The state can be a force to end prejudice and discrimination; but if it is in the service of profit-making institutions, its liberalism will be narrow, neoliberal. As global neoliberal policies withdraw state support of economic and social services, reversing the liberal promise of developing and welfare states and leaving the global poor unprotected, Western liberals ignorant of indigenous Arab traditions of liberal values, communitarianisms, and sexual freedoms hawk rescue projects of Muslim women and LGBTQ+ communities. Massad points out that one of the reasons Shariʻa was and is attractive is that it was always above the state in protecting the poor and dispossessed.38 Evangelicals from the United States appear to feel the same, rejecting the liberal state for Christian fundamentalism.39 And we know that in the West today and increasingly now under neoliberal regimes worldwide, the progressive state that can provide liberal protection against discrimination is coming to mean mere protection of the rich, the conflation of civil society and corporate rule, and the latter’s encroachment on the procedural, impartial nature of state regulations. We need more detailed studies like Ilaiah’s, Rodríguez’s, Franco’s, and Massad’s that show the twists and turns of liberalism as toleration and respect for diversity, liberalization as the modernizing and opening of cultures, and neoliberalism as it affects people as well as the abstractions of “growth,” “development,” and GDP in conditions of combined and uneven global interdependence. What is striking in the aggregate of their detailed work is how much our current terrorized, securitized, neoliberal world owes to the global consequences of the Cold War or capitalist interests in conflict with any communities they consider suspicious.