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*The Assimilation Process of Muslims Community in USA from
2001 to 2019*

Dissertation submitted as partial fulfillment of the requirements for the degree of
Master in Literature and Civilization

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Academic Year: 2021/2022

Declaration of Originality

I hereby declare that this submission is my work and that, it contains no material previously published or written by another person nor material which has been accepted for the qualification of any other degree or diploma of a university or other institution.

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Signature

Dedication

I dedicate this humble work to all the members of my family, specifically my mother and my father, for their support in the fulfillment of this research paper.

I finally dedicate my work to my sisters, and relatives for their eternal love and support.

Acknowledgements

I would like to express my special thanks to my supervisor Dr. MAKHLOUF Abdelkader for his help and guidance in completing this research work.

I would also like to thank the members of the committee: Dr. MOUSSAOUI Abdelkrim and Mrs Mokkedem Hayat who have given their time to read and evaluate this humble work.

Likewise, I am deeply indebted to my teachers, friends and classmates for the wonderful experience, and the most enriching learning journey I have ever had.

Last but not least, I would like to express my regards and blessings to all of those who provided me with support during the completion of this research work.

Abstract

The present research work aims to provide an in-depth look at American Muslims and shed light on the assimilation process in this field from 2001 to 2019. The research also seeks to explore if-and-how this group is assimilating into American culture. It also attempts to argue that there have been three waves of immigration from the Middle East to the United States, loosely described as a first wave from 1875 to 1912, a second wave from 1912 to 1948, and a third wave from 1965 till 2019. It also looks into the Islamic fundamentals of coexistence, which could help Muslims keep their Islamic identity while assimilating into the multi-cultural and multi-identity American culture. The research also analyses the presidential discourse on Islam and Muslims in the United States. Through the process of this research it is concluded that, American Muslims with better educational attainment and household incomes were more likely to assimilate, while those who firmly identified themselves as Muslims were less likely to assimilate, preferring to keep close in-group relationships.

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List of Acronyms:

- ISNA : Islamic Society of North America
- ASMA : American Society for Muslim Advancement
- AMILA : American Muslim Intent on Learning and Activism
- MAT : Muslims Against Terrorism
- NAML : National Association of Muslim Lawyers

GENERAL INTRODUCTION

General Introduction

Assimilation defies a clear and widely agreed description. In classical sociology, it refers to a gradual shift from more diverse to less diverse behavior. The Chicago School (1930) dominated socio-political assimilation theory. Assimilation, according to this viewpoint, is a progressive and permanent phenomenon.

One of the most pressing concerns confronting American Muslims is their level of assimilation into mainstream American society while keeping their Islamic faith and current socioeconomic condition.

The purpose of this research work is to provide an in depth look at the assimilation process of the Muslim community in USA while shedding light on the following objectives: Firstly, to provide insight into the historical backdrop of Islam's arrival in America. Secondly, to examine the Islamic fundamentals of coexistence that could help Muslims keep their Islamic identity while adapting into the multi-cultural and multi-ethnic American culture. It also provides an overview of the September 11th events. Third, to seek to analyze political speeches in the United States, ranging from George .W. Bush (2001) to Donald Trump (2019).

The present research questions are posed to start investigating this research:

1. How did Islam arrive to America?
2. How did the American Muslim community assimilate? What was the reaction of American Muslims to September 11th attacks?
3. To what extent did the presidential discourse escalate hatred against Muslims?

The following hypotheses are suggested for the above research questions:

1. The first roots of Islam in America were planted around 500 years before Christopher Columbus arrived off the coast of South America in 1492.
2. In order to be integrated into the host society, immigrants were meant to go from being adapted to adopting mainstream cultural traditions and practices of the host society. Furthermore, the establishment of new groups by American Muslims in response to hatred, racism, and prejudice.

General Introduction

3. Following the terrorist attacks, Bush's and Obama's speeches were intended to reduce anti-Muslim feelings, but the security and safety measures implemented by their government had the opposite effect. Except for Trump's anti-Muslim policies and Islamophobia .

The present research work relies on social analysis approach and it is divided into three main chapters; the first chapter, sketched the complex history of immigrant Islam in America, showing how Muslims arrived to America or chose to accept Islam as their religion It follows immigrant migrations from the mid-twentieth century, largely from the Middle East, through multiple waves of immigration to the present. Muslims come from nearly every country on the planet.

The second chapter discusses the concept of “assimilation” in relation to the Muslim community in the United States . This chapter also includes a brief overview of September 11th tragedy and its impact on American Muslims.

The final chapter examines the presidential dialogues from 2001 to 2019 with only three major presidents: George W. Bush, Barack Obama, and Donald Trump .It also includes biographical descriptions of several famous Muslims from various historical and cultural backgrounds who have contributed to the concept and articulation of American Islam.

Chapter One

1.1. Introduction:

This chapter discusses the historical conditions that led to the arrival of Islam to America, as well as the structure of the Muslim population in the United States. It also explains how Muslim immigrants had to deal with new issues that were acceptable to Americans but illegal under Islamic law.

1.2. Historical Legends:

The first roots of Islam on America, about 500 years before Christopher Columbus arrived off the shores of South America in 1492.

1.2.1. Islamic Footprints:

Mohamed Ali Ibn Al-Muntassir El-Kettani, a Moroccan historian who specialized in the pre-Columbian Muslim presence in the Americas (1941-2001), found that the Amerindian language included numerous Arabic and Berber terms that could only be explained by an old Arab-Berber influence. El-Kettani provided linguistic evidence, such as the striking resemblance between some Arabic terminology and Native American words. Examples include the Arabic words "wealth" (Ghina), "richness" (Ghani), and "booty" (Ghanima), all of which became "Guani" in Native American language, where the term references to gold. In Arabic, the metal is also called "silver" (Nuqûd) and "pure" (Naqiy). (The Islamic Discovery of the Americas)

History (Arab and non-Arab) still has remnants, such as a French map of Florida from 1564 that labels Andalusian and Moroccan towns by their Arabic names. This map has names like Miarca (from Mallorca), Kadika (from southern Spain's Cadiz) and others, such as Marco (from Marrakech). According to Dr. El-Kettani, these names suggest a migration that took place at least a century or two ago. (The Islamic Discovery of the Americas)

The names of Moroccan cities are still used for communities in northern Brazil (Fes, Marrakesh, Salé, etc.). Several pre-Columbian North American place names (such as villages, towns, mountains, rivers, and so on) have Islamic or Arabic

etymological roots. "Medina" is the name of not just a city in Ohio and Tennessee, but also a town in New York. "Mona" is in Utah, whereas "Mecca" is in Indiana. In northeast Washington, the "Makah" and "Zuni" tribes live side by side. (The Islamic Discovery of the Americas)

Before 1492, the most definitive evidence for a Muslim presence in America comes from the writings of Christopher Columbus. The title of Wiener's book is "Africa and the Discovery of America." According to a renowned Harvard University historian, Christopher Columbus was well-aware of the New World's Mandingo population when he set foot on the continent. Muslims migrated from West Africa to South America and northern Canada via the Caribbean Sea. According to Wiener, agricultural, linguistic, and cultural evidence supports his argument that the Mandingo intermarried with Iroquois and Algonquin Indians. (Wiener.L.1920)

Columbus' son Ferdinand, who quotes his father, confirms the advent of Africans: "The people who dwell further east from Pointe Cavinas to Cape Gracios a Dios are almost black in skin." Ferdinand Columbus, Jr. (Wiener.L.1920)

1.2.2. Mansa Moussa:

Mali's 14th-century sultan, Mansa Kankou Moussa (1312-1337), ruled over nine current African countries, including Mauritania, Senegal, Gambia, Guinea, Burkina Faso, Mali, Niger, Nigeria, and Chad.

Mansa Moussa ruled over several gold mines in West Africa, and his kingdom possessed half of the world's salt and gold deposits. Muslim historians, on the other hand, believe that Mansa Moussa related the story of his brother Abu Bakr II, the ninth sultan of the Keita dynasty, who undertook an Atlantic voyage. (Coleman.G.J.2021)

During the Hajj pilgrimage in 1324, Mansa Moussa led a massive caravan of 60,000 people, 500 slaves, and countless camels laden with tons of wealth. Along the trip, Mansa Moussa constructed more mosques and ultimately stopped in Egypt, where

he gave huge quantities of gold not just to the city of Cairo but also to all the poor people he met on the streets. On the other side, Mansa's generosity would cause price inflation, which would have catastrophic effects on the economy of Cairo, Medina, and Mecca, the places where he traveled. For the next decade, the quick and huge inflow of gold devalued the metal, making it more costly than gold. Forbes magazine has ranked Mansa Moussa the world's richest man, valuing his personal fortune at \$400 billion. Bill Gates currently controls just around 20% of Mansa Moussa's fortune. (Coleman, G.J. 2021).

1.2.3. Crossing the Atlantic Ocean:

On his way to the pilgrimage in Cairo in July 1324, Mansa visited al-Nâsir Mohammed, the Mamluk ruler of Egypt, as well as the sultan's court intellectuals, including the famous historian Shihâb al-Din al-'Umari. The Egyptians were curious as to how he came to power during their exchange of letters between 1300 and 1384. His brother Abu Bakr II (1285-1312) ordered the first Atlantic Ocean crossing voyage in 1308, according to Malian Sultan Boubacar II (1285-1312). When he realized that his ships had most likely sunk in 1311, he decided to hand over the empire to his brother (Mansa Moussa), who became the new sultan of the Malian Empire. (The Islamic Discovery of the Americas)

Al-'Umari paid particular attention to the Sultan's story, which he then included in his renowned work "Masâlik al-Absâr fi Mamâlik al-Amsâr," in which he describes in great detail the Ocean of Darkness' geographical survey. Other instances he mentions include Abu Bakr II crossing the Atlantic Ocean in 2000 huge boats. Al-'Umari quotes Sultan Mansa Moussa word for word:

“The leader who preceded me did not believe that it was impossible to reach the end of the ocean that surrounds the earth (the Atlantic Ocean). He wanted to reach the other end and was determined to achieve his goal. He thus equipped two hundred boats filled with men, and still others filled with gold, water and food for several years. He ordered the captain not to return until he had reached the other end of the ocean, or until he had run out of food and water. They are then started up and

they were away for a long time. Eventually only one boat returned. When questioned by the Sultan, the captain replied: “O Sultan, we sailed for a long time, until we saw in the middle of the ocean a great river with a very strong current ... My boat was the last and the others were in front of me. They drowned in a great whirlpool and never got out of it again. I then sailed back to escape this current.” But the Sultan refused to believe it. He ordered that two thousand boats be equipped for him and his men, and a thousand more for water and food. Then he gave me the power for the duration of his absence. He left with his men, never to come back and never give a sign of life”.(Coleman.G.J.2021).

1.3. Colombian Contact of Early Muslims:

500 years have passed since Columbus' landing on South American soil in 1492. Invasion of the Iberian Peninsula by the Moors (African and Arab Muslims) in 711 resulted in the establishment of a Muslim civilization that would survive for eight centuries. By the beginning of 1492, the Spanish monarchs Fernando of Aragon and Isabella of Seville had destroyed the last Muslim nation, Granada.

By the fourteenth century, Muslims were either compelled to convert to Christianity or escape for their lives. But there were also some who wanted to practice their faith alone. Most likely, some Columbus crew members had Islamophobia in their hearts and thoughts.

1.4. Early Muslim Immigrants:

1.4.1. The First Wave: 1875-1912

From 1875 through 1912, the first was in operation. The first Muslims arrived on slave ships after the Ottoman Empire fell. It had previously governed most of Southeast Europe, the Middle East, and North Africa. In addition to evading conscription, the majority of this people was forced to flee because of years of conflict in Syria between Druze and Christians. The bleak economic outlook for the Ottoman Empire was no doubt a driving force as well.((Kayyali, 2005).

1.4.2. The Second Wave: 1948-1965

A number of factors contributed to the Johnson-Reed Immigration Act's enactment, including the Great Depression and the Nationality Act of 1953. To control immigration, these laws created the so-called "national origins quota system," which assigned an annual allocation of immigrants to each country depending on its nationality. However, most of the immigrants who were permitted to enter the nation were from Europe, which put an end to Middle Eastern immigration.

1.4.3. The Third Wave: 1965-2019

The Immigration and Nationality Act of 1965 ushered in a third wave of immigration. The quota system was abolished by this bill. Furthermore, formerly restricted regions of the world were allowed to reenter the nation on a huge scale. As a result, while immigration from Europe has decreased, it has grown considerably from the Middle East and Asia; more than half of the entrants came from the Middle East and Asia.

There are various reasons why people migrate (Koszegi & Melton, 1992). Despite the fact that this generation of immigrants was far larger in number, their demographics were very similar to those of the preceding wave. Many people fled their native countries because of the growing political turmoil and religious, ethnic, and sectarian violence. In 1975, when the Lebanese Civil War broke out, an estimated 120,000 people fled their country. An estimated 53,000 Iraqis escaped to the US between the first and second Gulf Wars, the bulk of them were Chaldean Christians. This pattern has persisted as the number of people fleeing Afghanistan, Somalia, and Syria has risen.

Another motive for migration is the desire to continue one's education later in life in the United States. Immigrant Muslims said they had greater access to higher education in the United States than they had back home. Upon moving to the United States, they believed that by taking advantage of the numerous educational possibilities, they would be able to achieve their goals and aspirations.

1.5. Settlement patterns of Muslim immigrants:

Muslims have shown to be an interesting group of people. The proximity of family and friends affected settlement patterns as much as economic and educational opportunities. Despite the fact that the vast majority of Muslim immigrants came from small towns and rural areas, many opted to settle in urban hubs like Chicago and Los Angeles. As a result, California, which has the third-highest number of Muslims after New York and Illinois, has substantial Muslim populations. Pennsylvania, Michigan, New Jersey, Massachusetts, Ohio, Texas, Maryland, and Virginia all have large Muslim populations.(Haddad, Haines, & Findly, 1984).

Because of this, the reasons why Muslims initially came to the United States varied greatly . First, they came to be with relatives and friends who had already made the journey to the United States. Muslims looked to join and dwell in locations where other Muslims already existed if they did not have relatives or family to turn to. This type of living arrangement, in close proximity to other Muslims, was motivated by a survival requirement (Metcalf.1996). Muslims had no notion what they were getting themselves into in this foreign nation where they were a minority. They felt more secure since they were living among other Muslims.

The existence of economic potential was the second factor in the colonization of the area. The number of Muslim immigrants in a given area was influenced by the economic opportunities it provided. Muslim newcomers gravitated toward locations with greater employment opportunities.

The last motivation for moving was to better one's educational opportunities. Muslim newcomers gravitated toward regions with better educational options for their children. This factor is intertwined with the previous one, which is economic opportunity. Muslim immigrants had to be self-sufficient while they were in school and after they graduated in order to support others who depended on them. Muslim immigrants settled in the areas they did for a variety of reasons, but the ones listed above were the most important.

1.6. Living a Muslim Life in American Society:**1.6.1. Education:**

The African-American Nation of Islam opened the first Islamic schools in the United States in the early 1960s, motivated by the group's goal of instilling Black nationalism and protecting its pupils from the racism of mainstream white American society. In contrast, when Muslims first came to the United States, their numbers were tiny and they wished to be integrated, thus there was no need for separate schools to be built. There's talk about going back to work full-time. As the post-1965 immigrants' children grew older and more conservative, Islamic schools began to spring up in the early 1980s. By the end of the decade, they had the resources and people in place to begin opening Islamic schools, and the 1990s witnessed a significant increase in the number of private Islamic day schools. In the late 1980s and early 1990s, there were about fifty private Islamic schools. (Smith .J .I, 1999)

1.6.2. Society:

Muslim newcomers had to cope with a slew of problems they had never experienced before. They had to cope with aspects of society that were acceptable to Americans but were strictly forbidden by Islamic law. Some of these issues included the predominance of alcohol and narcotics in society, as well as disparities between Muslim and American ideas on what constitutes suitable and acceptable sex attire. The Muslim immigrants to the United States had to deal with other aspects of American life as well.

An important sign of American Muslim life's maturation may be found in the founding of the Islamic Society of North America (ISNA) back in 1981. This is by far the most influential Muslim group in the United States. Nearly half of all mosques in the United States are associated with the ISNA, which has its headquarters in Plainfield, Indiana.. (Smith .J .I, 1999)

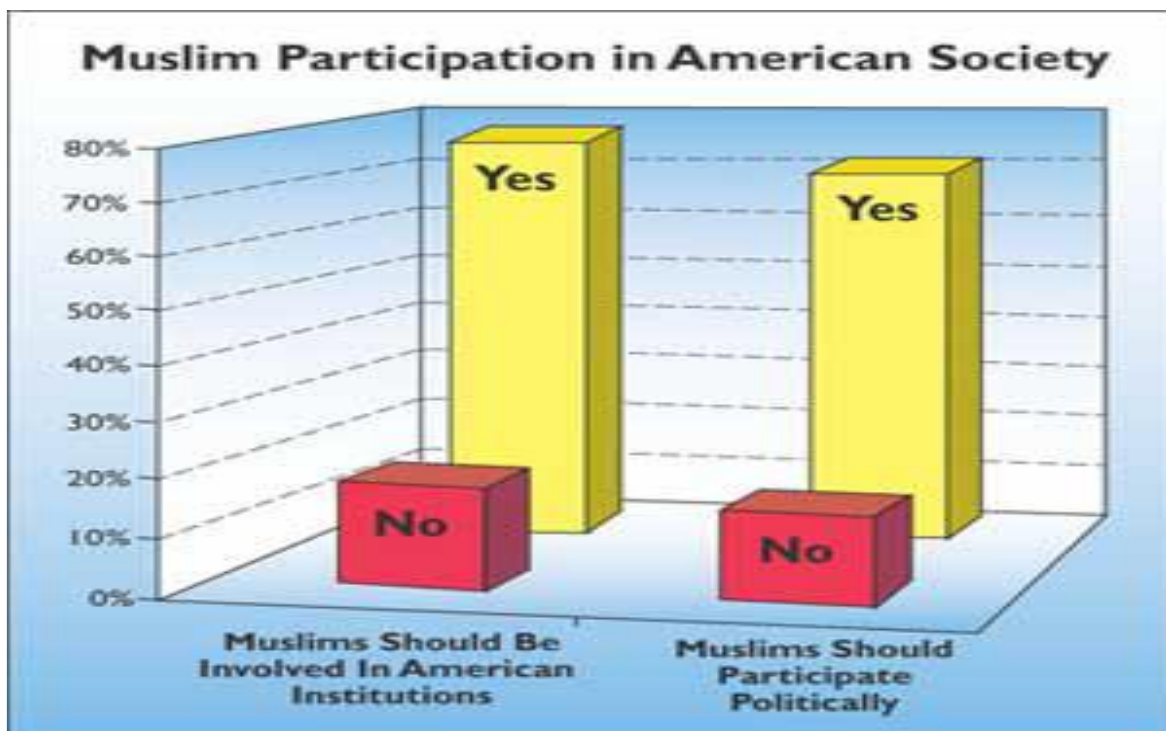
Islamic Solidarity Network of America's (ISNA) goal is to bring Muslims in the United States together while also serving as a link to Muslims worldwide. ISNA

also serves as a lobbying organisation for Muslims in the United States and the federal government, enlisting Muslim support for a wide range of issues, including the plight of Palestinian refugees.

Anyone in the United States of America over the age of 18 who is genuine about living an Islamic life can join the group.

It also serves as a matchmaker for Muslims and provides social services, education, marital counseling, and financial planning training. In addition, the ISNA has a conference each year. A look at spending time in American prisons, as well as outreach to the country's growing Latino population. (Smith .J .I, 1999)

1.7. Demographic facts:



(Chart based on information from the HartfordInstitute for Religious Research)

<p>-There are 1,209 mosques in the United States.</p> <p>-2 million American Muslims are affiliated with a mosque.</p> <p>- Since 1994, the number of mosques has increased by 25%.</p> <p>- 62 percent of mosques have been built since 1980.</p> <p>-The average number of Muslims linked with each mosque in the United States is 1,625</p> <p>-The percentage of mosque attendees who are converts in the United States is 30%.</p> <p>-American Muslims who "strongly agree" that they should engage in American institutions and the political process include the following individuals: 70% of the time.</p> <p>-Mosques in the United States attended by a single ethnic group: 7%.</p> <p>Mosques in the United States with Asian, African-American, and Arab members: almost 90 percent.</p> <p>Regular participants in mosques in the United States are of the following ethnic backgrounds:</p>	<p>South Asian (Pakistani, Indian, Bangladeshi, Afghani) = 33 percent</p> <p>African-America = 30 percent</p> <p>Arab = 25 percent</p> <p>Sub-Saharan African = 3.4 percent</p> <p>European (Bosnian, Tartar, Kosovar, etc.) = 2.1 percent</p> <p>White American = 1.6 percent</p> <p>Southeast Asian (Malaysian, Indonesian, Filipino) = 1.3 percent</p> <p>Caribbean = 1.2 percent</p> <p>Turkish = 1.1 percent</p> <p>Iranian = 0.7 percent</p> <p>Hispanic/Latino = 0.6 percent</p> <p>-More than 90% of mosques in the United States believe they strictly adhere to the Koran and Sunnah.</p> <p>-Mosques in the United States that believe the Koran should be interpreted in light of its intentions and contemporary circumstances: 71%</p> <p>-Nearly 70% of mosques in the United States provide some form of charity to the poor.</p> <p>-More than 20% of mosques in the United States have a full-time school</p>
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1.7. Population:

Islam is the fastest growing religion in the United States. At the moment, there are an estimated six million Muslims in the United States. Some estimates put the

figure as high as eight million. If the six million figures are right, the American Muslim population is equal to the American Jewish population.

Some estimates put the number of African-American Muslims at one million, while others put it as high as two million. According to (Zogby ,2000), 22.4 percent of American Muslims were born in the United States, with the following percentages of American Muslims by origin:

- 26.2% Middle East Arab
- 24.7% South Asia
- 23.8% African-American
- 11.6% Other
- 10.3% Middle East non-Arab
- 3.4% East Asia

1.8. Muslim Immigrants and Native-Born Muslims in the United States:

In addition, 42% of Muslims in the US were born in the nation. It is made up of Muslim converts and immigrants. In general, 58 percent of Muslim adults in the United States come from other countries, with their presence in the United States primarily due to the 1965 Immigration and Nationality Act, which decreased mobility restrictions.. (Moinuddin.I.M.2003)

Muslims in the United States may be divided into two groups: those who came here as immigrants and those who were born here. Both the migrant Muslim population and the Muslim community in the United States are racially and ethnically diverse, although in distinct ways. Many Muslims as they are conceived outside of the United States are Asian, while many Muslims as they are created within the United States are black or Latino. Many Muslims outside and inside the United States identify as white, which includes individuals who identify as Arab, Middle Eastern, or Persian racially.

From Asia, Africa, and others outside of Europe. Nonetheless, immigrant Muslims has a completely different outlook on life than native-born Muslims.

Migrant and native-born Muslims share many similarities, and they engage in Islamic traditions at roughly comparable degrees. People in both groups are roughly equally likely to attend religious services at least once a week, to believe that eating

halal nutrition is essential to being a Muslim, and to fast throughout Ramadan. Besides that, comparable offers state that there is anything about their "appearance, voice, or dress" that may distinguish them as Muslim; laborer Muslim women are just as likely as U.S. conceived Muslim ladies to commonly wear head covers in public.

They also take great pride in their religious and national heritage. The great majority of Muslims and Americans agree that they are proud to be both religions. And they take their religious identity just as seriously as American Christians do. (Moinuddin.I.M.2003)

1.9. Conclusion:

This chapter investigated how Muslims were settled in the New World prior to the advent of Columbus. And Muslim immigration continued to rise over the world. They were not immigrating for any cause; they were searching for an education, employment prospects, and a nice life.

Chapter Two

2.1. Introduction:

Muslims in the modern United States strive to assimilate into American society in order to capitalize on the country's potential benefits; nonetheless, they are worried about maintaining their Islamic identity. This chapter, attempts to investigate the Islamic basics of coexistence that could assist Muslims in maintaining their Islamic identity while assimilating into the multi-cultural and multi-identities American culture. It also provides a synopsis of the events of September 11th. The chapter's goal from now on is to offer the reader with a more detailed explanation of Muslim Americans' assimilation.

2.2. Muslim Assimilation in American Society:**2.2.1. Assimilation Process:**

To assimilate is to adapt to new circumstances. It refers to the many ways in which individuals of the immigrant population are integrated into the host community, such as language, social mobility and interracial marriage. Immigrant assimilation is a one-way process that includes integrating immigrants into the host society. During this process of acclimatization to a new society, immigrants face difficulties. Assimilation is the process through which newcomers become integrated into the host society. Immigration groups were expected to make the transition from assimilating into the host culture to adopting cultural traditions and practices that fit within the mainstream of the host society.

.(Peek, 2005, p. 215-242).

2.2.2. Americanization of Muslims:

In an increasingly multicultural United States, immigrants must choose between belonging to subcultures, maintaining their own cultures, or blending American culture and identity with their own. There's a chance they'll blend in with the population without acquiring any of the country's core cultural values along the way. To put it another way, assimilation is no longer the same as "Americanization"

Americanization encompasses a wide variety of traits that are exclusive to the United States. Despite their migration to Germany and France, Turks and Algerians do not identify as "German" or "French." Immigrants who come to the United States, on the other hand, seek to combine their clothes, eating habits, English accent, conduct, and even attitude and identify themselves as "Americans." Americanization is the process through which someone from another country adapts to American business practices, consumer habits, and everyday life. This multi-faceted process includes components from the sciences, technology, economics, society, politics, and culture. The twentieth century was dubbed the "American Century." In reality, the process of Americanization follows a set of principles that began in Europe. Values that the United States has established and evolved through adhering to rational principles, new management systems, art, politics, religion, sports, and the commercial world. The "American Creed," or collection of principles and beliefs that underpins these accomplishments, paints a clear image of what it means to be a citizen of the United States. Muslims can embrace "the American Creed" by being fully integrated into American culture. As previously said, the Americanization of Muslims requires cultural integration and the coexistence of beliefs .(Barjot, 2003).

American Muslims have made numerous efforts in recent years to maintain their Islamic identity while blending into American society; actions and activities This, on the one hand, reflects the criticality of Islamic original thinking and values for Muslims and, on the other hand, demonstrates that Islamic principles and American values are not in conflict.(Barjot, 2003).

2.2.3. Acculturation:

It is critical to remember that the United States has always been a land of immigrants. Understanding that dominant culture exists in the United States requires understanding that dominant culture is made up of distinct blocks representing various countries of origin..As a result, it is difficult to argue that the dominant culture in the United States is homogeneous; but, it does contain shared vision, values, and standards that are shared by the majority of American

individuals, regardless of their cultural identity. Certainly, immigrants to the United States suffer certain changes in their life upon arrival, and some undergo severe culture shock. The acculturation process varies from immigrant to immigrant. In certain circumstances, immigrants relocate to areas of the new host country where they already have contacts. This explains why people of diverse cultures have mini-niches in the United States, such as the Somali community in Minnesota, Italians in New York, and Bosnians in St. Louis, Mexicans in Texas and California, and Arabs in Detroit. In these circumstances, immigrants may experience less culture shock since they are in a more familiar context than an immigrant who moves to a host community with no other like minority. Nonetheless, for immigrants, the process of acculturation is tough and several studies have revealed that the length of stay within a country, the breadth of cultural differences, the age of immigrants, intermarriage, and prejudice all have a significant impact in immigrants' acculturation, regardless of their country of origin. (Wekhian .J. A.2015)

2.2.3.1. Culture:

Due to the fact that Islam did not originate in the United States, the rise of Islamic culture in America is first and foremost a story of immigrants. Mosques sprouted on the landscape from California to New England as Islam was carried to the beaches of North America. The Qur'an became another of America's sacred texts, read on subways and in living rooms. Mecca entered the American lexicon as a new word.

It is impossible to paint a portrait of American Muslim culture because there is no such thing as a singular Islamic culture. As Muslims immigrated to America, their interpretation of Islam became linked with their national culture. They brought with them a Lebanese version of Islamic culture, a Turkish version, a Palestinian version, a Pakistani version, an Indonesian version, a Sudanese version, a British version, and so on. Muslims from each country brought their religious cultures to America, which they combined with their social and political cultures. (Wekhian .J. A.2015)

Children of Muslim immigrants experienced a distinct set of challenges than their parents. They had to build an identity as Americans while yet being impacted by their parents' heritage in another country. Three realities would pull on these children's hearts: popular American culture, their own Islamic upbringing, and the social and cultural influences brought to America by their parents. .(Wekhian .J. A.2015)

Today's generation of young Muslims has the option of adhering to traditional Islamic culture or breaking new ground. When a young Muslim girl in Chicago determines what to wear, she must weigh the views of Mecca's highest Sunni cleric on correct Islamic attire, her parents' customs and restrictions, and the cool fashion trends on MTV. And when a Muslim adolescent in Philadelphia goes on a date, he may be more strongly influenced by the thoughts he reads in popular periodicals. .(Wekhian .J. A.2015)

2.3. Muslims and American Politics:

The history of Muslim life in America details a people's movement out of political and social observation. American Muslims have become increasingly willing to take ownership of their own political destiny, and more empowered to think that as Americans, they have the right to express their own opinions on political issues that impact them and their fellow citizens.

In the 1992 election campaigns, American Muslims began to exercise their political muscles on a national scale for the first time. Both the Democratic and Republican national conventions had hospitality suites. Four years later, Muslims ran for almost every major post, with the exception of president and vice president, which had no Muslim candidates.

In early 2002, American Muslim organizations distributed notices to their communities about the year's crucial elections. They offered information on the dates of several state elections as well as recommendations for candidates who they believe will best support Muslim freedom and values in the United States.

2.3.1. The September 11th attacks:

On September 11, 2001, American Muslims endured their darkest hour, together with the personal and public anguish and dread shared by all Americans. Since the media stated that the terrorists were all Islamic fanatics, the Muslim community in the United States has been under great scrutiny in relation to the attacks on the United States.(Beverley. J. A. 2003)

2.3.1.1. Three Responses to September 11th:

In a special collection, the Library of Congress in Washington has already gathered thousands of items regarding September 11th.Many books have been written about the events of that day and the events that led up to them. The events of September 11, 2001, and its aftermath create a slew of complicated concerns regarding politics, terrorism, and the right interpretation of Islam. Since that day, three main reactions to Islam and how it should be understood in relation to September 11 have emerged in America. (Beverley. J. A. 2003)

2.3.1.2. Reaction One: Islam Is a Peaceful Religion

Many American Muslim leaders and their equivalents throughout the world said on the day of the attack and immediately afterwards that Islam had nothing to do with the dead and damage of the assaults.Their points of view were summed up by President George W. Bush in a speech at the Islamic Center in Washington, D.C. on September 17, 2001, when he remarked, "Islam means peace." President Bush felt it was critical to send a clear message to the world that he would not read Islam through the lens of September 11th. (Beverley. J. A. 2003)

2.3.1.3. Reaction Two:Islam's Dark Side

In the immediate aftermath of September 11, there was a public emphasis on portraying Islam in a benign light. Then, on television and in other media, a different viewpoint began to emerge. Scholars and politicians were discussing the dark side of Islam at the time, and there was rising concern about the strength and spread of militant Islam. (Beverley. J. A. 2003)

2.3.1.4. Reaction Three: Islam Is a Terrorist Religion

There is also the notion that the events of September 11 capture the essence of Islam, that Islam is an evil religion, and that Americans should be wary of the presence of Islam on American soil. (Beverley. J. A. 2003)

2.4. Islamophobia:

Islamophobia is not a contemporary phenomenon that arose in the aftermath of the September 11, 2001 assaults on the World Trade Center towers in New York City (9/11). Rather, Islamophobia is one of many incarnations of a lasting history of racism in America.

Islamophobia is described as hatred, fear, and/or animosity toward Muslims or Islam, manifested via violence, abuse, verbal or physical attacks, and/or vandalism of property. (Nichole. D. M. M. 2007)

2.4.1. "Us and We" vs. "They and Them":

When investigating the rise of Islamophobia in the mainstream media in the United States after September 11, 2001, the current literature reveals an ethnocentric discourse, also known as inherent superiority. The mainstream media portrays Muslims to the general public in the United States. An example of ethnocentric speech is when the mainstream media in the United States draws sharp distinctions between "Us" or "We" (i.e. the United States or Americans) and "Them" or "They" (i.e. Muslims and/or Arabs). While such speech is harmful for a variety of reasons, the most important is that it implies that "We" or "Us" are always distinct and superior to "They" or "Them." The example stated above occurs often in newspaper articles and scholastic journals, which often report on Muslims as if they are a group of people who could not also identify as American, when in reality millions of Americans today identify as Arab, Muslim and/ or American. (Nichole. D. M. M. 2007)

2.4.2. Wearing Hijab:

In a variety of situations, Muslim women have been barred from wearing headcoverings. Because they wear a hijab, they have been harassed, fired from employment, denied entrance to public places, and otherwise discriminated. Muslim women who wear hijab experience specific prejudice as a result of their visibility, and have become increasingly targets of abuse in the aftermath of September 11. (Areeza. A.2017)

2.4.3. Discrimination:

Most people are aware that Muslims have been targeted in the so-called war on terror, as well as anti-Muslim prejudice in the public sphere in the United States.

The court may potentially utilize the intersectional identities of Muslim plaintiffs against them. For example, a racial discrimination action filed by an Egyptian Muslim plaintiff was dismissed because neither his Egyptian nor Muslim identities qualified as a "race" for the purposes of anti-discrimination statute.

This ruling clearly ignores the fact that race is an arbitrary social construct and that Islamophobia is a kind of racism despite the fact that Islam is not a race. Many Muslims in the United States face discrimination because of the color of their skin, even if they do not fit neatly into a conventional racial descriptor like "Black" or "White." (Areeza. A.2017)

2.4.4. Fears:

As a result of Islamophobia, family members, including parents and grandparents, have expressed concern about their children's future and safety. They are also concerned about their safety as a result of their visits to the mosque and the traditional dress they wear. (Areeza. A.2017)

2.4.5. Racialization:

Muslims' racialization is a relatively new idea, yet it is the most realistic approach to locate the Muslim diaspora in the post-9/11 world. This has now effectively

become a victimized diaspora. Despite the fact that thousands of Muslims continue to move to the United States, not just in search of asylum, but also in search of work, they enter the victimized diaspora discourse after growing up in an Islamophobic environment. (Areeza. A.2017)

2.4.5.1. Review of the Causes, Themes, and Consequences of Muslim racialization:

Even before the global tragedy of September 11, 2001, American authorities were racializing Muslims. The three main causes of racialization of American Muslims are racialization by American law, racialization by American presidents, and racialization by American media.(Hamna.T, No data)

For starters, Muslims face discrimination under American law. In the 1930s, Muslims were barred from entering the United States in considerable numbers. Furthermore, the Nation of Islam was labeled a terrorist organization, Muslims were falsely accused for the 1993 World Trade Center bombing and the 1979 Iran hostage crisis, and they were vilified as uncivilized and barbaric peoples during the Gulf Wars. This bleak story was aided by American legislation. This is not to suggest that the aforementioned incidents were not done by Muslims, but blaming two billion people for the actions of a few extremists demonstrates the widespread Islamophobia in the United States.

Secondly, this racialization of Muslims is backed by post-9/11 US presidents and enshrined in American law. From Bush's declaration of war on "Islamic radicals" to Trump's Muslim Ban, Muslims have been racialized into a single repressive and dangerous group. Furthermore, host countries fail to give psychological assistance for their former people, instead siding with Western countries and politicians to keep the flow of remittances and aid going. Thirdly, the American media is a major contributor to the overt racialization of Muslims..(Hamna.T, No data)

Not only do news agencies portray Muslim males as uncivilized and uncontrollable extremists, and Muslim women as entranced servants of an oppressive system, but

prominent American publications have left no stone unturned in blaming internal terrorism incidents on Muslims.

Some common themes categorize Muslim-American racialization. To begin with, racialization is gendered. Muslim men and women in America are racialized in dramatically different ways;

- Muslim women are perceived to be a threat to American culture and values, whereas Muslim men are perceived to be a threat to American national security.
- Muslim women are constantly scrutinized for wearing the hijab, and they are subjected to unwelcome comments from strangers about how they do not have to support a repressive dictatorship.
- Muslim males are persecuted in educational institutions, offices, and airports, not necessarily because of their external look, but because of their Muslim-sounding name.
- White-passing and white conversions after freely expressing their Islamic convictions, Middle Eastern Muslims experience a loss of white privilege.
- White women who wear the hijab are questioned and viewed with mistrust.
- White Muslim men who have an obvious Muslim name face the same penalties as black and brown Muslims..(Hamna.T, No data)

Although their white privilege may benefit them in some situations, it is greatly decreased when it comes to their relationship with Islam.

The immediate mobilization of Muslims in the post-9/11 age is one of the consequences of this quick racialization. Several advocacy organizations have been formed in response to the growing Islamophobia perpetuated by American structures, which targets innocent American civilians who have come to America in search of a safe haven or steady economic possibilities. Mosques gained importance after 9/11 because they acted as educational institutions and safe havens for afflicted and threatened Muslims in need of guidance. A thorough study also

revealed that Muslim participation in mosque activities was directly related to political participation..(Hamna.T, No data)

Muslim-Americans, regardless of origin or color, suffer at the hands of American institutions that exacerbate their 'victim' status, ultimately transforming a mixed diaspora into a 'victimized' diaspora. Although their campaign against racialization has resulted in more Muslim participation in US politics and media, it remains to be seen whether racialization of Muslims will continue in the face of a larger Muslim population and increasing integration of the Muslim diaspora's kids.

2.4.6. Identity:

The Muslim American community is dealing with daily tragedies that affect their group as a whole, frequently changing their identity as they once defined it. They felt obliged to conceal or alter aspects of their religious identities. Indeed, more than half of Muslim Americans say it has grown more difficult to be Muslim since the 9/11 attacks.

One factor influencing Muslim American identity development is negative preconceptions of Muslims as "terrorists," "terrorist sympathizers," or "the enemy."

According to (Erikson 1994), "any given trauma may be community and identity disrupting, or community and identity solidifying." This concept can be used to how Muslim Americans express and comprehend their own identity. Furthermore, 9/11 shaped bad impressions about Muslim Americans, who are now paying the price for the extremist conduct of a few individuals. They were very aware of how policy, extremist acts of terrorism, and the media influenced the narrative and image of Muslim Americans.

Muslim Americans' identities are shaped by their perceptions of how others perceive them. The persistent Islamophobia and contemporary political atmosphere have drained many Muslim Americans of their pride in who they are, resulting in a hole in identity expression. At the same time, many Muslim Americans are feeling

motivated to reclaim their narrative by getting more involved in their communities and pursuing careers that allow them to do so.(Areeza. A.2017)

2.5. The Response to the Terror Attacks of 11 September;

American Muslims are confronted with a variety of issues, to which Muslim organizations are responding. Following 9/11, American Muslims have faced widespread distrust, civil liberties challenges, a Muslim-specific reaction to Muslim radicalism (both locally and globally), and the war on terrorism.As a result, Muslim and Arab Americans have founded a slew of new organizations and revitalized old ones.

2.5.1. Islamic Society of North America:

The Islamic Society of North America (ISNA) is a national wide Muslim organization that serves as a shared platform for presenting Islam, supporting Muslim communities, and establishing educational, social, and outreach initiatives such as interfaith dialogue.ISNA's headquarters are in Plainfield, Indiana, where they feel at home in rural America. ISNA has been effective in integrating Muslims into the core of the American social fabric through a combination of interfaith and charity initiatives.ISNA, a major supporter of the fatwa issued in late July 2005 and one of the primary religious Islamic organizations in the United States, aims to provide leadership and religious training to religious leaders (imams), develop community programs, educate young Muslims in religion, and expand interfaith programs.. (ul Huda.Q.2006).

The annual ISNA Convention, held over Labor Day weekend, is North America's largest gathering of Muslims. More than 40,000 people attend this conference, including individuals, families, corporations, scholars, nonprofit groups, dignitaries, and people of different faiths. Attendees come from a diverse range of occupations and backgrounds.

The convention allows attendees to hear from and connect with famous Muslim scholars and leaders, as well as meet and exchange ideas with Muslims and people

of other faiths. Furthermore, ISNA sponsors regional conferences in various cities around the United States and Canada on topics such as “The Islamic Education Forum,” “Muslims against Domestic Violence,” “Muslims on the Information-Highway,” and “Islam in America.”(ul Huda.Q.2006).

2.5.2. American Society for Muslim Advancement:

The objective of ASMA is to bridge the gap between the Muslim and non-Muslim communities through workshops, conferences, interfaith dialogues, and the arts. ASMA believes that American Muslim adolescents should be empowered with a faith that is tolerant, forward-thinking, and fosters the development of a distinct American Muslim identity. The American Society for Muslim Advancement (ASMA) was founded by Feisal Abdul Rauf, a prominent New York City imam. He has worked not only on a national level, but also with interreligious groups in Europe, the Middle East, Asia, and Australia.

In 2004, Imam Feisal delivered a speech at a seminar named “Confronting Islamophobia: Education for Tolerance and Understanding” Shashi Tharoor, the United Nations' Under Secretary-General for Communications and Public Information, hosted the event. Imam Feisal cited a well-known hadith, or statement of the Prophet Muhammad, that diversity of opinion is a blessing in his community, and highlighted how this saying not only supports tolerance, but also requires Muslims to study traditions different than their own. He went on to say that there must be interlocutors in the American Muslim community who will collaborate with other religious traditions to explain Muslims' anxieties, hopes, and goals in order for them to engage in peaceful ways. According to Imam Feisal, living with Islamophobia is a terrible experience; yet, there is a chance to learn from Jewish and Catholic communities that have dealt with significant biases in the last century.(ul Huda.Q.2006).

2.5.3. American Muslims Intent on Learning and Activism:

AMILA is a well-known California-based group that promotes community via activism, Islamic education, spirituality, and partnership with other organizations.

One of AMILA's goals is to establish a community that aids each member's spiritual growth, to foster a sense of brothers and sisterhood, and to nurture a greater awareness of God. As the organization enters its second decade as a major voice among young American Muslims, many American Muslim authorities regard AMILA as one of the country's most vibrant Muslim organisations. (ul Huda.Q.2006).

AMILA was founded by second-generation American Muslims born and raised in northern California's San Francisco Bay Area, with an introspective and undogmatic approach to religion. AMILA offers a variety of events and groups to its members, such as inviting Muslim and non-Muslim thinkers to their lecture series, study groups, book clubs, and yearly Ramadan spiritual retreats. By incorporating Sunnis, Shiites, Sufis, African-Americans, and converts, AMILA's inclusive message has bridged the gap between Muslims of all ethnic and ideological origins.

The organization is totally opposed to all forms of terrorism and violence. The outside battle of terrorism, according to AMILA, is a mirror reflection of the intricate socioeconomic and political imbalances that present in Muslim communities. One crucial response to terrorism is to focus on education and activity to help people gain spiritual awareness and harmony. The lifetime process of learning and activism connects members together, assisting them in developing a strong feeling of community.. (ul Huda.Q.2006).

AMILA uses cyberspace and the media to establish coalitions with secular and religious non-Muslim organizations, relying on the technological skills of its members. AMILA has worked with other organizations to organize a "Walk for Remembrance and Peace." developed a cultural and charitable program involving Islamic art fairs, sponsored a multi-faith event called "Eid Festival for Everyone," and supported a biannual gift drive for hundreds of children in the Bay Area in honor of the Muslim holidays. AMILA is in the vanguard of forging an American Muslim identity that begins with communal faith building and develops respect for the diversity of beliefs within Islam as well as those from other traditions. AMILA has placed a strong emphasis on increasing spirituality and Islamic knowledge.

AMILA has sponsored intense study groups on themes such as "The Science of the Qur'an" and "The Concept of Worship in Islam" in addition to inviting speakers to monthly sessions. (ul Huda.Q.2006).

2.5.4. Muslims Against Terrorism:

Muslims Against Terrorism (MAT) was started by young American Muslim professionals in New York City immediately after September 11, 2001. Fearful of further terrorist attacks and dissatisfied with local religious institutions' attempts to respond, MAT members originally concentrated their efforts on engaging with the media to disseminate American Muslim views on violence, conflict, terrorism, and peacemaking. There was a particular focus on encouraging contact between churches, synagogues, and temples in New York City, which was their area of expertise. The New York City Public School System, major Wall Street firms, and local activist organizations were all targeted by MAT's outreach efforts. (ul Huda.Q.2006).

MAT believes that all terrorism, whether carried out by individuals or state entities, is unethical and has no place in a civilized world. MAT members felt it was vital to move beyond condemning terrorism and instead collaborate with local, national, and international Muslim groups on terrorism's utter intolerance. As a young and professional organization, MAT's strength was in emphasizing all people's humanistic ambitions and the need to grasp the commonalities that link all people. They hoped to dispel the notion that the 9/11 terrorist attacks had implicated all American Muslims and the Islamic faith in the horrible acts, and, worse, that there was biblical justification to justify violence. In response to such sentiments, MAT engaged in outreach operations that focused on common American ideals. (ul Huda.Q.2006).

2.5.5. National Association of Muslim Lawyers:

National Muslim Lawyers Association (NAML) is a non-profit organization dedicated to advancing justice for all peoples while also advocating for reforms to U.S. laws and the judicial system. For Muslims to be successful and fully integrated

into American society in the long term, NAML thinks that active involvement in American administrative, legislative, and judicial decision-making processes is essential. Law-abiding citizens, they argue, are better equipped to safeguard their own interests because they are familiar with legal processes and the role of the legal profession in enforcing and amending the law.

NAML advocates for Muslim legal representation, hence promoting Muslims' full, fair, and equal participation in American society as a whole. NAML also disseminates information on workplace discrimination, harassment, gender, and civil rights issues, as well as religious, ethnic, and racial biases. (ulHuda.Q.2006).

2.5.6. KARAMAH: Muslim Women Lawyers for Human Rights:

KARAMAH (Muslim Women Lawyers for Human Rights) works to safeguard the human rights of Muslims both in the United States and in Muslim cultures across the world. KARAMAH is Arabic for "dignity." Intends to provide help by means of education, neighborhood organizing, and other forms of activism KARAMAH's mission is to improve the treatment of Muslim women and empower them to take an active role in the management of their own lives and the pursuit of their own goals. KARAMAH has made a concerted effort to educate the general public about the importance of human rights in Islam. The group has started new activities, such as the fight against domestic abuse and the promotion of human rights for Muslim women all around the globe in leadership roles. KARAMAH is a great resource for American Muslim women who are looking for advice on civil rights, domestic violence, or religious accommodations at work. KARAMAH's members see themselves as allies with other civil rights groups fighting for the preservation of civil freedoms in the United States.

KARAMAH has given legal services and educational activities to women's groups on a national and international scale. Its goal is to train a new generation of American Muslim women who will be specialists in both American and Islamic law. (ulHuda.Q.2006).

2.6. Conclusion:

To conclude, the assimilation process entails absorption of immigrants into the host society. Thus, this chapter presented a quick account of the 9/11 events while also emphasizing islamophobia and the reaction of Americans to Muslims in America. The chapter then presented the response of American Muslims against hatred, racism, and discrimination by establishing new organizations.

Chapter Three

3.1. Introduction:

This final chapter analyses political discourse ranging from George W. Bush (2001) through Donald Trump (2019). The presidential debate on Islam has centered on people (e. g. Muslim Americans). Despite the fact that Presidents have regularly associated the religion (Islam) and Muslims with conceptions of violence, representations of them, with the exception of Trump, cast them as opponents or targets rather than supporters of violence and also the problems that Muslim Americans encounter.

3.2. Examining Contemporary Presidential Discourse on American Muslims:

3.2.1. Table1. Presidential Domestic Communications :(International Journal of Communication 2019)

President	Communication and location (primary audience)	Date	Mentions of Islam or Muslims
Bush	Remarks to the National Endowment for Democracy in Washington, DC (organizational leaders)	Oct. 6, 2005	31
Bush	Remarks at the Iftar dinner in Washington, DC (Muslim community)	Oct. 17, 2005	25
Bush	Remarks at the Joint Armed Forces Officers' Wives Luncheon in Washington, DC (military officials)	Oct. 25, 2005	34
Bush	Remarks on the war on terror in Norfolk, VA (military officials)	Oct. 28, 2005	34
Obama	Remarks at the White House Summit on Countering Violent Extremism (government officials)	Feb. 18, 2015	52
	Remarks at the White House	Feb. 19,	

Obama	Summit on Countering Violent Extremism (government officials)	2015	29
Obama	Remarks at the Islamic Society of Baltimore in Catonsville, MD (Muslim community)	Feb. 3, 2016	107
Obama	Remarks at an Eid al-Fitr reception in Washington, DC (Muslim community)	July 21, 2016	31

Presidents tend to pay attention to Islam and Muslims only in specific situations and at specific periods. Because it is such a minor part of the overall debate, the high concentration may imply that Islam and Muslims have not yet entered the mainstream of presidents' political speech. Unless they are included in major presidential addresses, journalists will have few opportunities to report these speeches, and audiences will have fewer opportunities to hear them unless they are included in major presidential addresses (e. g. State of the Union addresses). (International Journal of Communication. 2019.)

Second, all of these speeches were made after September 11, with six coming from George W. Bush and four from Barack Obama. Figure 1 shows a tendency that is backed up by this pattern. Third, all 10 statements may be categorized as narrowcast communications, i.e., they were not meant for a broader national audience. Most of these listeners aren't Muslims, but military and government officials (such as Bush's 2005 speech on the war on terror and Obama's 2015 statements on combatting violent extremism). Four of the comments were aimed to Muslim communities (for example, Bush's speech at the Islamic Center of Washington in 2007 and Obama's talks at the Islamic Society of Baltimore in 2016). The other six statements were given to Muslim leaders. A lot of presidents have employed narrow casting while talking about

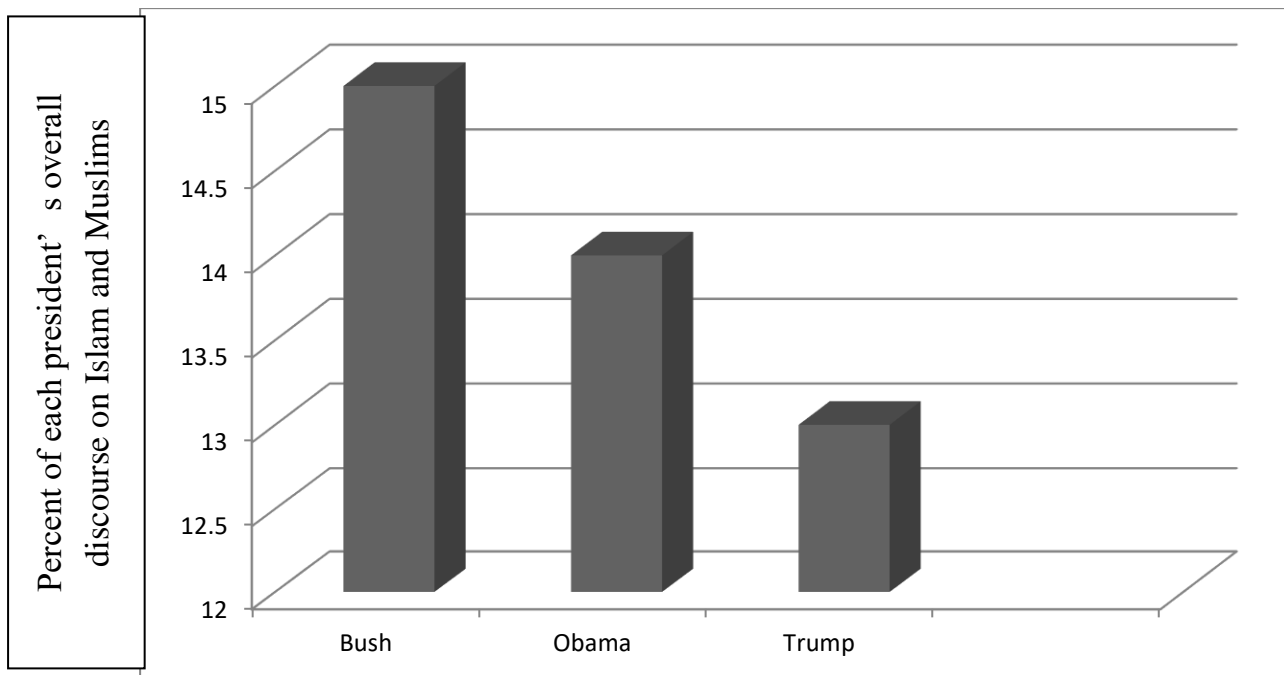
Muslims with those of authority outside of the Muslim community, such as those in the military or in politics.

Finally, it's been proven that presidents have spoken more frequently about Islam and Muslims in public communications at home..(International Journal of Communication. 2019)

3.2.2. Figure 1:References to religion, entities, and individuals related with Islam or Muslims:

As an extra metric of inclusiveness, we looked at how the notion of religious diversity is presented in presidential discourse on Islam and Muslims. Figure 1 shows that George H.W. Bush made the most references to different religions and religious groupings (31 percent). Pluralism has been less prevalent during the presidency of George W. Bush, Jr. (17%), as indicated in remarks on religious observance. Trump was the only presidential candidate to mention Islam in the context of other religions, and he did so just 13% of the time. According to prior research, Obama spoke to Muslims largely in a domestic context, highlighting their particular contributions to American culture, but he did not regularly engage them rhetorically with other religious communities.

When it comes to national security issues like the Muslim ban or the perceived threat presented by radical Islam, Trump almost exclusively uses Islam in a shared (foreign and local) context. Forging links between Islam/Muslims and non-religious populations is less likely to be prioritized by presidents nowadays..(International Journal of Communication.2019)



3.3. Discussion:

The goal was to discover key patterns and trends in presidents' speeches on Islam and Muslims, with an emphasis on the language they employ when communicating with domestic audiences.

Except for Obama, who emphasized the importance of Muslims in shaping all facets of American public life, presidents have tended to place Islam and Muslims in foreign contexts. Obama, on the other hand, was preoccupied with people, particularly Muslim Americans rather than Muslims worldwide. At the time, Obama condemned Trump's planned travel ban and said, "It makes Muslim Americans feel like their government is failing them," referring to the country's Muslim population. It goes against everything America stands for."(International Journal of Communication.2019)

During the presidential debates, Trump's open hostility for Muslims and Islam became clear. He bemoaned the practice of communicating political correctness in framing terrorism and engaged in a verbal sparring match with his opponent, Hillary Clinton;

“Neither she nor President Obama will even mention the word. He refuses to use the phrase "radical Islamic terrorism." To solve a problem, you must first be able to state what the problem is or at the very least mention its name.” The phrase “radical Islamic

terrorism” continues to pervade Trump's rhetoric, portraying Muslims as foreign threats (e.g., “We don't want radical Islamic terrorists in our country.”). We've seen total devastation in Europe”) and enablers of violence (e.g., "Radical Islamic terrorists are determined to strike our homeland"), departing significantly from his predecessors' style but strongly resonating with his conservative base, which prefers blunt talk over caution. (International Journal of Communication.2019)

While previous presidents, such as the younger Bush, used language like "violent extremism," these statements conceptually separated terrorist acts from ideology.

Trump's rhetoric appears to not only counter Obama's inward-looking trend of stressing the role of Muslim Americans in the nation. (In contrast, Trump talks as if Muslims have never been a part of the religious landscape in the United States) However, he departs from the outward-looking pattern of other modern presidents who seek partnerships and cooperation.

To summarize, ongoing research on Trump and future presidents, combined with studies of news coverage and public opinion, will provide a comprehensive picture of how nations with limited experience with Islam, such as the United States, engage with Muslim communities at home and abroad through public discourse, including the potential effects and implications of those communications. (International Journal of Communication.2019)

3.4. Bush, Obama and Trump on Islam:

Since the country's inception, American leaders have grappled with the concept of Islam. Until recently, US presidents rarely mentioned Islam at all, and when they did, it was usually to deliver boilerplate reassurance regarding Muslims' freedom to worship in the US.

3.4.1. Bush:

George W. Bush's statements on Islam are among his finest moments as president.

On the one hand, Bush aimed to keep non-Muslims from demonizing Islam as a whole. However, doing so necessitated Bush making his own statements about Islam.

“These acts of brutality against innocent people contravene the fundamental teachings of Islam. And it's critical that my fellow Americans recognize this,” Bush said on September 17, 2001. “The face of terror does not represent Islam's fundamental creed. That is not the essence of Islam. Islam is synonymous with tranquility. Terrorists do not represent peace. They stand for wickedness and war.”

This was a position he maintained over the years, even while other officials of his administration spoke of a "crusade" and the US government enacted laws that violated the civil liberties of Muslims. For example, in 2006, Bush stated that “radical Islam [was] the distortion of a wonderful faith by a minority into an ideology of terror and death.” (M. A. Muqtedar Khan p 124).

3.4.2. Obama:

Obama embodied the desire to explain Islam to one's own religion's adherents. To do this, Obama sought to get Muslims to delve further into the issues that were causing them to be dissatisfied.

At the very least, Obama resisted the urge to issue a call to action to "moderate Muslims" to condemn terrorism. Muslims in the United States have been waiting far too long for him to visit their mosques, as he said in Baltimore in 2016: "Muslim leaders are roundly, often, and consistently condemning terrorism." (R.S. Zaharna, 2009)

3.4.3. Trump:

While running for president of the Republican Party, Donald Trump expressed anti-Muslim attitudes that were a heated subject during the campaign season in the United

States in 2016.(Khan et al., 2019; Khoirunisa & Indah, 2018; Müller & Schwarz, 2018).

According to,(Louati. & McCaw, 2016). when the presidential election campaign in the United States began in 2015, Muslim-Americans found themselves publicly in the front and center of the country's political affairs.

Campaign of Trump focused on the notion of “Islamodiversion,” which is the act of blaming Muslims to divert the inevitability of bad economic and political policies (Louati. & McCaw, 2016).

Another prominent part of Trumps campaign was his difference in treatment of the American Whites and the rest. He created a binary between both the fractions of the society and created the discourse that White Americans were getting robbed by Muslims (Abramowitz & McCoy, 2019; Waikar, 2018).

Trump's campaign has five key Islamophobic themes: radical Islamic terrorism is a worldwide menace, radical Islam is the underlying cause of terrorism, immigrants and refugees from Muslim nations are a threat to American security and values and the plan to prohibit Muslims from entering the United States.

International students, professors, and other authority presently residing in the United States have been impacted by the prohibition on Muslims in this regard. Trump took office in an administration that has a long history of anti-Muslim sentiment.

Many Americans were upset with Trump throughout the 2016 and current U.S. Presidential elections because of Trump's anti-Muslim views, and this Islamophobic perspective has also been observed in American history throughout.(Blöndal & Gunnarsson, 2017).

3.5. American Muslim Challenges:

3.5.1. Will the Confidence Remain?

As a result, Muslims in the United States have gone from being an oppressed group to an overlooked one to a self-assured one. Many of the Muslims who were brought to

the Americas as slaves were leaders in their societies back home in Africa, but enslavement had a devastating effect on many of them. Because many of them came from places where questioning government policy was illegal, the initial wave of Muslim immigrants who came to the United States on their own lacked the confidence to express their minds.

Since that terrible day, American Muslims have come a long way. They began by expressing their outrage at the crimes and their sadness for the people who had been affected by them.

Second, they took advantage of the media's attention on Islam by highlighting the fact that Osama bin Laden and other terrorists do not represent Islam. Third, Muslim leaders in the United States stood behind President Obama as he made the distinction between Islam's peaceful teachings and terrorism's barbarism.(Beverley .J.A , 2003)

3.5.2. What about Democracy?

The American Muslim community has flourished due to the democratic nature of the United States. Free speech and religion are fundamental rights for American Muslims. While democracy offers limitless possibility, it also poses numerous concerns. At some time, American Muslims will have to reconcile their interpretations of Islam with the values of American democracy. As a result of September 11th, many Americans have developed a skepticism toward the Islamic community because of Islam's fundamentally theocratic tendency..

Muslims in the United States, on the other hand, aren't afraid of Islam or democracy. Many Muslims in the United States respect democracy because they have suffered under authoritarian and dictatorial regimes, ostensibly in the service of Allah. The local community must now figure out how to reflect these American principles while keeping faithful to its cultural and religious heritage.(Beverley .J.A , 2003)

3.5.3. Will American Islamic Unity Be Strengthened?

Racism in America has affected Islam, which is rapidly gaining adherents among African Americans. Furthermore, Muslims have come to the United States from all

over the world, and they are certain to bring their national pride as well as their cultural distinctions with them. However, Islam has done a better job than the majority of other world religions in promoting worldwide unity.

Muslims in the United States have come together in remarkable ways. Americans of Muslim faith serve as a model for other religions throughout the world in that they are able to work across cultures and divides of all kinds to find common ground for today and the future.(Beverley .J.A , 2003)

3.5.4. Leadership:

The work of finding and nurturing local leaders for mosques and Islamic institutions is critical for all Muslim Americans. There are a large number of well-educated imams serving in immigrant communities who received their education in countries other than the United States. Men with little or no training are occasionally required to lead prayers and carry out other responsibilities normally ascribed to American imams because no qualified leadership is available in the United States, unfortunately.(Nichole.D.M.M.2007)

To the degree that it is deemed desirable or essential, American Muslims may seek to separate themselves from the effects of foreign Islam by building their own educational and training institutions for imams. An American Muslim Council official was questioned about the most pressing issue facing American Muslims today, and his instant response was, "Providing for the readiness of men to serve in leadership roles, notably as Imams."(Nichole.D.M.M.2007)

In other cases, these initiatives are only beginning launched in Muslim institutions today. Virginia's School of Islam and Social Sciences is particularly well-known. Some Muslim leaders are being trained through joint programs with Protestant Christian colleges like Hartford Seminary in Connecticut and the Lutheran School of Theology in Chicago. As imams' demands have risen, so have the areas in which they need more training. For this reason, imams are expected to be well-versed in Arabic as well as Qur'anic concepts of law, doctrine, and history, as well as be able to deliver sermons and conduct religious rituals that are essential to the Islamic way of lifeTheir

knowledge in pastoral care and counseling should extend to the financial elements of running the mosque and developing educational programs for children, adolescents, and adults. Additionally, imams are regularly asked to participate in community and interfaith events and must know how to do so effectively. Most of these problems have not yet been fully addressed by American Muslims.(Nichole.D.M.M.2007)

3.5.5. Women:

Muslim women in the United States are particularly susceptible because of the diversity of their communities. Some people think that their conservative upbringing and customs still offer them with the finest guidance on how to act and what duties they should take on. Those who come to the United States before making comparable contributions elsewhere in the Muslim world hear and are profoundly influenced by the interesting new interpretations emerging from various corners of the Muslim world. When it comes to addressing the needs of American Muslim women, they're becoming more outspoken than they used to be. Conversations among feminists and womanists in the United States affect men and women differently. Muslim women used to see feminist discourse as elitist, racist and unrelated to their concerns, but in recent years, both Muslim and non-Muslim women have made greater attempts to participate in mutually enriching and beneficial conversations. Only now are we beginning to see the impact that all of these different perspectives will have on women's position in the Western umma. (Beverley. J. A. 2003).

While this is going on, leaders of national organizations are urging Muslim women who have decided to stay at home with their children until they are old enough to find ways to express themselves and contribute to the community. Many women participate in mosque activities, including educational programs as well as mosque councils and other governing organizations. Some Muslim women volunteer to teach in public schools, hoping to share their knowledge of Islam, Muslim beliefs and customs, and how holidays are observed with students who have no prior knowledge. Others participate in mosque after-school programs or set up homeschooling programs for their children. "Profiles" illustrates the wide range of roles undertaken by American Muslim women throughout the country. To the degree that Muslims succeed in doing

so, women will provide much of the definition of an exclusively American Islam.(Beverley. J. A. 2003).

3.6. Important American Muslims:

Following are brief biographical portraits of men and women whose lives highlight some of the contributions Muslims have made to American life. Immigrants, African Americans, scholars, sportsmen, and religious leaders, both alive and dead, are among them. All are or have been public figures in different ways, and all have contributed to the efforts made throughout the course of this century to formulate and engage in American Islam.

3.6.1. Muhammad Ali:

Boxer Muhammad Ali, who has garnered more media attention than any other athlete, was one of the first well-known American celebrities to identify as Muslims. Because he has appeared on the cover of Sports Illustrated so many times, people all around the world recognize his face and know who he is

Ali was born Cassius Marcellus Clay in Louisville, Kentucky, the descendant of a fugitive slave, and was nurtured in squalor before rising to become one of the world's greatest boxers. Indeed, he frequently declared himself to be "the greatest of all time!" He turned professional after winning the Olympic gold medal in heavyweight boxing in 1960.(Beverley .J.A , 2003)

Ali defended his boxing title nine times before retiring in 1981 with a 56-5 record. He became the only fighter in history to win the



(Beverley .J.A , 2003)

heavyweight title three times. Ali rose to prominence as a professional boxer after a dramatic upset victory over Sonny Liston in 1964. Soon after, he established his relationship with the Nation of Islam. As a symbol of that decision, he changed his name to Muhammad Ali.

Muhammad Ali (1942/2016)

Boxing career:

Beginning as a teenager, He won six Kentucky Golden Gloves titles, two national Golden Gloves titles, an Amateur Athletic Union national title, and the light heavyweight gold medal in the 1960 Summer Olympics in Rome.

Major championship matches:

1964—Against Sonny Liston, whom he upset as heavyweight champion of the world

1971—First match against Joe Frazier, at Madison Square Garden in New York City (“The Fight of the Century”)

1974—Against George Foreman, in Zaire (the “Rumble in the Jungle”)

1975—Against Joe Frazier, in the Philippines (the “Thrilla in Manila”)

“Cassius Clay is a slave name,” he said at the time. I didn't ask for it, and I didn't want it. I am Muhammad Ali, a free name that means "God's Beloved," and I insist on using it when speaking to and about me.”.(Beverley .J.A , 2003)

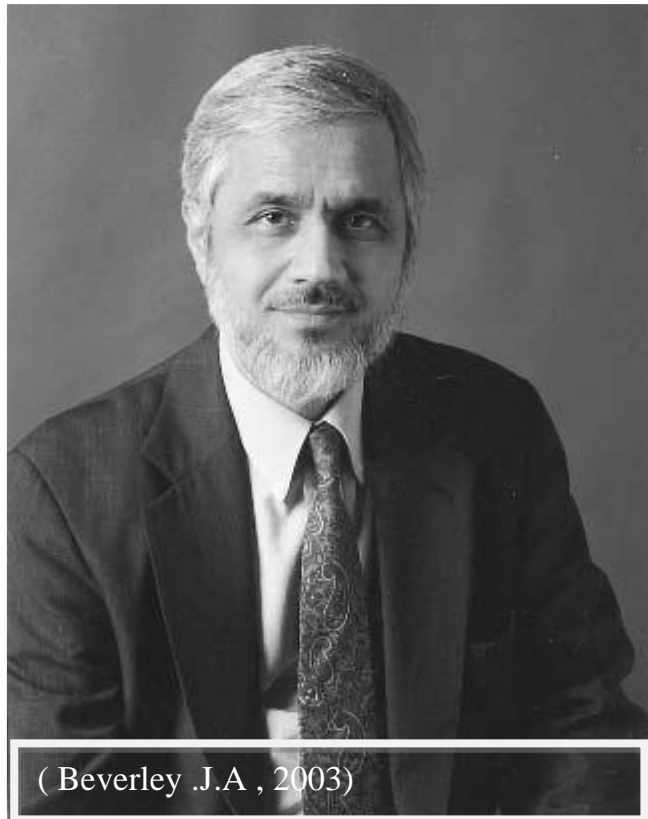
3.6.2. Muzammil H. Siddiqi :

Muzammil Siddiqi, the director of the Islamic Society of Orange County in Garden Grove, California, is a well-known American Muslim personality today. Siddiqi is a Muslim scholar who is also deeply committed to assisting Muslims in the United States to live honorably and honestly.

He is a member of the Fiqh Council of North America and the Council of Mosques in the United States and Canada, both of which were founded by him. His Pasadena-based weekly Religious radio program has been airing since 1982. Siddiqi is a well-

known Muslim leader on the world arena, serving on the Supreme Islamic Council of Egypt and the Supreme Council of Mosques of Saudi Arabia.

Muzammil Siddiqi was born in India in 1943 and educated at Aligarh Muslim University and Darul Uloom Nawatul Ulama in Lucknow. He also holds degrees from Saudi Arabia's Islamic University of Medina and Birmingham University in England, as well as a doctorate in comparative religion from Harvard University.



(Beverley .J.A , 2003)

He was elected president of the Islamic Society of North America in 1997. (ISNA). This professional commitment is complemented by extensive academic activity, which includes speeches at universities and institutes all around the world, teaching assignments at a variety of universities, and currently an adjunct professorship at California State University.

The fact that he has attended meetings and seminars of the National and World Councils of Churches, as well as the National Council of Christians and Jews in the United States, shows that Muzammil Siddiqi has a great interest in interreligious dialogue and exchange. A new name for the organization reflects its intention to work with Muslims in numerous capacities. There are over 200 discussion sessions he's held with Christian and Jewish colleagues in California as the vice president of the Academy of Judaic Christian and Islamic Studies...(Beverley .J.A , 2003)

3.6.3. Talal Y. Eid :

First Muslim commencement prayer will be led by Imam Talal Eid, according to the report. For the first time in its lengthy history, Harvard University permitted a Muslim to offer the opening prayer at its graduation ceremony in 1997. Since 1982, Imam

Talal Eid has served as the Religious Director of the Islamic Center of New England. He holds a master's degree from Harvard's Divinity School and is now pursuing a PhD in divinity. At Harvard, the Muslim community numbers between 35,000 and 40,000 people. This was a chance to illustrate that Muslims are much like Christians, Jews, and others in being active members of the Harvard community as well as their surrounding neighborhoods and communities..(Smith.J.I, p.129)

Imam Eid is a native of Lebanon, where he constructed a mosque and served as religious leader until the end of the Lebanese civil war. He remembers his efforts to remain neutral between the two warring militia groups that ruled his area with profound grief.

The imam is sure that the Middle East's conflicts are mostly between ethnic groups, rather than between Muslims, Christians, and Jews. A call from the Muslim World League to serve as imam to the Muslims of Boston in the United States was a fantastic opportunity, but he never planned to make America his permanent home. Eid, a graduate of Cairo's al-Azhar University, aims to combine Islamic and Western knowledge to assist his congregation in confronting urban difficulties from an Islamic perspective. In addition to his studies and mosque service, the imam works at Boston Children's Hospital with youth and pastors.(Smith.J.I, p.129)

Imam Eid has set two objectives for himself and the members of his Islamic Center. The first is to work for Muslim unity among Muslims from various countries and cultural backgrounds. This isn't always simple, he admits. The second goal is to develop lines of dialogue with non-Muslims in order to alter misconceptions and break down stereotypes. Based on his experiences in Lebanon, he believes that living in isolation breeds fear of the other. He believes that America's pluralist society provides a unique chance for people of different religions to live together, better understand one another, and work together for peace.

3.7. Conclusion:

To sum up, this chapter focused on analysing the presidential rhetoric and the challenges that American Muslims faced. This chapter began with a discussion of presidential communications including Islam and Muslims. Furthermore, it has focused on three significant presidents: George W. Bush, Barack Obama, and Donald Trump. Finally, this chapter discusses the difficulties that American Muslims encountered. In addition, a brief biographical sketches of men and women whose lives exemplify some of the contributions Muslims have made to American life.

4. General Conclusion:

The purpose of this study was to analyze the integration process of Muslims in the host nation.

The key findings of the article are given below. First, educated American Muslims assimilate more easily than others.

Second, the whole blame goes to the media for portraying Islam in a negative light. In this scope, Muslim nations should build their media channels, establish internet sites in Western languages, and produce content in the form of periodicals, pamphlets, and books to counter Western and American propaganda about Islam and Muslim countries. Muslim philosophers must improve their explanations of Islam by producing books and articles, delivering lectures, and organizing meetings with individuals of other faiths. On the other hand, a favorable atmosphere for study and collaboration between Muslims and Western researchers in the fields of political discussion, culture, history, religion, and media studies should be fostered in order to foster mutual understanding and tolerance.

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