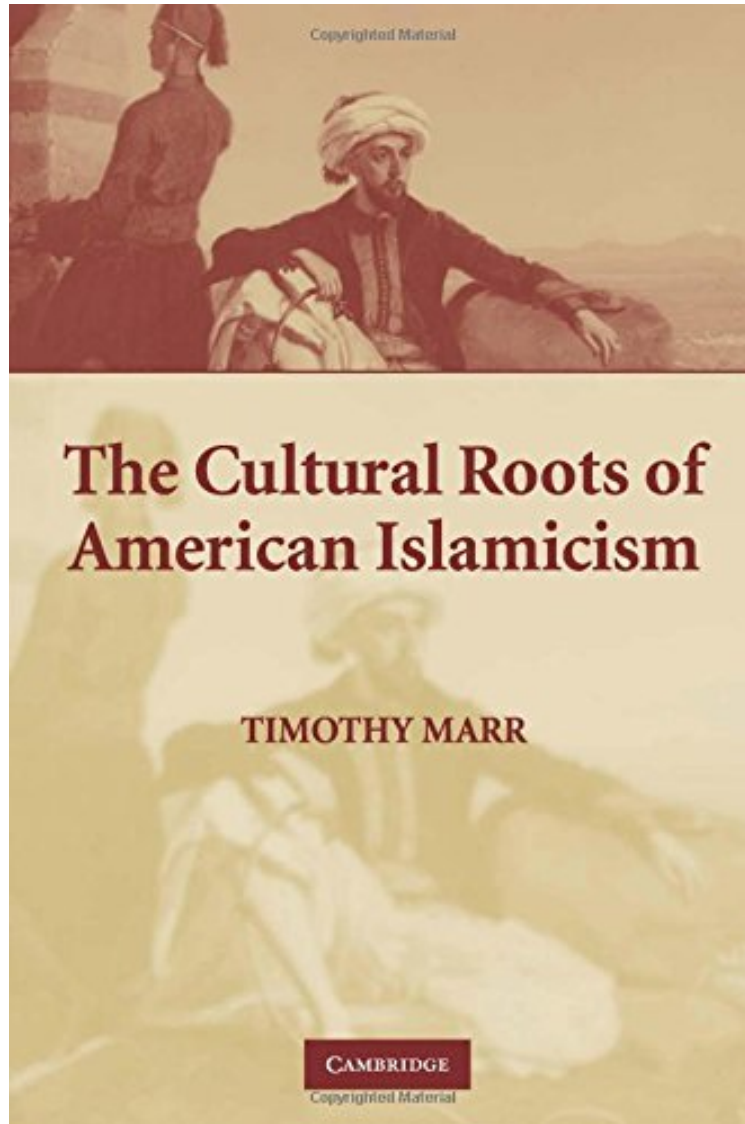


[Library ebook] The Cultural Roots of American Islamicism

The Cultural Roots of American Islamicism

Timothy Marr

*ebooks | Download PDF | *ePub | DOC | audiobook*



DOWNLOAD



READ ONLINE

#1073557 in Books Timothy Marr 2006-06-26 2006-09-28Original language:EnglishPDF # 1 8.98 x .79 x 5.98l, .98 #File Name: 052161807X324 pagesThe Cultural Roots of American Islamicism | File size: 31.Mb

Timothy Marr : The Cultural Roots of American Islamicism before purchasing it in order to gage whether or not it would be worth my time, and all praised The Cultural Roots of American Islamicism:

1 of 1 people found the following review helpful. My favorite work in this small and burgeoning fieldBy gld_9A masterful conceptual, historical, and comparative incorporation of Islam into 19th century American Studies. My favorite work in this small and burgeoning field.1 of 1 people found the following review helpful. An interesting venture in an evolving historiographyBy M. O. SiddiqiAn interesting work in an arena of American history that is only now getting its due attention. A quick note about other reviewers discussing this book: Why would one bother reading

anything at all, if you're mind's already so intransigently set on one way of viewing things. To those who would like to explore more deeply the contingencies of early American contact with the Muslim world, and how that contact shaped certain enduring epistemologies, this book isn't a bad place to start. 5 of 23 people found the following review helpful. Notice that the Muslim "editorial" reviews all refer to American "misunderstanding" of Islam. By Opera Ghost All you need to know to understand Islam -- regardless of anyone's perception of it -- is what the genocidal pedophile Muhammad preached and practiced, and what his followers have done in fits and starts -- as knowledge, zeal, and resources have allowed -- for the last nearly one and one-half millennia. The fact that Muslims are characterizing what Marr reports as "mis-images" and "conflicted view[s]" of Islam must mean that Marr's work is more accurate than not. If one wishes to understand Islam historically -- especially in relation to the United States -- then one need look only to John Adams, Thomas Jefferson, and John Quincy Adams. The first Mr. Adams and Mr. Jefferson discovered from a Muslim ambassador himself that the reason for the Barbary wars against the new Republic was -- before we had done anything at all, and centuries before George W. Bush was born -- their "divine" mandate to war against unbelievers: "It was written in their Koran, that all nations which had not acknowledged the Prophet were sinners, whom it was the right and duty of the faithful to plunder and enslave; and that every mussulman who was slain in this warfare was sure to go to paradise. He said, also, that the man who was the first to board a vessel had one slave over and above his share, and that when they sprang to the deck of an enemy's ship, every sailor held a dagger in each hand and a third in his mouth; which usually struck such terror into the foe that they cried out for quarter at once." John Quincy understood Islam well, describing it as a hellish and existential threat: "In the seventh century of the Christian era, a wandering Arab of the lineage of Hagar [i.e., Muhammad], the Egyptian, combining the powers of transcendent genius, with the preternatural energy of a fanatic, and the fraudulent spirit of an impostor, proclaimed himself as a messenger from Heaven, and spread desolation and delusion over an extensive portion of the earth. Adopting from the sublime conception of the Mosaic law, the doctrine of one omnipotent God; he connected indissolubly with it, the audacious falsehood, that he was himself his prophet and apostle. Adopting from the new Revelation of Jesus, the faith and hope of immortal life, and of future retribution, he humbled it to the dust by adapting all the rewards and sanctions of his religion to the gratification of the sexual passion. He poisoned the sources of human felicity at the fountain, by degrading the condition of the female sex, and the allowance of polygamy; and he declared undistinguishing and exterminating war, as a part of his religion, against all the rest of mankind. THE ESSENCE OF HIS DOCTRINE WAS VIOLENCE AND LUST: TO EXALT THE BRUTAL OVER THE SPIRITUAL PART OF HUMAN NATURE[. . .]" "Between these two religions, thus contrasted in their characters, a war of twelve hundred years has already raged. The war is yet flagrant . . . While the merciless and dissolute dogmas of the false prophet shall furnish motives to human action, there can never be peace upon earth, and good will towards men." "What happened to the West's hard-won, first-hand knowledge of Islam? Our military and economic supremacy shielded generations from jihad, and leftist, multicultural extremists latched onto Edward Said's ridiculous cultural ad hominem blaming us for Muslim "piety" expressed in the rape, slavery, and slaughter of non-Muslims. And now, we've elected an allegedly-former Muslim who actively lies about traditional Islam and aids its advance around the world by supporting movements promoting shari'a. But those resisting Islamic tyranny, as in Iran? He's eating ice cream. Here's some of what the devout don't want you to know: "the Messenger of Allah . . . would say: 'Fight in the name of Allah and in the way of Allah. Fight against those who disbelieve in Allah. Make a holy war. . . . When you meet your enemies who are polytheists, invite them to three courses of action. . . . Invite them to (accept) Islam; if they respond to you, accept it from them and desist from fighting against them. . . . If they refuse to accept Islam, demand from them the Jizya. If they agree to pay, accept it from them and hold off your hands. If they refuse to pay the tax, seek Allah's help and fight them . . .'" (Muslim Book 19, Number 4294). "fight and slay the Pagans wherever ye find them, and seize them, beleaguer them, and lie in wait for them in every stratagem (of war) . . ." (Qur'an 9:5). "Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued" (Qur'an 9:29). "The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter . . ." (Qur'an 5:33). Ibn Kathir says of this verse: "'Wage war' mentioned here means, oppose and contradict, and it includes disbelief, blocking roads and spreading fear in the fairways. Mischief in the land refers to various types of evil." So, Muhammad requires execution, crucifixion, or cutting off hands and feet from opposite sides for "disbelief." "Allah's Apostle said: 'I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle [. . .] if they perform that, then they save their lives and property from me . . .'" (Bukhari Volume 1, Book 2, Number 24). "It is not for any prophet to have captives until he hath made slaughter in the land. Ye desire the lure of this world and Allah desireth (for you) the Hereafter, and Allah is Mighty, Wise" (Qur'an 8:67). "Allah's Apostle said, '. . . I have been made victorious with terror . . .'" (Bukhari Volume 4, Book 52, Number 220).[...]

In this cultural history of Americans' engagement with Islam in the colonial and antebellum period, Timothy Marr analyzes the historical roots of how the Muslim world figured in American prophecy, politics, reform, fiction, art and dress. Marr argues that perceptions of the Muslim world, long viewed not only as both an anti-Christian and despotic threat but also as an exotic other, held a larger place in domestic American concerns than previously thought. Historical, literary, and imagined encounters with Muslim history and practices provided a backdrop where different Americans oriented the direction of their national project, the morality of the social institutions, and the contours of their romantic imaginations. This history sits as an important background to help understand present conflicts between the Muslim world and the United States.

The history of Americans perceptions of, and engagements with, the Islamic world is obviously of enormous interest today. One of the strengths of this book is that it pays attention to that of the diversity of those encounters, while not ignoring the fundamental relations of power between U.S. and Muslim populations. Marr's well researched, erudite, and thoroughly engaging book provides not only a study of American Islamicism, but also a broad-based and intellectually rich analysis of the United States and its global cultural imaginings in the 18th and 19th centuries. - Melani McAlister, George Washington University "Marr's study opens up a new historical context to American mis-images of Islam spread over the last three centuries and their unacknowledged reverberations even today." -Iftikhar Malik, Bath Spa University College, Bath, UK *The Journal of American History* "This author's thoroughly researched and documented book is indispensable reading for anyone seriously interested in the genealogy of America's conflicted view of Islam." -Anouar Majid, University of New England, *The Historian* "I find this text thoroughly engrossing and informative. His style of writing history is engaging and the contextualization enables readers to be 'be in the moment' with the actors. This text can be read from many perspectives and is certainly academic but also a book for the informed." *Journal of World History*, Aminah Beverly McCloud, DePaul University

About the Author Timothy Marr is Assistant Professor in the Curriculum in American Studies at the University of North Carolina, Chapel Hill where he teaches seminars on such topics as cultural memory, captivity, tobacco, birth and death, and mating and marriage. He became interested in the subject of this book while teaching Herman Melville's *Moby-Dick* at Lahore American School in Pakistan in the late 1980s. He is the co-editor of *Ungraspable Phantom: Essays on Moby-Dick*.