipes addresses the role of oil in the present and its prospects for changing Islamic regimes in the future. (EZ)

Ramadan, Tariq. *What I Believe*. New York: Oxford University Press, 2010.

Ramadan, a Western, reformist Muslim, explores issues of citizenship, ethics, open discourse, understanding, and intellectual growth at the same time that he considers the aspects and reality of a Western Islam. Ramadan describes his own growth as an intellectual and focuses on the importance of critical thinking, self-examination, and communication that leads to understanding. He calls upon Muslims to "become normal without becoming commonplace," through leading a questioning, ethical, and spiritual life. Muslims and non-Muslims alike will find much to contemplate in Ramadan's short philosophical text. (RS)

Sultan, Sohaib. *The Koran for Dummies*. New York: Wiley, 2004.

Sultan, an American Muslim, has written this book with a non-Muslim audience in mind. Believing that most books on the Qur'an are either too short or too academic, he has presented his comprehensive explanation in a simple and straightforward style—in keeping with the Dummies format—and claims to provide the "answers to all your questions about this sacred book." Sultan points out that the deeper the examination of this sacred text, the more interpretations one will find as to its meaning and intent. Although he does not attempt to cover all existing interpretations, he does provide what he refers to as the basics of classical and modern interpretations of the scriptures. Sultan is the Muslim life coordinator and chaplain at Princeton University. (HN/RS)

Sultan, Wafa. *A God Who Hates: The Courageous Woman Who Inflamed the Muslim World Speaks Out Against the Evils of Islam*. New York: St. Martin's Press, 2009.

Sultan is a Syrian-born American psychiatrist, who, like other Muslims who dare to speak out about the repressiveness and violent nature of Islam, knows she is risking death. She writes, "First and foremost Islam is interested in inducing fear in those with whom they disagree ... Nothing tortures the human spirit more than making you a prisoner of your own fears." She explains how she freed herself from fear and demanded to speak on Al-Jazeera TV. (EZ)

Trifkovic, Serge. *The Sword of the Prophet: Islam, History, Theology, Impact on the World*. Boston: Regina Orthodox Press, 2002.

This work provides balance for those who also have read works by writers, such as Karen Armstrong, who many consider apologists for Mohammed, the Koran, and Islamic history. (EZ)

Warraq, Ibn. *Defending the West: A Critique of Edward Said's Orientalism*. Amherst, N.Y.: Prometheus Books, 2007.

A point-by-point rebuttal of Edward Said's arguments in *Orientalism* (Vintage, 1979), a work that influenced much academic thinking about the Muslim world for decades. (EZ)

Ye'or, Bat; Miriam Kochan; and David Littman. *Islam and Dhimmitude: Where Civilizations Collide*. Madison, N.J.: Fairleigh Dickinson Press, 2002.

This compelling, well-researched study is rich in insights on Western-Muslim relations today, revealing new evidence and debunking myths. After giving an overview of the history of *dhimmitude*—a neologism coined by Ye'or in 1983 to describe the condition of living as a non-Muslim under Islam, often due to conquest during the period from the seventh through the seventeenth centuries—she and her co-authors discuss the implications of dhimmitude in various Islamic conflicts in today's world, as well as the doctrine of *jihad*, Western guilt, and Muslim claims of victimization. Additional information may be found at the web site [www.dhimmitude.org](http://www.dhimmitude.org). (EZ)

### Books for Young Readers—Elementary School

Brown, Tricia. *Salaam: A Muslim American Boy's Story*. Illus. with photos by Ken Cardwell. New York: Henry Holt, 2006. Gr. 1–4.

This is a black-and-white photo essay featuring Imran, a Muslim boy whose ethnic heritage is not mentioned in the text. One photo of his grandmother indicates that his paternal family may be from India, Pakistan, or Bangladesh, and some photos show Imran in traditional dress that also looks as if it is from South Asia. His mother has converted to Islam, but she is not left out when it comes to discriminatory behavior, as she picks up the telephone and hears a hate message directed at her family. Aside from this instance of unforgivable behavior that may spring from the post-9/11 world or from prejudice against anyone who hails from a different country or religion, the rest of the book depicts a contemporary American boy's world—playing with friends, observing a religious holy time (in this case, Ramadan), attending a birthday party, and trying to imitate a rock musician. Imran wants to be one when he grows up! After he explains his faith to his best friend, the author follows up with a more complete description of the Five Pillars of Islam. The text is purposeful, but engaging as Imran's personality emerges. The photos will attract young readers. Glossary. (Nonfiction.) (MG)

Cohen, Miriam. *Layla's Head Scarf*. Illus. by Ronald Himler. New York: Star Bright Books, 2009. Gr. K–1.

This popular author has now added to her group of books about the experiences of first graders by introducing a little girl who wears *hijab* (a headscarf). Many young Muslim girls (and women, depending on their own cultural backgrounds and degree of religious practice) don't wear the headscarf in the United States, but some do, and like Layla, they may be reticent among new classmates. The adults welcome Layla, but one of the makes fun of her family portrait. He is soon bossily rebuked by another student, Anna Maria, a girl familiar to regular readers of the series. Himler's watercolor and pencil illustrations show a multicultural classroom. (Picture book.) (MG)

Heiligman, Deborah. *Celebrate Ramadan & Eid al-Fitr*. Illus. with photos. Washington, D.C.: National Geographic, 2006. Gr. 1-5.

Part of the Holidays Around the World series, this accessible volume makes full use of National Geographic's strength as a publisher with the inclusion of excellent color photographs from around the world, including the United States. The photographs show the many modes of the observance of Ramadan, the month of fasting during which Allah started to reveal the Qu'ran, and the celebration of Eid al-Fitr, the three days of parties, gift-giving, feasting, and fun (sometimes spelled Id al-Fitr or in other variations) that mark the end of the month. Many of the other books that describe Muslim holidays do not provide this international point of view for children who may themselves be from many different countries or those children first learning about the almost universal spread of Islam in the contemporary world. The text is fairly brief, but there are explanatory materials for adults. A world map shows the location of the color photographs. Bibliography. (Nonfiction.) (MG)

Khan, Aisha Karen. *What You Will See Inside a Mosque*. Illus. with photos by Aaron Pepis. Foreword by Dr. Sayyid M. Syeed. Woodstock, Vt.: Skylight Paths, 2003. Gr. 2-6.

Part of a series on houses of worship in the United States, this work contains clear photos, an open layout, and explanations of the general design of a mosque, the items found in the mosque, and the types of services and special occasions celebrated by Muslims. It will help child readers find out about a place that few may have visited. The color photos were taken in two suburban New York mosques, and it would have been interesting to show a mosque in the middle of a city as well. The author, a convert to Islam and the former principal of an Islamic school, uses an inclusive "we" in the text, inviting all children to learn about Islam and its practices. (Nonfiction.) (MG)

Maydell, Natalie, and Sep Riahi. *Extraordinary Women from the Muslim World*. Illus. by Heba Amin. Lancaster, Pa.: Global Content Ventures, 2008. Gr. 4-8.

This very attractive collective biography offers intensely colored portraits and short but well-written descriptions of interesting women who range from two of Muhammed's wives (illustrated only with calligraphic verses from the Qu'ran due to the respect for Islam shown in the book, which uses the prescribed inscription, "Peace Be Upon Him" or the shortened form "pbuh" whenever the Prophet is mentioned) to Shirin Ebadi of Iran, a lawyer and

judge who won the Nobel Peace Prize for her activism in the field of human rights. Other women in the book include an Arabian poet, a Moroccan painter, a Turkish military pilot, a Yemeni queen, and a female Iraqi Muslim saint, all from different time periods. This book really tries to break the mold of female stereotypes. A map shows the location of the countries that are discussed. Chapter notes and bibliography. (Nonfiction.) (MG)

Mobin-Uddin, Asma. *A Party in Ramadan*. Illus. by Laura Jacobsen. Honesdale, Pa.: Boyds Mills Press, 2009. Gr. 1-3.

Mobin-Uddin, of Pakistani descent, tells the story of Leena, a little girl who wants to attend her friend Julia's birthday party. When her mother tells her that the party will be held on the first Friday in Ramadan, Leena must make a tough choice. She is not required to follow the rules about daily fasting because of her age, but Leena wants to do it because her Auntie Sana will break that day's fast with the family during *iftar*, the joyous evening meal begun with dates, water, and a prayer. Leena fasts during the birthday party, a decision that becomes harder after her pony ride and games in the hot sun. Although tired and disheartened, she keeps her personal vow and enjoys dinner with her family. When her friends and their parents show up bearing the remains of the birthday cake, everyone is happy to meet in a relaxed social setting. While the ending may be idealized, this introduction to one of Islam's most important observances will engage young readers with its realistic situation and soft pastel illustrations of a typical American suburb. The author's note on Ramadan and *hijab* (a headscarf) will be useful for parents, teachers, and librarians. (Picture book.) (MG)

Winter, Jeanette. *The Librarian of Basra: A True Story from Iraq*. New York: Harcourt, 2005. Gr. 1-4.

The story takes place as rumors of a U.S. and British invasion of Iraq become reality. As the librarian, Alia Muhammad Baker, awaits the onset of war, she is concerned about the safety of the library collection for which she is responsible. With the help of friends and neighbors, Baker finds temporary homes for all of the library's collections. With colorful and engaging illustrations and a simple text, Winter portrays Baker's dedication and courage as she successfully preserves the cultural and intellectual riches of her city's library. (Nonfiction.) (HN/RS)

### Books for Young Readers—Middle and High School

Abel-Fattah, Randa. *Does My Head Look Big in This?* New York: Orchard Books, 2005. Gr. 7-10.

Australian-born and with a funny, sassy teenage outlook on most things in life, 16-year-old Amal decides that she wants to wear *hijab* (a headscarf) all the time, including to her fancy prep school. Her family, with its Palestinian Muslim traditions, supports her (except for an uncle who believes in a little too much assimilation) and so do her personal friends, a multicultural mix of girls. Others look askance on her decision to wear *hijab*, including a potential after-school employer (overly concerned with hygiene) who will

not hire Amal to work in a food court. (Fiction.) (MG)

Abdel-Fattah, Randa. *Ten Things I Hate About Me*. New York: Orchard Books, 2009. Gr. 7–10.

With dyed blonde hair and blue contacts, Jamie (named Jamilah) tries to escape any notice of her Lebanese background and Muslim faith. This is another young woman trying to make her way in her own country, Australia. Unlike the narrator in the author's earlier and less predictable *Does My Head Look Big in This?*, Jamie tries to live within her religious tradition outside of school, but steadfastly refuses to let her high school classmates know anything about her faith, her background, or other family. The title is actually Jamie's e-mail address, used in correspondence with John, a boy known only through the Internet. Abdel-Fattah's two books give readers two sides of the same issue—adolescent coping with ethnic and religious differences and prejudicial ignorance—but the individual characters, strong first-person voices, and humor will appeal to many teenagers, those who are comfortable with their own identity and those who may not be ready to fully acknowledge their backgrounds to others. (Fiction.) (MG)

Budhos, Marina. *Ask Me No Questions*. New York: Atheneum Books for Young Readers, 2006. Gr. 7–10.

After 9/11, a Bangladeshi Muslim family living in Queens, the most multicultural borough in New York City, is suddenly caught up in a frightening, but nonetheless realistic, experience of illegal immigrants. The Hossain family arrived with tourist visas but never got legal papers to stay, although the teenage daughters are fully engaged in the local high school life, with older sister Aisha on her way to a brilliant college career and the quieter narrator, 14-year-old Nadira, envying her sibling. When the family tries to go to Canada to improve their chances for staying in North America, the father is arrested by U.S. immigration officials and detained for an unknown period. It is Nadira who proves to be level-headed and steady as she collects the evidence to prove that her father is innocent of terrorist behavior. Although illegal immigration is a problem for many families from different countries, the current political atmosphere places an additional burden on those from the Muslim world. Serious and issue-driven, this novel will be of interest to thoughtful adolescents. (Fiction.) (MG)

Hafiz, Dilara, Imran Hafiz, and Yasmine Hafiz. *The American Muslim Teenager's Handbook*. New York: Atheneum Books for Young Readers, 2007. Gr. 7–12.

Written by a mother and her two teenage children living in Arizona, this is a practical guide to Islam for both Muslims and their teen counterparts who want to explore religions beyond their own or just know more about people who practice Islam. The photos, short chapters, highlighted points, and quizzes engage browsers or young people who will read through this short but illuminating book. The authors are funny, very open about their beliefs, and encouraging of interfaith discussion and activities. Bibliography. (Nonfiction.) (MG)

Siddiqui, Haroon. *Being Muslim*. Toronto: Groundwood Books/House of Anansi Press, 2008. (Rev. and updated ed.). (Gr. 9–12; adult).

A past president of PEN Canada, Siddiqui is a journalist who has been able to visit many Islamic countries. He decries the racism and discrimination that Muslims have found in many places in the Western world, especially after 9/11, but also questions aspects of Islam in some countries that limit women's rights. He puts forth the proposition that cultural norms in different areas rather than Islam itself have created variations in the social conditions that govern the life of women. Information in sidebars highlight contemporary Muslim performers; maps, photos, and charts break up the text and make it more attractive to high school students who can use the broad picture of current-day Muslims to extend their knowledge beyond the events that make the evening news. Students can make good use of this material for discussion and debate. Originally published in 2006. Chapter notes, bibliography, index. (Nonfiction.) (MG)

## Videos

Kronemer, Alexander, Michael Wolfe, Michael Schwartz, Liz Gray, Omar Al-Qattan, Andre Braugher, Glen Ebesu, Gail Huddleson, and Edward Marritz. *Mubammad: Legacy of a Prophet*. [Potomac Falls, Va.]: Unity Productions Foundation, [2003], 2003.

This KQED/PBS documentary takes the viewer to ancient Middle Eastern sites to explore the story of the Prophet Muhammad by presenting the details of his life and the origins of Islam. The film also examines the legacy of the Prophet and his teachings through the lives of American Muslims in the twenty-first century. (HN/RS)