

Mosque

"Innocent houses of worship or bulwarks of fundamentalism? We all have our own ideas about mosques, and many of those ideas go beyond the domain of architecture. In Europe, mosques are a central issue in the debates about the integration of Muslims and the potential dangers of Islam. In recent years, such debates have often edged out serious architectural discussion of European mosques, and the domes and minarets of traditional mosque architecture have come to symbolize this entire field of controversy." "The aim of this book is to bring greater depth and nuance to the debate about mosques. Amongst others politician Frits Bolkestein, architect Wilfried van Winden, sociologist Willem Schinkel, theologist/philosopher Tariq Ramadan, anthropologist Eric Roose and Ole Bouman, director of the Netherlands Architecture Institute, share their interdisciplinary perspectives on the emergence of this new architectural typology and explain its narrow and broad social impact. With a visual presentation of the historical and general features of the mosque (Mosguide), as well as three intriguing pictorial essays and a range of politically and socially informed essays and opinion pieces, Erkocuen Budac rethink the meaning of mosques in the Western European context. Recent mosque designs serve to illustrate how rewarding this approach can be - in social, functional and architectural terms." --Book Jacket.

"This marvelous, welcoming book on mosques, Muslims, and Islam is a must, offering foundational knowledge on the world’s second largest religion.” —School Library Journal (starred review) Step in and discover all the rituals and wonder of the mosque in this lyrical debut picture book from M. O. Yuksel, with gorgeous artwork from New York Times bestselling illustrator Hatem Aly. A great conversation starter in the home or classroom, this book is perfect for fans of All Are Welcome and The Proudest Blue. No matter who you are or where you’re from, everyone is welcome here. From grandmothers reading lines of the Qur’an and the imam telling stories of living as one, to meeting new friends and learning to help others, mosques are centers for friendship, community, and love. M. O. Yuksel’s beautiful text celebrates the joys and traditions found in every mosque around the world and is brought to life with stunning artwork by New York Times bestselling illustrator Hatem Aly (Yasmin series, The Proudest Blue, The Inquisitor’s Tale). The book also includes backmatter with an author’s note, a glossary, and more information about many historical and significant mosques around the world.

Reproduction of the original: Palace and Mosque at Ukhaidir by Gertrude Lowthian Bell

This is a study of Chinese Hui Muslim women's historic and unrelenting spiritual, educational, political and gendered drive for an institutional presence in Islamic worship and leadership: 'a mosque of one's own' as a unique feature of Chinese Muslim culture. The authors place the historical origin of women's segregated religious institutions in the Chinese Islamic diaspora's fight for survival, and in their crucial contribution to the cause of ethnic/religious minority identity and solidarity. Against the presentation of complex historical developments of women's own site of worship and learning, the authors open out to contemporary problems of sexual politics within the wider society of socialist China and beyond to the history of Islam in all its cultural diversity.

Photographs of mosques in the United States and their architectural elements; and annotations on the religious and cultural lives of Muslims in the United States.

Juxtaposing Muslim scholars' debates over women's attendance in mosques with historical descriptions of women's activities within Middle Eastern and North African mosques, Marion Holmes Katz shows how over the centuries legal scholars' arguments have often reacted to rather than dictated Muslim women's behavior. Tracing Sunni legal positions on women in mosques from the second century of the Islamic calendar to the modern period, Katz connects shifts in scholarly terminology and argumentation to changing constructions of gender. Over time, assumptions about women's changing behavior through the lifecycle gave way to a global preoccupation with sexual temptation, which then became the central rationale for limits on women's mosque access. At the same time, travel narratives, biographical dictionaries, and religious polemics suggest that women's usage of mosque space often diverged in both timing and content from the ritual models constructed by scholars. Katz demonstrates both the concrete social and political implications of Islamic legal discourse and the autonomy of women's mosque-based activities. She also examines women's mosque access as a trope in Western travelers' narratives and the evolving significance of women's mosque attendance among different Islamic currents in the twentieth century.

In the early 1250s, Mongke Khan, grandson and successor of the mighty Mongol emperor, Genghis Khan, sent out his younger brothers Qubilai and Hulegu to consolidate his grip on power. Hulegu completed the conquest of Iran while Qubilai continued to erode the power of the Song emperors of southern China. In 1276, he finally forced their submission and peacefully occupied their capital, Hangzhou. The city enjoyed a revival as the cultural capital of a united China and was soon filled with traders, adventurers, artists, entrepreneurs, and artisans from throughout the great Mongol Empire, including a prosperous, influential and seemingly welcome community of Persians. In 1281, one of their number, Ala al-Din, built the Phoenix Mosque in the heart of the city where it still stands today. This study of the mosque and the Ju-jing Yuan cemetery, which today is a lake-side public park, casts light on an important and transformative period in Chinese history, and perhaps the most important period in Chinese Islamic history. The book is published in the Persian Studies Series of the British Institute of Persian Studies (BIPS).

"Palace and Mosque at Ukhaidir: A Study in Early Mohammadan Architecture" by Gertrude Lowthian Bell. Published by Good Press. Good Press publishes a wide range of titles that encompasses every genre. From well-known classics & literary fiction and non-fiction to forgotten—or yet undiscovered gems—of world literature, we issue the books that need to be read. Each Good Press edition has been meticulously edited and formatted to boost readability for all e-readers and devices. Our goal is to produce eBooks that are user-friendly and accessible to everyone in a high-quality digital format.

[What You Will See Inside a Mosque](#)

[Space, Gender, and Aesthetics](#)

[Cathedral](#)

[Tablighi Jamaat and the Quest for the London Mega Mosque](#)

[Rethinking the Mosque In the Modern Muslim Society](#)

[The Church in the Shadow of the Mosque](#)

[The Butterfly Mosque](#)

[The Mosque](#)

[The Mosque as a Community Development Centre](#)

[Continuity and Change](#)

[Palace and Mosque at Ukhaidir](#)

[A Mosque in Munich](#)

The Mosque is an extended meditation on a dimension of Islam unfamiliar to most Western readers. The mosque, Rusmir Mahmutcehajiić argues, is not an analogue of the Christian church, not least because in Islam there is no priesthood. Rather, every Muslim is his or her own priest, andmost religious obligations are performed in the home. The function of the mosque is thus dispersed throughout society and, indeed, throughout the natural world as well. The Arabic word *fi* means literally place of prostration-the place one performs the daily ritual prayer of submission to God, so as to become a guest at the table God has sent down to manifest himself. That table is also the world’s mosque, the world as mosque. The Bosnian genocide are its mosques: more than a thousand were destroyed. A part of the essential fabric of Bosnian life was changed. With this book, Rusmir Mahmutcehajiić seeks to rebuild the spirit and majesty of each mosque that y the Bosnian landscape.Beautifully composed, elegantly written and constructed, this is a primary text of Islamic spirituality, by one of the most significant Muslim European voices of our age A book to be returned to again and again.-/UniversityThis work by one of the leading intellectual figures of Bosnia is one of the finest written in the English language on the spiritual significance of the mosque. It speaks the language of universal spirituality and is able to open a door of relationship between the mosque, as understood outwardly, and the inner mosque, which is the heart. The book also reflects in most elegant language the reality of a land where mosques, churches, and synagogues have stood side by side and witness in its own way to the Presence of the One.-Seyyed Hossein Nasr, George Washington University

For two decades now, Stephen C. Headley has been one of the most original and systematic ethnographers of Javanese religion and cultural history. No one in contemporary Javanese ethnography has combed through the annals of nineteenth-century scholarship with as careful an eye for the variety of Javanese traditions. None combines this historical ethnography with as careful and unusual body of contemporary ethnography. Headley’s new book brings these long-developed skills to bear on change in the Surakarta region of Central Java. In his analysis of the Durga ritual complex, Headley sheds light on one of the most unusual court traditions to have survived in an era of deepening Islamization. Headley’s analysis of this ritual complex, and our understanding of popular Javanese religion, deserves to be read by all serious students of Java, as well as anyone interested in religion in Indonesia. However, Headley moves well beyond this unusual ritual complex, to take us through the history of culture and politics in what is one of the richest but also most troubled of cultural regions in Java. The result is a rich, multi-layered, and fascinating study, one that changes forever our understanding of Javanese tradition in a Java becoming a nation. Institute on Religion and World Affairs, Boston University.

In the wake of the news that the 9/11 hijackers had lived in Europe, journalist Ian Johnson wondered how such a radical group could sink roots into Western soil. Most accounts reached back twenty years, to U.S. support of Islamist fight in Afghanistan, to the start of the Cold War, uncovering the untold story of a group of ex-Soviet Muslims who had defected to Germany during World War II. There, they had been fashioned into a well-oiled anti-Soviet propaganda machine. As that machine moved West German and U.S. intelligence agents vied for control of this influential group, and at the center of the covert tug of war was a quiet mosque in Munich—radical Islam’s first beachhead in the West. Culled from an array of sources, including the memoirs of a CIA operative, *A Mosque in Munich* interweaves the stories of several key players: a Nazi scholar turned postwar spymaster; key Muslim leaders across the globe, including members of the Muslim Brotherhood; and naive CIA men eager to fight communism in the Middle East. A rare ground-level look at Cold War spying and a revelatory account of the West’s first, disastrous encounter with radical Islam, *A Mosque in Munich* is as captivating as it is crucial to our understanding the mistakes we are still making in our current wars. Kishwar Rizvi, drawing on the multifaceted history of the Middle East, offers a richly illustrated analysis of the role of transnational mosques in the construction of contemporary Muslim identity. As Rizvi explains, transnational mosques are a product of support of both government sponsorship, whether in the home country or abroad, and diverse transnational networks. By concentrating on mosques--especially those built at the turn of the twenty-first century--as the epitome of Islamic identity, Rizvi shows the significance as sites for both the validation of religious praxis and the construction of national and religious ideologies. Rizvi delineates the transnational religious, political, economic, and architectural networks supporting mosques in Saudi Arabia, the United Arab Emirates, as well as in countries within their spheres of influence, such as Pakistan, Syria, and Turkmenistan. She discerns how the buildings feature architectural designs that traverse geographic and temporal distances, gesture to the past for inspiration. Digging deeper, however, Rizvi reveals significant diversity among the mosques--whether in a Wahabi-Sunni kingdom, a ShiÛi theocratic government, or a republic balancing secularism and moderate Islam--that repudiate the idea of a monolith. Mosques reveal alliances and contests for influence among multinational corporations, nations, and communities of belief, Rizvi shows, and her work demonstrates how the built environment is a critical resource for understanding the history of contemporary Middle East and the Islamic world.

The most comprehensive and authoritative book on mosque architecture and design published in the last decade. While there are a number of important earlier works on mosques such as *The Mosque* (1994), there is now a need for a book that reflects the people’s interest in this important subject. With more than 300 photographs, this is a visually stunning volume profiling historically important examples as well as impressive new mosque designs that are not as widely known.

The word Babri was literally used to define something abnormal, out of sense or mad. Three instances mentioned in Babar-Nama support this. Babar’s journal is replete with precise detail with a telling image or idiom as "a bud resembling a fire" which lingers in the reader's mind long after the event or anecdote has receded. Few of the phrases and words in the Babar Nama are now part of everyday language in India and Pakistan as "Namak Haram" means lack of trustworthiness, "bakhshish" means gift, "maidan" means plain area, "Julab" means laxative and the most important, which is of our use here, is "Babri/Baburi /Bavala" means related to unhealthy mental state or mad or abandoned or one who is abnormal. Babri's infatuation, after his marriage in March AD 1500, for a boy as, "In those days I discovered myself a strange inclination - no, a mad infatuation-for a boy in the camp’s bazaar, his name was Babri/Baburi being apposite. Until then I had no inclination. The boy of Muhammad Salih came to my mind: When I see my friend I am abashed with shame: My companions look at me, I look away sans aim. This couplet suited my state of mind perfectly. In that maelstrom of desire and passion, and under the stars I wander, bareheaded and barefoot, through streets and lanes, orchards and vineyards. I showed civility neither to friends nor to strangers, took no care of myself or others." Babar clearly stated that guy's name was Bavara as he was of ravenna. Babri Mosque means Mosques of infidels-insane Hindus.

Sheikh Zayed Grand Mosque is a photographic journey through one of Islam’s greatest mosques, the Sheikh Zayed Grand Mosque in Abu Dhabi. Completed in 2007, the Mosque was commissioned by Sheikh Zayed, president of the United Arab Emirates, the best in Islam. Photographer, Pino Shah's images showcase the lush architecture and artistry that make this holy place not only a beautiful landmark but a sanctuary for learning and peace. Pino Shah is a world heritage photographer based in Ahmedabad, India.

Offers an inside look into how a mosque was built in Turkey in the late 1600s, discussing building materials, construction, and functionality in terms of society.

[The Truth of Babri Mosque](#)

[The Transnational Mosque](#)

[The Story of Its Construction](#)

[Mosque](#)

[Deconstructing the American Mosque](#)

[The Great Mosque of Damascus](#)

[Dancing in the Mosque](#)

[Political, Architectural and Social Transformations](#)

[Laughing All the Way to the Mosque](#)

[Between Mosque and Military](#)

[Christians and Muslims in the World of Islam](#)

[Studies on the Makings of an Umayyad Visual Culture](#)

From the avant-garde design of the Islamic Cultural Center in New York City to the simplicity of the Dar al-Islam Mosque in Abiquiu, New Mexico, the American mosque takes many forms of visual and architectural expression. The absence of a single, authoritative model and the plurality of design nuances reflect the heterogeneity of the American Muslim community itself, which embodies a whole spectrum of ethnic origins, traditions, and religious practices. In this book, Akel Ismail Kahera explores the history and theory of Muslim religious aesthetics in the United States since 1950. Using a notion of deconstruction based on the concepts of "jamaal" (beauty), "subject," and "object" found in the writings of Ibn Arabi (d. 1240), he interprets the forms and meanings of several American mosques from across the country. His analysis contributes to three debates within the formulation of a Muslim aesthetics in North America—first, over the meaning, purpose, and function of visual religious expression; second, over the spatial and visual affinities between American and non-American mosques, including the Prophet’s mosque at Madinah, Arabia; and third, over the relevance of culture, place, and identity to the making of contemporary religious expression in North America.

The extraordinary story of a young North American’s conversion to Islam and her ensuing romance with an Egyptian man, The Butterfly Mosque is a stunning articulation of a Westerner embracing the Muslim world After graduating from university, Willow Wilson, a young American — and newly converted Muslim — impulsively accepts a teaching position in Cairo. There, she meets Omar, a passionate young nationalist with a degree in astrophysics. Omar introduces Willow to the bustling city, and through him she discovers a young, moderate nationalist movement, a movement that both wants to divest itself of western influence and regain cultural pride. When the two find themselves unexpectedly in love, despite their deep cultural differences, they decide that they will try to forge a third culture, a new landscape that will embrace some of each of their cultures, and give their fledgling romance some hope of survival. Wilson weaves this engaging personal story with deep insights into faith in a fractured world, and gives westerners rare insight into an important young reform movement. Butterfly Mosque is an inspiring account of an unlikely cross-cultural love, and the moving story of two young people working within the boundaries of contemporary religion and culture to forge a life together against the odds.

Shows how a mosque and its artefacts reflect Muslim beliefs about Allah, the Prophet Muhammad, and the Qur’an. Focuses on the Muslim practice of prayer.

A detailed and well-illustrated study of the history, architecture and symbolism of the early 8th-century mosque. The heavily annotated text includes analyses of the mosque's mosaic, interior decoration, clock and colonnade and broader discussions of the ambiguous meaning of the mosque's decorations, the topography of early medieval cities and the visual culture of Muslim architecture.

Focussing on the Great Mosque of Damascus, this volume discusses the scope and significance of the building campaign undertaken by the Umayyad caliph al-Walid b. ‘ Abd al-Malik (86-96/705-15), and its implications for the development of early Islamic visual culture.

From the award-winning author of *The Way Things Work*, a remarkable look at how a sixteenth-century mosque would have been built, in words and pictures. “Gorgeously illustrated . . . Macaulay is renowned for spectacular children ’ s books with an architectural flavor . . . Mosque is a superbly illustrated and technically engrossing explanation of how a great Turkish mosque complex would be built in about 1600 . . . Frankly, I had no idea that I was interested in how mosques were put together, but I found the subject fascinating. And I learned how to make a brick and build a dome, and also a good deal about the economics of the Ottoman Empire and the role of the mosque in society. Macaulay ’ s mosque is fictional, but loosely based on those built around Istanbul (then Constantinople) in the late 16th century by Sinan, a great architect of the Ottoman Empire. ” —The New York Times

Describes what happens inside a mosque and introduces the Muslim faith. This important new series of books is designed to show children ages 6-10 the Who, What, When, Where, Why and How of traditional houses of worship, liturgical celebrations, and rituals of different world faiths, empowering them to respect and understand their own religious traditions--and those of their friends and neighbors. Colorful full-page photographs set the scene for concise but informative descriptions of what is happening, the objects used, the clergy and laypeople who have specific roles, the spiritual intent of the believers, and more. Details from the full-page photos appear with short captions to identify the objects and people in the photographs. What You Will See Inside a Mosque will: Satisfy kids’ curiosity about what goes on in mosques attended by their friends, broadening awareness of other faiths at an important age when opinions and prejudices can first form. Provide Muslim children with a deeper understanding of the practices of their own religious tradition. Give children the opportunity to ask questions, making them more active participants

The book charts the attempts of Islam’s largest missionary movement, the Tablighi Jamaat, to build Europe’s largest mosque in London. Key themes include how Islamic movements engage and adapt within liberal democracies and how local contexts are key in understanding how and why movements operate in a given way.

[Pakistan](#)

[The 100 Most Legendary Islamic Houses of Worship](#)

[Liminality, Ritual, and Politics](#)

[The Misadventures of a Muslim Woman](#)

[Sheikh Zayed Grand Mosque: Heaven’s Waiting Room](#)

[Palace and Mosque at Ukhaidir: A Study in Early Mohammadan Architecture](#)

[Splendors of Islam](#)

[The Mosque and Its Early Development](#)

[The American Masjid](#)

[A 16th Century Mosque](#)

[The Phoenix Mosque and the Persians of Medieval Hangzhou](#)

Being a practicing Muslim in the West is sometimes challenging, sometimes rewarding and sometimes downright absurd. How do you explain why Eid never falls on the same date each year; why it is that Halal butchers also sell teapots and alarm clocks; how do you make clear to the plumber that it’s essential the toilet is installed within sitting-arm’s reach of the tap? Zaqqa Nawaz has seen and done it all. And it’s not always easy to get things right with the community either: Zaqqa tells of being asked to leave the DBW (Dead Body Washing) committee after making unsuitable remarks; of undertaking the momentous trip to Mecca with her husband, without the children, thinking (most incorrectly) that it will also be a nice time to have uninterrupted sex; of doing the unthinkable, and creating Little Mosque on the Prairie, a successful TV sitcom about that very (horrified, then proud) community. You have to laugh.

Text and detailed drawings follow the planning and construction of a magnificent Gothic cathedral in the imaginary French town of Chutreaux during the thirteenth century.

Take an incredible tour through a 16th century mosque. Explore the story of the commissioning and building of the Süleymaniye mosque in Constantinople (Istanbul), one of the masterpieces of Islamic architecture. It describes the religious, educational and charitable activities carried out in the mosque, and the role of the mosque in the life of the Muslim community. It outlines the early history of Islam, and the basic features of Muslim beliefs and traditions. Superb cutaway illustrations and pinpoint enlargements accompany the text. Informative captions, maps, a complete glossary and an index enhance the book’s educational value.

This book consists of eight topics which discusses on pendentive dome mosque architecture. It contributes architectural design knowledge which emphasizes on sustainable development based on Islamic perspective in the mosque architecture in Anatolia and Bosnia as well as in the Balkan region. The mosque design should become the model (primary reference) to other building designs because the design postures an act and intention of the man's prostration to the God's natural built environment. This book also discusses on Ottoman mosque architecture in Anatolia and its influence to the mosque design in Bosnia Herzegovina and the Balkan region. All topics are supported by either analytical or literature findings, which can benefit the future research, education and practices.

While mosques are the central house of worship for a majority of Muslims around the world, many of Islam's communities have developed their own distinctive religious spaces. These complementary spaces serve the different cultures, geographies and interpretations of Islam that continue to enrich the Muslim tradition. In this book, Rizwan Mawani encounters diverse communities and their sites of worship, from the mosque and husayniya to the khanaqah and jamatkhana. Readers are introduced to a variety of Muslim spaces, modest and elaborate – their distinct structures and the rituals practised within them, as well as the purposes they serve as community centres and markers of identity. Beyond the Mosque reveals architectural responses to evolving community needs and local environments, from Senegal and China to Iran and India. This illuminating survey celebrates the significant pluralism that characterises the living Muslim tradition today.

The authors of this book have taken a rare opportunity to bring together the many factors crucial to an adequate understanding of architectural inscriptions, and they have done so in relation to those in an important but sadly under-published historic mosque. The grand mosque of Shoushtar contains many historic inscriptions installed over time for documentary purposes, but the four monumental Kufic texts are integral parts of its design and meaning. They are here studied calligraphically, hermeneutically and phenomenologically, and in relation to the structure of the mosque itself, the whole being set against an outline of Shoushtar's history and the features of the mosque. Begun in the ninth century CE, the grand mosque of Shoushtar is one of the earliest hypostyle mosques in Iran. It was built in "the city of scholars" when its residents included two great Sufis, Sahl Ibn Abdullah Tostari and Mansur Hallaj. This scholarly, mystical emphasis is reflected in the mosque itself and it is tempting to wonder whether the eleventh Shiite Imam, Hassan al-Askari, under house arrest at the time of building, had anything to do with its design. This mosque is idiosyncratic and much modified and now presents a complex interpretational challenge. This book is an important and long overdue contribution to our knowledge of Shoushtar and the historic application of monumental Kufic inscriptions. Its high quality illustrations allow personal study of all four Kufic inscriptions of the city's grand mosque: Surat Ya-Sin which was once encircling the entire prayer hall, the dedicatory inscription above the secondary internal mihrab, its fascia inscription containing the last two verses of Surat al-Isra' whose content parallels the fourth inscription of Surat al-Ikhlās (al-Tawhid) on the external mihrab.

These gently fragmented narrative lyrics pursue enlightenment in long, elegant yet plain-spoken, dark yet ecstatic lines. Ali travels by water and by night, seeking the Far Mosque and its overarching paradox: that when God and Self are one, an ascent into Heaven is a voyage within.

Houses of worship have served as a benchmark for the heights of human achievement since time immemorial. This is particularly true of Islam, a religion whose structures proliferated across the world during the Islamic Golden Age, coterminous with the West's Dark Ages.

While all mosques stem from a common tradition of reverence, differing sects, regions, and practices have led to many innovations, novel architectural forms, and marvels. Mosques is a journey across time and space that brings readers to the threshold of some of the world's most historically significant buildings of the fastest-growing and second-largest religion in the world.

[A Young Woman's Journey to Love and Islam](#)

[The History of Women's Mosques in Chinese Islam](#)

[The Friday Mosque in the City](#)

[Architecture and Historical Memory in the Contemporary Middle East](#)

[Kufic Inscriptions of the Historic Grand Mosque of Shoushtar](#)

[Beyond the Mosque](#)

[An Afghan Mother's Letter to Her Son](#)

[Programme and Architectural Design Guidelines for Contemporary Muslim Societies](#)

[Diverse Spaces of Muslim Worship](#)

[Studies on the Makings of an Ummayyad Visual Culture](#)

[The Heart of Submission](#)

[Durga's Mosque](#)

The story of a young woman's conversion to Islam that is part travelogue, love story and memoir.

Concerned with the relationship between Friday mosque and city in the Islamic context. Focusing particularly on the Friday mosque, the book aims at exploring the concept of liminal(ity) in spatial terms and discuss it in terms of the relationship between the Friday mosque and its surrounding urban context. Transition spaces/zones between the mosque and the urban context are discussed through the case studies from various contexts. In doing so, the manuscript reveals different forms of liminality in spatial sense. Considers widely-studied topics such as the 'Friday mosque' or the 'Islamic city' through a fresh new lens, critically examining each case study in its own spatial urban and socio-cultural context. While these two well-known themes – concepts that once defined the field – have been widely studied by historians of Islamic architecture and urbanism, this collection specifically addresses the functional and spatial ambiguity or liminality between these spaces. Thus, instead of addressing the Friday mosque as the central signifier of the 'Islamic city', the articles in this volume provide evidence that there was (and continues to be) a tremendous variety in the way architectural borders became fluid in and around Friday mosques across the Islamic geography, from Cordoba to Jerusalem and from London to Lahore. By historicizing different cases and contributing to our knowledge of the way human agency through ritual and politics shaped the physical and social fabric of the city, the papers collectively challenge the generalizing and reductionist tendencies in earlier scholarship. The disciplinary approaches are varied, and include archaeology, art history, history, epigraphy and architecture. The original approach in the book, addressing of the topic of liminality from different points of view and in different periods, creates a fresh approach that invites students and scholars to think deeply about the imbrication of congregational mosques in the daily life of the cities that host them. Moreover, in considering mosque and city together, the mosque appears as a living space subject to change and history and made with political and social purpose, rather than as a holy space disconnected from the rest of the world. Traditional studies of mosques focus on architecture and aesthetic language and try to establish a lineal development of the building typology connected to the history of Islam across different territories. The present study offers an alternative (though not competing) perspective where locality and politics play a major role in the materialization of the congregational mosque as a religious and communal space. The wide historical frame enables comparison of congregational mosques in different historical periods: it is particularly a strong contrast to see how the liminality of the mosque changes between the early and classical periods of Islam on one side and the more contemporary times on the other. The consideration of diverging cultural, political and sectarian settings is another interesting element of comparison. Primary market will include scholars, academics and students working on or studying Islamic studies, particularly Islamic history, Islamic architecture and Islamic archaeology. Also of relevance to architectural historians, architects, art historians, city planners, city historians, urban designers, architectural critics, historians, sociologists, archeologists, and those interested in religious studies, and in archaeology of religion.

Amid so much twenty-first-century talk of a "Christian-Muslim divide"--and the attendant controversy in some Western countries over policies toward minority Muslim communities--a historical fact has gone unnoticed: for more than four hundred years beginning in the mid-seventh century, some 50 percent of the world's Christians lived and worshipped under Muslim rule. Just who were the Christians in the Arabic-speaking milieu of Mohammed and the Qur'an? The Church in the Shadow of the Mosque is the first book-length discussion in English of the cultural and intellectual life of such Christians indigenous to the Islamic world. Sidney Griffith offers an engaging overview of their initial reactions to the religious challenges they faced, the development of a new mode of presenting Christian doctrine as liturgical texts in their own languages gave way to Arabic, the Christian role in the philosophical life of early Baghdad, and the maturing of distinctive Oriental Christian denominations in this context. Offering a fuller understanding of the rise of Islam in its early years from the perspective of contemporary non-Muslims, this book reminds us that there is much to learn from the works of people who seriously engaged Muslims in their own world so long ago. Some images inside the book are unavailable due to digital copyright restrictions.

An exquisite and inspiring memoir about one mother's unimaginable choice in the face of oppression and abuse in Taliban-controlled Afghanistan. In the days before Homeira Qaderi gave birth to her son, Siawash, the road to the hospital in Kabul would often be barricaded because of the frequent suicide explosions. With the city and the military on edge, it was not uncommon for an armed soldier to point his gun at the pregnant woman's bulging stomach, terrified that she was hiding a bomb. Frightened and in pain, she was once forced to make her way on foot. Propelled by the love she held for her soon-to-be-born child, Homeira walked through blood and wreckage to reach the hospital doors. But the joy of her beautiful son's birth was soon overshadowed by other dangers that would threaten her life. No ordinary Afghan woman, Homeira refused to cower under the strictures of a misogynistic social order. Defying the law, she risked her freedom to teach children reading and writing and fought for women's rights in her theocratic and patriarchal society. Devastating in its power, Dancing in the Mosque is a mother's searing letter to a son she was forced to leave behind. In telling her story—and that of Afghan women—Homeira challenges you to reconsider the meaning of motherhood, sacrifice, and survival. Her story asks you to consider the lengths you would go to protect yourself, your family, and your dignity.

[In My Mosque](#)

[From Anatolia to Bosnia: Perspectives on Pendentive Dome Mosque Architecture \(Penerbit USM\)](#)

[The Far Mosque](#)

[Visiting a Mosque](#)

[A History of Legal Thought and Social Practice](#)

[Women in the Mosque](#)

[Mosques](#)

[Nazis, the CIA, and the Rise of the Muslim Brotherhood in the West](#)