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The Changing View of Citizens after 9/11 Attacks

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Dedication 1

I dedicated this extended essay to my dearest parents, the source of my inspirations and for their devotion to me .

To all my brothers and sisters.

To my nephews: Amine, Djamil and my niece Rahaf.

To my grandmother may Allah protect her.

To all my friends and colleagues at the university and at work.

To all who helped me fulfilling this extended essay.

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First, I praise the almighty God for his help and power given to me to complete this work .I am really honored and proud to dedicate the fruits of my studies to my beloved parents who encouraged me all the time with their sincere prayers and best wishes .I pray Allah to grant them health and long life .

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Abstract

Islam is the fastest growing religion in the world notably in the United States. American Muslims with their high number constitute a significant element of the American society who could deeply interact with American culture and become an influential part in many walks; political, social, economic and others through various active institutions.

The Muslim community succeeded in keeping its fundamental tolerant teachings and contributions. Nonetheless, this good statue soon changed after the attacks of September 11, 2001, The latter engendered divers misconceptions about Islam that consist of viewing it as a religion of violence, terrorism and murder since the radical acts were committed in the name of Islam, the matter that distorted the image of Muslims and made them subject to all kinds of racism and bigotry in different domains of life.

This research paper aims to show how Islam reached the US through time and became a religion of the nation. Furthermore, the study goal is to highlight the US citizen's view of Islam after the 9/11 events by showing the consequences of these acts and their influence on American Muslims.

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List of Abbreviations and Acronyms

| | |
|-------|---|
| 9/11 | September 11th 2001 |
| AMSE | The Association of Muslim Scientists and Engineers |
| AMSS | The Association of Muslim Social Scientists |
| CAIR | Council on American-Islamic Relations |
| CISNA | The Council of Islamic Schools in North America |
| DC | Washington District of Columbia |
| FBI | Federal Bureau of Investigation |
| FIAA | The Federation of Islamic Associations in America |
| HLF | The nation's largest Muslim relief group |
| ICE | Immigration and Customs Enforcement |
| ICNA | The Islamic Circle of North America |
| IMA | The Islamic Medical Association |
| ISNA | Islamic Society of North America |
| MAS | The Muslim American Society |
| MSA | The Muslim Students Association of the United States and Canada |
| NATO | North Atlantic Treaty Organization |
| NAIT | North American Islamic Trust |
| UCR | Uniform Crime Reporting Program |
| US | United States |
| USA | United States of America |
| WMD | Weapons of Mass Destruction |

General Introduction

Islam is the second most popular religion in the world and represents the third largest faith in the United States after **Christianity**¹ and **Judaism**², spread out with the help of slave Africans and immigrants; its population is currently in a period of rapid growth.

As long as the United States favored religious pluralism and diversity throughout the history of the nation, Muslims found there a fertile land to practice their rituals freely and make profound contributions to American life via the tenets and the traditions of Islam, not to mention the relevant role of the Institutions established for different purposes, aiming in parallel to the adaptation with the modern American society not at the expense of Islamic principles. Thereby, Islam became such a potent and a prosperous religion respected by Americans from different religions.

Nevertheless, although the US founding fathers were religious, and took great care in supporting America's religious freedoms, since the major reason behind the fleeing of the majority of people to the new continent was the religious persecution faced in their home countries, we notice that a racial view toward religion became a big issue and something to be taken in account.

Hence, the terrorist attacks of September 11th, 2001 brought Islam into the national and international spotlight with a new intensity. Its impact on the Muslim community cannot be underestimated, So since the responsibility of the attacks was claimed by an Islamist militant network, Muslims in America were the target of all sorts of discrimination, inequality and prejudice.

Notwithstanding that, this horrendous day, called the dull Tuesday in which numerous Americans lost their families and their companions, among them were Muslim casualties as well, and however negative recognition toward Islam was

¹ **Christianity:** the religion derived from Jesus Christ, based on the Bible as sacred scripture, and professed by Eastern, Roman Catholic, and Protestant bodies.

² **Judaism:** the religion developed among the ancient Hebrews that stresses belief in God and faithfulness to the laws of the Torah.

raised that prompted make a perilous myth comprising in partner this religion with terrorism.

In the same context, this kind of confusion and misinterpretation of Islam and its link with the events, provoked troubles to Muslims in terms of coexistence in many aspects of life, and more than that it exceeded US borders to the Muslim community worldwide broadly.

Accordingly, many terrorists may be Muslims but not every Muslim is a terrorist, Islam is a peaceful faith that was accurate about the meaning of Jihad and terrorism through its Islamic texts.

Thus, two chapters are included within this research; the first one presents a theoretical view on Islam in the USA. It tackles how Islam came to America and went together with the existing religions, besides talking about the different contributions and activities of Muslims in this country, whereas the second chapter is a practical part, that includes the US views and policies towards Islam and Muslims after the 9/11 events i.e. it points out the different effects emerging from these terrorist acts and their injurious repercussion on American Muslims.

Consequently, this study tries to enhance the idea that Islam does not support terrorism in any case, and since the 9/11 events were a milestone in the change of the American view of Islam, this study sheds light on the position of Islam considered by non Muslims in America? And how did those events alter the US opinion and the American decision makers when dealing with the Muslim community?

Chapter One

Islam in the USA: A Brief overview

1.1. Introduction:

The chronicled scenery of Islam in America begins with respect to rivalries and encounters of the Atlantic world that formed the American republic. The proximity of Muslims in the districts that over the long haul molded the brought together states of America does a reversal to the earliest arrivals of Europeans in the Americas. A couple open register of Muslims in America ensures that Muslims arrived to the Americas as in front of calendar as could be permitted the late Ninth century. While such claims are handed-off on suspicious readings of antique Muslim geographers.

Thus, the first part of this chapter tries to show the historical and the current status of Islam and Muslims in the American continent, especially in the USA by talking about the variety of religions in this country and the Muslim community in general.

1.2. The Diversity of Religions in USA

Religion in the United States is characterized by a diversity of religious beliefs and practices. Various religious faiths have flourished in this country. A majority of Americans report that religion plays a very important role in their lives.

As per a recent report by the **Pew Research Center**³, 70.6% of the American populace recognized themselves as Christians, with 46.5% claiming participation at an assortment of places of worship that could be viewed as Protestant, and 20.8% proclaiming Roman Catholic convictions. The same study says that different religions (counting Judaism, Buddhism, Islam, and Hinduism) by and large make up around 6% of the populace. America ledge kept a country with no official religion.

In fact, the issue of religious freedom has played a significant role in the history of the United States and the remainder of North America. Europeans came to America to escape religious oppression and forced beliefs by such state-affiliated Christian churches as the Roman Catholic Church and the Church of England. That civil unrest

³ **Pew Research Center** : is a nonpartisan fact tank that informs the public about the issues, attitudes and trends shaping America and the world.

fueled the desire of America's forefathers to establish the organization of a country in which the separation of church and state, and the freedom to practice one's faith without fear of persecution, was guaranteed. That guarantee was enshrined in the *First Amendment to the Constitution*.

The *First Amendment ensures the separation of church and state*, a phrase coined by Thomas Jefferson in an 1802 letter to a religious minority in Connecticut, the Danbury Baptists:

“Believing with you that religion is a matter which lies solely between man and his god, that he owes account to none other for his faith or his worship, that the legitimate powers of government reach actions only, and not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should ‘make no law respecting an establishment of religion, or prohibiting the free exercise thereof’

thus building a wall of separation between church and state.”(American Muslims, par, 11)

Meanwhile, by going back to American history, many of the colonies in 1776 that became the United States of America were settled by men and women of deep religious convictions who in the seventeenth century crossed the Atlantic Ocean to practice their faith freely. But new waves of eighteenth century immigrants brought their own religious fervor across the Atlantic and the nation's first major religious revival in the middle of the eighteenth century injected new vigor into American religion. The result was that a religious people rose in rebellion against Great Britain in 1776, and that most American statesmen, when they began to form new governments at the state and national levels, shared the convictions of most of their constituents that religion was, to quote Alexis de Tocqueville observation, indispensable to the maintenance of republican institutions. The efforts of the Founders of the American nation to define the role of religious faith in public life and the degree to which it could be supported by public officials that was not inconsistent with the revolutionary imperatives of the equality and freedom of all citizens.

1.3. The Arrival of Islam in the USA

Islam is one of the monotheistic Abraham faiths, and it is regarded to be as the fastest-growing religion with more than 2.1 billion Muslims (Religious Population.com) i.e. they practice the Islamic rituals and believe in ALLAH as the sole God and (PBUH) as His Prophet. In the Arabic language, the word Islam *is* a word which means peace, submission and obedience to his will that is the source of all purity and goodness. It also means acceptance and commitment to abide by the teachings and guidance of God (Hamoud, 1964,p4)

The number of those who convert to Islam is significant. That is due to the simplicity of Islam and its appeal both to reason and to the heart accounts for its tremendous appeal. With teachings about God, human responsibility and the life hereafter which are very similar to those of Judaism and Christianity, it insists on the necessity of living a pure, God-centered life following the natural dictates of a balanced mind and conscience, following the guidance transmitted through the last prophet of God. It honors the previous great prophets of the Bible, Noah, Abraham, Moses, David and many others, and also reiterates the belief of early Christian communities concerning the prophetic mission of Jesus, ascribing divinity to the Creator alone, it conducts us to ask the following question, how did this religion come to America?

Actually, there are many researches that deal with this topic. Indeed, the historical roots of Islam in America are complex and contested. Some historians argue that Muslim explorers may have come to this continent long before Christopher Columbus, with the earliest estimates dating to the 12th century. Many contend that Muslims played a vital part in numerous European expeditions to the Americas, both as mapmakers and as guides: Estevanico of Azamor, a Moroccan guide who landed in Florida in 1539, is often cited as the first documented Muslim in America. By the late 1700s, historical records indicate the presence of “Moors” living in South Carolina, many of whom were expelled from their homeland under an edict of the Spanish Crown.

In fact, Islam made its first appearance on American soil in the sixteenth century when Muslims were brought as slaves from Africa but were forced to convert to Christianity. These Muslims were followed by a new wave of immigrants who came in the late nineteenth century as laborers from Middle Eastern countries like Jordan, Lebanon, and Syria. In the second half of the twentieth century, a large number of Muslims came from virtually every country of the Middle East, South Asia, and Southeast Asia and were more sophisticated than their predecessors. As these immigrants settled in large cities and small towns, they built mosques, Islamic cultural centers, and schools. Although African-American Islam emerged in the early twentieth century, it was not until the sixties and seventies that Islam became visible, but yet a religion of migrants in the American society (Tamini, 2001, p33).

Moreover, the first significant migration of Muslims to America, however, is an indisputable fact: in three centuries of the slave trade, an estimated 10 to 50 percent of the ten million Africans brought to these shores against their will were Muslims. American slavery brutally denied the basic humanity of Africans, dissolving their families and suppressing their religious practices. Forced conversion to Christianity was commonplace; however, historical records indicate that many African Muslim slaves strove to preserve their religious and cultural heritage even after conversion. Much of this history remains to be recovered. Historical documents, including oral histories of the great grandchildren of slaves, as well as slave narratives and diaries, indicate that some of the earliest Muslims in America performed *salat* daily, observed the fast of Ramadan, and recited and read the Qur'an.

In this context, oral traditions and historical records celebrate the life of Bilalia Fula, enslaved on the Sea Islands of Georgia. According to a scholar of these traditions, Dr. Allen Austen, Bilalia Fula was multilingual and a heroic fighter during the War of 1812. He was reported to have saved many lives during a hurricane in 1824. Bilalia lived as a Muslim and was buried with his prayer rug and Qur'an. He gave many of his children Muslim names, and ethnographic interviews with those who knew the family indicated that they performed daily prayers.

Another American Muslim slave, Al Haj Omar Ibn Said, wrote his autobiography in 1831. This document, which has been translated into English, describes the life of a trader, a soldier, and a faithful Muslim who performed the *hajj* and studied the Qur'an for twenty-five years before being sold into slavery.

Before I came to the Christian country, my religion was the religion of 'Mohammed, the Apostle of God - may God have mercy upon him and give him peace.' I walked to the mosque before daybreak, washed my face and head and hands and feet. I prayed at noon, prayed in the afternoon, prayed at sunset, prayed in the evening. I gave alms every year... I went on pilgrimage to Makkah, as all did who were able...when I left my country I was thirty-seven years old; I have been in the country of the Christians twenty-four years. (Omar, 2007, p78)

Today, in Fayetteville, North Carolina, the Masjid Omar Ibn Said on Southern Avenue stands as testament to the legacy of the first American Muslims, a legacy which continues to inform contemporary Islam in America.

Actually, John Adams and Thomas Jefferson possessed copies of the Quran in their libraries. Moreover, Muslims had been mentioned in their work on America's founding documents.

There is no doubt that these are just two examples of African-American Muslims from the 19th century, pointing to a rich history. The 19th century was also the time in which one of the first Euro-Americans embraced Islam: a man named Muhammad Alexander Webb. Webb was born in New York in 1846 and raised as a Presbyterian. He was appointed to the position of U.S. Consul in the Philippines in 1887, where his studies of Muslim life led him to embrace Islam. Webb devoted the remainder of his life to teaching others about Islam and founded the American Islamic Propaganda Movement. In 1893, as a proud American Muslim, Muhammad Alexander Webb represented Islam at the World's Parliament of Religions in Chicago. The 1893 Parliament marked the first formal gathering of representatives of eastern and western spiritual traditions. Today, it is recognized as the birth of formal interreligious

dialogue worldwide. And Today's research characterizes Webb as the "first known American convert to Islam" (Turner, 2000,p. 64).

Moreover, From the 1880s to 1914, several thousand Muslims immigrated to the United States from the former territories of the **Ottoman Empire**⁴ and the former **Mughal Empire**⁵. The Muslim population of the U.S. increased dramatically in the 20th century, with much of the growth driven by a comparatively high birth rate and immigrant communities of mainly Arab and South Asian descent. About 72% of American Muslims are immigrants or "second generation".

Hence, in order to reconstruct Muslim practices in North America during the period of slavery, scholars have concentrated on different sources: Documents, written by slaveholders or by Muslim slaves themselves, such as diaries, and oral history data built the basis of their observations. Most approaches have focused on Muslim individuals, whose presence can be deduced from these sources.

1.4. Muslim Community in USA

American Muslims are ethnically and racially diverse, and see themselves as well integrated in line with American ideals:

Historically America is an immigrant country. And so Muslims happen to be mostly at the moment immigrants, but I think they are already integrating beautifully to the mainstream American society. So we are Americans, who happen to follow a certain religion called Islam. Being Muslims in America, I think we are not an exception from other communities" (. Imam Shamsi, quotes, 2011, p68).

⁴ **Ottoman Empire** : a former Turkish empire that was founded about 1300 by Osman and reached its greatest territorial extent under Suleiman in the 16th century; collapsed after World War I.

⁵ **Mughal Empire** : Muslim empire that was founded in 1526 and ruled for over two centuries, controlling much of India and at times extending into parts of what are now Pakistan, Afghanistan, and Bangladesh.

Accordingly, American Muslims are increasingly active in the public square as lawyers, activists and journalists, and in law enforcement and politics. In 2006, Keith Ellison was the first American Muslim elected to the U.S. House of Representatives; he is now in his fourth term representing a Minnesota district. In 2008, another Muslim, André Carson, won a congressional seat from Indiana. Muslim congressional aides and advisers walk the halls of the Capitol Building in Washington, adding to the conversations and perspectives important in 21st century American government.

Thus, Islam in the future will replace Judaism as the second largest religion in the U.S, that is proven by the high Muslim birth immigration, and conversion.”(Eposito, 2000, p22). In addition to that, the accurate number of Muslims in the US is not known. A research scientist Carol Stone states in her book *Estimate of Muslims Living in America that:*

... It is still unclear how many Muslims currently reside in America...because of a lack of reliable information about Muslims in this country...

For this purpose the Muslim community includes two categories: native Africans Americans and immigrants.

1.4.1. Native African American Muslims

The first Muslims to come to America were those who arrived as slaves during the sixteenth century. Though the religious beliefs of these individuals were never documented, much can be gleaned from information about the regions from which they hailed. At least half of the 500,000 slaves brought to North America in the 16th century were from areas where Islam was practiced by large portions of the population. Many examples of individual and collective worship have been documented, including evidence of prayer rooms, accommodations for fasting, and Quranic texts.

Actually, there was a belief that African Americans were descended from the Moors of North West Africa and thus were Moorish by nationality and Islamic by

faith, that was what Noble Drew Ali stated, born Timothy Drew, the founder of The Moorish Science Temple of America.

1.4.2. Immigrants

U.S. Islam is largely an immigrant faith, with 33 percent of adherents from South Asia, 27 percent from Arab countries, 9 percent from Africa, and 7 percent from other lands. As with other immigrants, Muslims tended to settle in urban areas and especially along the coasts of the Northeast and California. African-American Muslims are likewise urbanites. The immigrants naturally cluster where others from their homelands or with cultural affinity already live (Bagby, 2000, p,40).

Muslims immigrated to the United States from regions of the Ottoman Empire in the late 19th century. They mostly originated from rural areas of the Syrian province and escaped poor economic conditions. Immigration from this region increased before World War I. During the war, immigration was halted. In 1924, the National Origins Act restricted Middle Eastern immigration to 100 persons annually. These early Muslim immigrants were assimilated and Americanized. Accordingly, the melting pot transformed Muhammad into Mo, Rashid into Dick, and Ali into Al. Alongside their fellow citizens, Muslims served in both of the World Wars while their children attended public school. After World War II, another wave of immigrants came to the United States. Among them were many students from an upper and middle class background that were supposed to be trained at American universities in order to serve American interests in the newly independent Arab states. However, not few of them settled in the United States. Finally, when the Asian Exclusion Act was lifted in 1965, Muslims immigrated to the United States from all over the Muslim world causing a brain drain in Arab and South Asian countries in contrast to these highly professional Muslim immigrants (Haddad, 2004, pp. 3-8).

1.5 Islamic Institutions

Although the American Muslims represent a minority in the American society, they could spread their culture and the principles of their religion through the establishment of institutions, such as mosques and Islamic centers, schools and organizations.

In fact, the institutional growth of the American Muslim community has been remarkable from one congregation in the mid-1920s to more than 2,000 organizations of all functional types by the end of the twentieth century. American Muslims are experiencing life as part of the increasingly global communications and economic systems led by the United States. All indications suggest a growing momentum among Muslims in favor of integration in America's civic and political life.

1.5.1. Islamic Schools

As a matter of fact, the role of American Muslim schools is to shape and construct the identity of Muslim children in the U.S, the number of Islamic schools across the U.S. has risen drastically these last years.

It is estimated currently that there are 200-600 Islamic schools, with enrollment exceeding 30,000 students. These schools provide education from kindergarten to high school. Their curricula focus mainly on teaching Islamic practices and beliefs, Islamic history, the life of the Prophet Muhammad, Arabic, the Qur'an, and prayer.

Thus; according to the Council of Islamic Schools in North America (CISNA), "Islamic schools now provide education in an environment based on the Qur'an and Sunna (the tradition and life of Muhammad)." These schools have been mostly built and supported by local and foreign-based Islamic organizations. These organizations also provide correspondence courses, suggestions for new literature and curricula, handbooks for educators, and other useful tools and information.

E. Fowziyyah Ali, a U.S. Muslim educator, states that for the long-range survival of Muslims in America, it is extremely important for Muslims to establish

schools that are inclusive.” What she means by inclusive is that Islamic schools should not be separated along Shi‘i, Sunni, and Sufi divisions, as has been the case with many Muslim centers.

1.5.2. Islamic Organizations

As on account of mosque building, different establishments which concentrated on Islam as a collective personality did not thrive until the 1960s, except for the Federation of Islamic Associations in America (FIAA), established in 1953.

In fact, Muslim students’ organizations emerged from American campuses due to the large amount of students immigrating to the US from Muslim countries. In 1963, the Muslim Students Association of the United States and Canada (MSA) was founded as an initiative to provide a platform for these campus based organizations. Although starting rather small with less than a hundred Muslim students, the MSA grew rapidly. It was soon more influential than the FIAA and attracted Muslims from different origins; especially after immigration laws were loosened in 1965, (Ba-Yunus & Kone, pp. 49-51) Due to the relaxation of immigration policy, not only Muslim students but also Muslim professionals immigrated to the US. Consequently, many non-students joined the MSA. And, since their needs differed from the ones of Muslim students, the MSA gradually found itself unable to respond to all of them. Consequentially, the Islamic Society of North America (ISNA) was founded in 1982.

Besides that, there exists other Islamic organizations like the North American Islamic Trust (NAIT), the Association of Muslim Scientists and Engineers (AMSE), the Association of Muslim Social Scientists (AMSS), and the Islamic Medical Association (IMA), whereas, from early on, ISNA has tried to appeal to Muslims from various origins,

In addition to that, other early-founded Muslim American organizations had a narrower range. The Muslim American Society (MAS), founded in 1969 in Chicago, attracted mainly Muslims from the Middle East, and the Islamic Circle of North America (ICNA), founded in 1968 in New York, appealed predominantly to Muslim

immigrants of South Asian background. ICNA and MAS have been dedicated to Islamic activism as well as educational and spiritual development (Haddad p.33).

There is no doubt that the largest group of organizations claims to serve Muslim Americans in general, either as a collective (the Muslim American community) or as a group of individuals (Muslims living in the United States). Most of these organizations were founded before 2001, the majority in the 1980s. Their main objectives are to advance Muslim political participation, to improve the conditions for Muslims living in the United States, or to build the community and establish it as a part of American society.

1.5.3. Islamic Mosques

As indicated by "The American Mosque 2011" study and head scientist Ihsan Bagby of the University of Kentucky , a Muslim and onetime United Methodist, he said that not every single ethnic Muslim join, but rather mosque areas give our best pointer of populace dispersal since the U.S. Registration does not get some information about religion.

In the same context, Bagby identified 2,106 U.S. mosques, up from 1,209 in 2000 and 962 in 1994. His list excludes Muslim Student Association chapters though they may host worship, and groups the orthodox do not consider Islamic, such as the Ahmadiya Community, Moorish Science, and Louis Farrakhan's Nation of Islam.

Therefore, the faith is gradually putting down roots across much of the nation, with recent growth in suburbs more than cities, which now account for a bare 53 percent majority of mosques. There's been notable expansion in the West and South. Mosques exist in all 50 states, though there are few in Alaska, Delaware, Hawaii, Idaho, Maine, Montana, New Hampshire, North Dakota, South Dakota, Rhode Island, Vermont, or Wyoming, and the biggest mosque totals are in these metropolitan areas: New York City (192), southern California (120), Chicago (90), Philadelphia (63), Detroit (62), San Francisco Bay (62), Atlanta (55), northern New Jersey (53), Houston (42), and Dallas-Fort Worth (39). States with most mosques are: New York (257),

California (246), Texas (166), Florida (118), Illinois (109), New Jersey (109), Pennsylvania (99), Michigan (77), Georgia (69), and Virginia (62).

1.5. Conclusion

The existence of Islam in the Americas dates back to the discovery of the continent . We saw in this chapter how it came to this New World and how did it coexist with other religions in this area. Moreover, the waves of people arriving there from either the native African slaves or immigrants formed an important community and established several institutions to practice their rituals freely, the matter that shows the high position of Islamic religion within American society, and to what extent it could establish its identity through education; politics and social participation.

Chapter Two

USA View of Islam after 9/11 Events

2.1. Introduction:

September 11, 2001 attacks in the United States represented a turning point in the history of the world. It has had a great impact on either American Muslim community, US international relations and foreign policy, Thus, The United States declared a global war on terror as a reaction to these tragic events in order to fight terrorism by maintaining several strategies manifested through military power, mass media, diplomacy and so on, that generated different results in many fields in which the Muslims were the main victims of these procedures .So this chapter sheds light at these events by showing the US view of Islam pre and post 9/11 acts and the different emerging effects on Muslims in particular.

2.2. The Events of September 11

The September 11 attacks also referred to as 9/11 were a series of four coordinated terrorist attacks committed on the United States on the morning of Tuesday, September 11, 2001 by 19 militants associated with by the Islamic terrorist group Al-Qaeda financed by their leader Osama Ben Laden .

Al Qaeda⁶ practices an extreme version of the religion of Islam. The group is intensely opposed to the United States and other Western, democratic nations. They are especially against the military presence of these countries in Arab nations. Since the group's creation by bin Laden in the late 1980s, Al Qaeda has helped coordinate and fund numerous bombings worldwide. The attacks consisted of suicide attacks used to target symbolic U.S. landmarks. They are considered as the deadliest terrorist attacks on American soil in U.S history since Japan attacked Pearl Harbor in 1941.

In the same context, the principal motivation of these attacks was US foreign policy bias for Israel in the Israeli-Palestinian conflict(Kushner ,2003, p. 389) and US government support for other oppressive regimes in the Middle East, besides

⁶ **Al-Qaeda:** a radical Sunni Muslim organization dedicated to the elimination of a Western presence in Arab countries and militantly opposed to Western foreign policy: founded by Osama bin Laden in 1988.

other reasons like the presence of U.S. troops in Saudi Arabia (Bergen ,2001, p.3) and the sanctions against Iraq.

We declared jihad against the US government, because the US government is unjust, criminal and tyrannical. It has committed acts that are extremely unjust, hideous and criminal whether directly or through its support of the Israeli occupation of the Prophet's Night Travel Land (Palestine). And we believe the US is directly responsible for those who were killed in Palestine, Lebanon and Iraq.” (Episto,2007, p,44).

All first happened when Al-Qaida operatives hijacked four American passenger airplanes. The hijackers were from Middle Eastern countries. Each group included a pilot trained to fly two kinds of Boeing airliners, the 757 and the 767.

At 8:46 on that morning, one group of hijackers flew a Boeing 767 into the North Tower of the World Trade Center in New York City. Seventeen minutes later, another group flew a second 767 into the Trade Center's South Tower.

The planes exploded in fireballs that sent clouds of smoke into the air. The intense heat of the burning jet fuel from the planes caused structural failures that brought down both buildings.

About an hour after the first plane hit the World Trade Center, another group of al-Qaida operatives flew a 757 airliner into the Pentagon, the headquarters of the Defense Department, in Arlington, Virginia. The plane exploded against a wall of the huge building where more than twenty thousand people worked.

A fourth group had taken control of another 757. but some of the passengers on that flight, United 93, had heard about the terrorist attacks through phone calls to their families. Several passengers and crew members attempted to retake control of the plane. It crashed near the town of Shanksville, Pennsylvania. Investigators later said the hijackers probably planned to attack the Capitol, a major government building in Washington, D.C., where Congress meets. There was also concern that the White House could have been a target.

As a result, the attacks caused the subsequent collapse of the World Trade Center twin towers, damaged the Pentagon, and killed approximately 3,000 people. Included in the death toll were hundreds of firefighters and rescue personnel who responded to the crashes at the World Trade Center site and who were in the process of rescuing those inside when the buildings collapsed in addition to a sustained significant material damage.

At 7 p.m., President George W. Bush, who had spent the day being shuttled around the country because of security concerns, returned to the White House. At 9 p.m., he delivered a televised address from the Oval Office, declaring,

Terrorist attacks can shake the foundations of our biggest buildings, but they cannot touch the foundation of America. These acts shatter steel, but they cannot dent the steel of American resolve.

In a reference to the eventual U.S. military response he declared on one of his speeches:

“We will make no distinction between the terrorists who committed these acts and those who harbor them.”(George W. Bush,2001)

2.3. The American attitude Towards Muslims before 9/11 Period

It has been established that discrimination towards Muslim Americans was present before the attacks on September 11, which may relate to Islam being frequently portrayed by the media as intrinsically intolerant and violent (Giger & Davidhizar, 2002). However, this feeling of hatred increased just after the 9/11 attacks in many parts of the daily life of USA Muslims.

In addition to that, Muslim Americans faced an uphill battle in their quest to enlighten a mostly non-Muslim public. For decades, Americans have been bombarded with derogatory images of Muslims in film and television. On the big and the small screen, the Islamic faith is regularly linked with the oppression of women, holy war, and terrorist attacks. Jack Shaheen, professor and long-time

media critic who reviewed more than 900 Hollywood movies, mentioned that Arab stereotyping was often vicious as follows:

“Sub-humans” and “fanatics” who believe in a different god, who don’t value life as much as we do, [and who are] intent on destroying us (the west) with their oil or with their terrorism”. The men seek to abduct and brutally seduce our women; they are without family and reside in a primitive place (the desert) and behave like primitive beings. The women are subservient—resembling black crows—or we see them portrayed as mute, somewhat exotic harem maidens (Brittingham & Cruz, 2005).

Additionally, in his book *Real Bad Arabs* notes that when mosques are displayed onscreen, the camera inevitably cuts to men praying and then gunning down civilians.

Moreover, at least 61 mainstream American and Western print and broadcast media also regularly, and unapologetically, reinforce the worst stereotypes about Islam that it is a violent, primitive, and imminently hateful religions. (Peek, 2005, p.37).

The popular caricature of the average Arab is as mythical as the old portrait of the Jew. He is robed and turbaned, sinister and dangerous, engaged mainly in hijacking airplanes and blowing up public buildings. Said The journalist Sydney Harris (Sheridan,2006, p,89)

Furthermore, there were events before that era that reinforced the tension of segregation towards Muslims in which fundamentalists took part, and consisted of a great threat to Americans for instance. The Iranian hostage crisis of 1979-80, when Iranian radical students seized the U.S. embassy, taking 66 hostages. 14 were later discharged. The remaining 52 were liberated following 444 days upon the arrival of President Reagan's introduction, trailed by suicide bombarding of the US military quarters in Beirut in 1983 that killed right around 300 servicemen. Additionally, April 19, Oklahoma City when an auto bomb blasted outside government office building, giving way divider and floors. 168 individuals were

murdered, including 19 youngsters and 1 individual who passed on in salvage exertion and more than 220 structures maintained harm notwithstanding other diverse assaults.

Bear in mind that 9/11 attacks were not the first terrorist attack on the World Trade Center. A bombing in February of 1993 killed six people.

Consequently, most Americans had never heard of suicide bombers outside of WWII kamikaze pilots and with them came the realization that Islamic Jihad was something that an American needed to learn about, and fear.

2.4. The American attitude towards Muslims After 9/11 Period:

Muslim Americans were affected by these attacks led by Muslim terrorists, ie, the situation became worse in their relationship with either American citizens or American government. Since Muslim Americans are part of American society, negative attitudes, discrimination and prejudice would have detrimental effects not only on the recipients of the negative expression (Abu-Ras & Suarez, 2009; Rippy & Newman, 2006; Kira et al., 2010), but also on society at large.

Meanwhile, this period was characterized by a drastic shift in US foreign policy in the political field, giving birth to new laws against terrorism and military actions. In addition, it has a remarkable influence in economic, social and cultural fields.

2.4.1. Political Effects:

As a response to the September 11, 2001 attacks, the United States initiated a set of political procedures illustrated in the launching of the Global War on Terror, the passing of the American Patriot Act of 2001, and The 9/11 commission report act in the late of 2002 .

2.4.1.1. War on Terror:

The US policy after 9/11 embodied in Bush Doctrine encompassed an international military campaign known as the War on Terror (or the War on

Terrorism). Led by the United States and the United Kingdom with the North Atlantic Treaty Organization (NATO) support, the War on Terror was waged initially against al-Qaeda and other militant organizations but soon expanded to include Saddam Hussein and Iraq.

Hence, since that day, the United States has initiated a number of wars in Muslim countries. These wars, which would be more correctly called massacres, have resulted in the deaths of countless innocent Muslims. In some cases, attempts have been made to present these aggressions in the guise of humanitarian efforts to promote democracy. But the limited public support for U.S. military action around the world goes back to the U.S. government claim that Muslims were responsible for 9/11. This claim is untrue and it is past time for people to recognize that fact.

Accordingly, the USA soon invaded Afghanistan to oust the Taliban and later launched an invasion of Iraq. A bipartisan majority in Congress gave the Bush administration the authority also to invade Iraq in part because of intelligence which was later proven faulty that suggested Saddam Hussein had weapons of mass destruction and also posed a threat.

In summary, this war had known sequential events according to the following timeline.

October 7, 2001

In retaliation for the September 11 attacks, the United States and a coalition force launch of Operation Enduring Freedom in Afghanistan, which, under Taliban control, had provided a safe haven for **Osama bin Laden**⁷ while he and other al-Qaeda leaders plotted attacks against the Western world President Bush declared a war on terrorism and vowed to hold states responsible for harboring terrorist organizations. Bush asked for \$20.8 billion to launch the Afghanistan War. At first, the attack was confined to air strikes to eliminate the threat from al Qaida's

⁷ **Osama Bin Laden:** 1957–2011, Arab militant leader: founder of al-Qaeda.

leader, Osama bin Laden. The Taliban government was replaced with Hamid Karzai in December 2001.

October 26, 2001

President Bush signs into law the USA Patriot Act, which significantly extends household law implementation ability to direct observation and wiretaps, increments presidential forces amid a terrorist assault and fixes government oversight of budgetary exercises. Concerns soon emerge over confinement of common freedoms.

March 19, 2003

The U.S. launched the Iraq War with "Shock and Awe," which cost \$53 billion. The Hussein regime fell in April. The U.S. spent \$14.5 billion in an effort to end its involvement in the War in Afghanistan, and turn it over to NATO's peacekeeping mission. In an undertaking named Operation Iraqi Freedom, the United States invades Iraq. Its stated purposes are to disarm Iraq's weapons of mass destruction (WMD), end Saddam Hussein's regime and free the Iraqi people from a disreputable totalitarian.

2.4.1.2 The US Patriot Act

The USA Patriot Act is an acronym for Uniting and Strengthening America by Providing Appropriate Tools Required to Intercept and Obstruct Terrorism.

The USA Patriot Act was passed by Congress on October, 26, 2001 as a response to the terrorist attacks of September 11, 2001. at the request of President George Bush (The White House, 2001)

The Act allows federal officials greater authority in tracking and intercepting communications, both for purposes of law enforcement and foreign intelligence gathering. It gives the Secretary of the Treasury regulatory powers to combat corruption of US financial institutions for foreign money-laundering purposes; it more actively works to close Americans borders to foreign terrorists and to detain

and remove those within Americans borders; it establishes new crimes, new penalties and new procedural techniques for use against domestic and international terrorists.

The purpose of the USA Patriot Act is to deter and punish terrorist acts in the United States and around the world, to enhance law enforcement investigatory tools, and other purposes, some of which include:

- To strengthen U.S. measures to prevent, detect and prosecute international money laundering and financing of terrorism;
- To subject to special scrutiny foreign jurisdictions, foreign financial institutions, and classes of international transactions or types of accounts that are susceptible to criminal abuse;
- To require all appropriate elements of the financial services industry to report potential money laundering;
- To strengthen measures to prevent use of the U.S. financial system for personal gain by corrupt foreign officials and facilitate repatriation of stolen assets to the citizens of countries to whom such assets belong.

While Congress undoubtedly had the best of intentions in mind, the new law has been a major blow to the Constitution and the cherished freedoms guaranteed to all Americans. Civil liberties of ordinary Americans have taken a tremendous beating with this law, and none more so Muslims, South Asians and Arab Americans. According to a recent report from the Justice Department's inspector general, which looked into allegations made under the provisions of the Patriot Act, most complaints were from Muslim Americans and Americans of Arab descent. The report has numerous claims from Muslims and Arabs that were beaten or verbally abused while being detained by government officials. In other cases, financial institutions have used extreme interpretations of the Patriot Act to justify blacklisting Muslim account holders simply because their names matched those on a master government list.

In addition to that, ambiguities in interpreting the law have led to misapplication of the law by government officials as well as abuses by enforcement officers. Incidents include airport profiling, verbal harassment and physical assaults. It has also led to a backlash against Arabs, Muslims and South Asians in which hate crimes are on the rise and neighbors are spying on neighbors simply because their “features” or “traits” look threatening.

According to the FBI’s Uniform Crime Reporting Program, 481 hate crimes were documented against Muslim Americans and Arab Americans in 2001. This is a massive increase from the 28 cases reported in 2000. Similar reports more recently have been documented by Human Rights Watch, the Council on American-Islamic Relations, the American Arab Anti-Discrimination Committee and the Lawyers Committee for Human Rights. While the Department of Justice has brought federal criminal charges against a number of individuals involved in hate crimes, it was official government policy targeting these communities which creates a climate of discrimination and enables hate crimes to continue.

By and large, the USA Patriot Act is frequently seen as un-American because it violates basic freedoms and human rights. For instance, the Act violates privacy. On the other hand, supporters of the PATRIOT Act claim that it is the only way for America to ensure national security. Proponents argue that terror events happen because of lack of vigilance in law enforcement. National security issues occur because of the lack of laws for tighter security.⁸

Although this Act was renewed with some modifications to the provisions that caused the greatest amount of criticism among the public, it still raises concerns over the preservation of civil liberties in the United States. And despite the fact that the Act does not explicitly target Arabs or Muslims as a group, it is clear that its effect is most strongly felt by Arab and Muslim Americans. One of the ways in

⁸ - For further information visit the USA patriot act in <http://panmore.com/usa-patriot-act-impact-on-america>

which law enforcement officers use the act to target this category of people is by asking them to submit to “voluntary interviews.”

During the interview, the individual reiterated to the FBI agent that he had nothing to hide and stated, “You know I’m not afraid, right?” To which the FBI agent replied, “Of course, we love that about you.” Throughout the course of the interview, the individual shared his political beliefs about the United States, its policies towards the Middle East, and President George Bush’s responsibility for 9/11. Hence, although the agent’s actions are not illegal, the intimidation tactics that are sometimes used to get people to submit to such interviews and the initial motivation for the interview based on the person’s ethnicity or religion is contrary to the principles of the constitution.⁹

2.4.1.3: The 9/11 commission report

The 9/11 Commission Report, formally named Final Report of the National Commission on Terrorist Attacks Upon the United States, is the official report of the events leading up to the September 11, 2001 terrorist attacks which was prepared by National Commission on Terrorist Attacks Upon the United States at the request of United States president George W. Bush and Congress ;the commission was established on November 27, 2002 and its final report was issued on July 22, 2004. The report was originally scheduled for release on May 27, 2004, but a compromise agreed to by Speaker of the House Dennis Hastert allowed a sixty-day extension through July 26.

First of all, the commission was chartered to prepare a full and complete account of the circumstances surrounding the September 11, 2001 terrorist attacks, including preparedness for and the immediate response to the attacks. The Commission was also mandated to provide recommendations designed to guard against future attacks. It set up to investigate the September 11th, 2001 terrorist

⁹ - Courts have recognized that racial profiling is a violation of the 14th Amendment, but have held that determining the subjective motivation behind targeting specific individual is “not relevant” in determining the reasonableness of a law enforcement stop. It is the officer’s conduct post-stop that is subject to the Court’s review. *Atwater v. City of Lago-Vista*, 532 U.S. 318,372 (2001).

attacks calls for a new and more candid relationship between America and its Muslim allies. The report insisted that America's strategy should be a coalition strategy that includes Muslim nations as partners in its development and implementation.

This Commission was effective, efficient and respected, it performed an enormous volume of work – 1,200 interviews and 12 separate public hearings composed of 160 witnesses, however, it apparently lacked the imagination to consider inviting input from prominent leaders, scholars and experts witnesses from the Arab/Muslim community in the United States. Although Arab/Muslim Americans were among the innocents killed on September 11th. the suffering and grief of their families was ignored and they were completely shut out from the national debate, although the Arab and Muslim American communities have been contributing positively in every facet of American life for over 100 years.

Undoubtedly, the bipartisan nature of the report has raised a certain criticism within the Muslim community, According to the report, the enemy is defined as being Islamist terrorists whose goal is to either “convert” or “destroy” America. For instance, the report identifies the threat as “Islamist terrorism” and recommends a series of strategies to counter it. The report argues that Al Qaeda and groups inspired by Al Qaeda and its militant ideology are a threat to the US' global interests; they leave no option for negotiation for the US. (The 9/11 Commission Report, p, 98.)

Therefore, the focus in the fight against terrorism is squarely pointed at the Islamic faith and Muslims rather than domestic and foreign terrorists of various religious traditions and nationalities, extreme in their views of America. In this context, only the name of Islam can be use as an adjective to define terrorism. It would be difficult to coin the term “Catholic terrorism «or “Baptist terrorism” when some of the discussants are members of these two faiths.

In one hand, Muslim Americans appreciate very much the 9/11 Commission's strong statement about Islam, where it rightly recognizes that:

Islam is not the enemy. It is not synonymous with terror. Nor does Islam teach terror. America and its friends oppose a perversion of Islam, not the great world faith itself. Lives guided by religious faith, including literal beliefs in Holy Scriptures, are common to every religion, and represent no threat to us. (The 9/11 Commission Report, p,16)

Even Bush himself denounced those who were demonizing Muslim Americans:

He said:

America counts millions of Muslims amongst our citizens and Muslims make an incredibly valuable contribution to our country. Muslims are doctors, lawyers, law professors, members of the military, entrepreneurs, shopkeepers, moms and dads. And they need to be treated with respect.

However, on the other hand, the report's classification of what is considered "extremism" in Islam is also highly problematic. Describing the hijackers 'evolution from "regular" people to extreme practitioners of their faith, it pointed out that one hijacker "began praying five times a day" (The 9/11 Commission Report, 162). The allusions to growing beards and praying five times a day as indicators of extremism are very disturbing to a large population of peaceful Muslims in America and the world over, who view the above as basic requirements in the practice of their faith.

In addition to that, we see that, although the legal definition of terrorism, as provided by the FBI, is:

A violent act or an act dangerous to human life, in violation of the criminal laws of the United States or of any state, to intimidate or coerce a government, the civilian population, or any segment thereof, in furtherance of political or social goals."¹⁰, Porter Goss, nominated

¹⁰ - "Definition of Terrorism," www.terrorismfiles.org/encyclopaedia/terrorism.html, 2002.),

Director of the Central Intelligence Agency, commented that bombings of abortion clinics was “not the kind of terrorism I’m talking about.

Nevertheless, we notice that there is an assumption of uniformity within this definition of “Islamist terrorism” that draws large fault lines between the “good Muslims” and the “bad Muslims.” In reality, there is a lot of diversity in the expression and understanding of Islam among the billion plus Muslims around the world. Even “Islamist” ideas and methodologies range across a large spectrum, not all of which are negative or violent ³ (The International Institute of Islamic Thought, 20). In the same context, it would have been better if the report had used the word Jihadism rather than Islamist to qualify the militant groups and make a distinction between Islamists and rogue Islamists. The latter runs the danger of throwing a much wider net leading to repression of Islamists seeking socio-political change through peaceful means. The identification of Islamism itself as a potential enemy also runs the danger of alienating and radicalizing all Islamists, who are easily the most powerful and potent force in Muslim politics worldwide.

Moreover, another disturbing aspect of the 9/11 report is the conspicuous absence of the Muslim voice in its preparation, as well as the implications of this exclusion (The International Institute of Islamic Thought 2003,p.57). Similarly, the Commission shows no sensitivity to the concerns of Muslim Americans about their ability to maintain viable charity organizations. Although Muslim Americans are eager to ensure that their charity funds do not fall into the hands of terrorists, the report does not seem to concern itself with the fate of these legitimate Muslim charities.

2.5. Social effects

The horrific acts of 9/11 touched American Muslims socially to an extent that it disturbed their daily life dramatically and made their relationship with their neighbors so hard , i.e Muslims and their faith are steadily losing favor with their neighbors. Almost half of Americans believe that Islam is more likely than other religions to promote violence. This is double of what people thought immediately

after the terrorism attacks of 9/11. We can observe that in two main points ; from one side, the rising of the phenomenon of Islamophobia and from the other side the problems encountered by immigrants as a result of new immigration policies.

2.5.1. Islamophobia

The attacks have created a trauma in Western society ,and caused an increase in xenophobic aggression and Islamophobia among many Westerners. The immediate reaction of the press following the attacks that focused the blame on Islam even before any official statement had been released points to some pre-existing sentiment of suspicion among the public that made it so easy for such accusations to be accepted as fact. “In the days, weeks, and months after September 11, many individuals in the United States who share a common ethnic and/or religious background with the hijackers became the targets of hostility” (Peek, p14).

Accordingly statistics and recent studies attest to the proliferation of this pervasive ideology of hate resulting in attacks on Muslims in the West at different levels of society .For example, The American-Arab Anti-Discrimination Committee (2003) reports over 700 incidents targeting Arab Americans or perceived as such, including several murders. Human Rights Watch (2002) and by referring to data from the FBI Uniform Crime Reporting Program (UCR), showed an increase in the reported total number of hate crimes against Muslims from 2000 to 2001 (Anderson, 2002).

Besides that, backlash against mosques and Arab-owned businesses in the U.S. has accelerated since the crises in the Middle East. Within three days of the Oklahoma City bombing in 1995, more than 200 hate crimes were committed against Arab Americans and American Muslims; the same was true for the days following September 11, 2001(Sheridan, 2006).

Thus, since then, increased racial and religious animosity has left Arabs, Middle Easterners, Muslims, and those who bear stereotyped physical resemblance to members of these groups, fearful of potential hatred and hostility from persons of

other cultures (Abu-Ras& Suarez, 2009; Baqi-Aziz,2001; Kira et al., 2010; Rippy & Newman, 2006), that is what we called the Islamophobia phenomenon

In fact, Islamophobia, or anti-Muslimism is a reality today. Although fear and hatred of Muslims is as old as Islam itself, the term “Islamophobia” is a relatively recent neologism that is used to draw attention to a normalized prejudice and unjustified discrimination against Muslims. (Peter Gottschalk and Gabriel Greenberg,2008, p11)

Therefore, the word has a broad meaning and often serves as an umbrella term to encapsulate negative sentiments ranging from an individual’s anti-Islam views to society-wide discrimination against Muslims. It evokes similar pejorative labels for discrimination against other groups of people, like homophobia or anti-Semitism,

“over the years, our society has decided to use terms that are specific for when you attack a minority. Anti-Semitic, homophobic -- those are not terms most people want to be called,” said Corey Saylor, head of the Department to Monitor and Combat Islamophobia at the Council on American-Islamic Relations (CAIR), a Muslim civil rights and advocacy organization based in Washington, D.C.

In addition to that, the history and definition of the term Islamophobia can vary, depending on whom you ask. According to the Center for Race & Gender at the University of California, Berkeley, the term emerged in 1991 in a report that defined it as "unfounded hostility towards Muslims and therefore fear or dislike of all or most Muslims."

Peter Gottschalk, a professor of religion at Wesleyan University, pointed out that like other prejudices; Islamophobia is a learned fear, one instilled by society. It helps to describe a whole spectrum of behavior and attitudes that have existed a long time but haven’t had a name before. He said: "I don't think anybody's naturally afraid of Muslims and Islam," Gottschalk said.

From a psychological point, researchers admit that to be able to assess an individual's affect toward a particular situation, it is important to understand the role of social desirability. Social desirability bias is "the tendency for individuals to portray themselves in a generally favorable fashion" (Rudmin, 1999, p. 229). In relation to attitudes toward Muslim Americans, one would assume if a person is high on traits of social desirability he may minimize negative attitudes held toward Muslim Americans.

According to the 1997 report by the Runnymede Trust's Commission on British Muslims, Islamophobia includes discrimination against Muslims in employment practices, the provision of health care and education, exclusion of Muslims from government, politics, and employment (including management and positions of responsibility); violence toward Muslims including physical assaults, verbal abuse and vandalizing of property; and prejudice against Muslims in the media and in everyday conversation.

In a news conference held by the Council on American-Islamic Relations (CAIR) to address recent issues involving the New Jersey Muslim community on Dec. 3, 2015 a lawyer Nadia Kahf joins other community religious and political leaders at. Saw that still, negative views of Islam are alive and well in the U.S. A research conducted found that on average, 55 percent of those it surveyed held an "unfavorable" opinion of Islam. The same poll found that the majority of respondents also had limited contact with Muslims, with 74 percent of respondents saying they did not work with someone who is Muslim and 68 percent saying they did not have any Muslim friends.

In the same context, the usage of the term 'Islamophobia' in the U.S. Became more common during the 2008 elections and after a controversy erupted in 2010 over plans to build a mosque and community center near the site of the attacks," said Jocelyne Cesari, director of the Islam and the West program at Harvard University and the editor of the Encyclopedia of Islam in the United States.

Cesari described Islamophobia as a term used to "address the discriminations faced by Muslims that could not be explained by their race, class or immigration status" and added that the most recent wave of anti-Muslim and anti-Islam sentiments have grown out of perceived threats to security and safety.

We have witnessed both in Europe and in the U.S. what I call an intense securitization of Islam, meaning apprehending Islamic activities in the U.S. as signs of terrorism (Cesari, 2004,p, 71)

2.5.2. Anti-immigrant Attitudes

One must admit that there is descriptive evidence that the events of 9/11 had a negative impact on attitudes towards immigration beyond US borders. and This sentiment was shared with many western countries, for instance In Canada, the Toronto Police Service Hate Crime Unit statistics show a 66 percent rise in hostile acts in late 2001 (Helly, 2004, p.26), also in Germany Brosig and Breahler (2002) describe evidence from four representative opinion surveys collected before and after 9/11,in the form of repeated cross-sections. Their findings suggest a negative change in public attitudes toward certain minority groups, particularly Muslims, with the fraction of respondents who would dislike having Muslims as neighbors rising from 12 percent in June 2001 to 19 percent in April 2002.

As a consequence, in the wake of the September 11, 2001 terrorist attacks, the U.S. government implemented a series of critical — and sometimes controversial — immigration policy measures to respond to future threats of terrorism. Since all 19 terrorists who attacked the United States that September morning were foreign nationals who had entered the country through legal travel channels, detecting and preventing terrorist activity became the paramount objective of post-9/11 U.S. immigration policy and programs. (Sheridan, p.102))

Immigration policy changed drastically with the Homeland Security Act and the Border Security and Visa Entry Reform Act of 2002, according to the American Bar Association. Visas became harder to come by for tourists, students and foreign nationals and those who were admitted into the country were subject to further

scrutiny as fingerprints and other biometric data was collected. The Department of Homeland Security formed in Nov. 25, 2002, and the U.S. Immigration and Customs Enforcement (ICE), formed in 2003, are tasked with the protection of the U.S. and its borders. The immigration policy affected people from Mexico and Latin America in spite of their having nothing to do with 9/11 and their path to U.S. citizenship.

Thus, immigration policy has been viewed principally through the lens of national security, a development that has given rise to major new border security and law enforcement initiatives, heightened visa controls and screening of international travelers and would-be immigrants, the collection and storage of information in vast new interoperable databases used by law enforcement and intelligence agencies, and the use of state and local law enforcement as force multipliers in immigration enforcement. Moreover, any prospects of bipartisan support for comprehensive immigration reform, which had been gaining momentum in Congress prior to the attacks, have been dashed.

Because the hijackers were all Muslims, acute scrutiny in the immediate aftermath of the attacks was focused on Muslims or those who were perceived to be Muslims, with broader use of nationality-based screening and enforcement programs.

A former attorney general John Ashcroft spoke at a conference to the US mayors, he said :

Let the terrorists among us be warned: If you overstay your visa even by one day we will arrest you. If you violate a local law, you will be put in jail and kept in custody as long as possible. We will use every available statute. We will seek every prosecutorial advantage. We will use all our weapons within the law and under the Constitution to protect life and enhance security for America.(Justice Conference Room, November 29,2001)

Paradoxically, a survey made on Middle Easterners in the US , 42 percent said they feel less secure since 9/11; 70 percent worry more often; 29 percent say

they are making less money. In what concerns racial or ethnic discrimination: significantly more than half of Pakistani, Iranian, and Arabic respondents say they have been victims, which is much higher than for Latinos.

These figures may reflect the impact of harsher immigration policies, rhetoric, news media coverage, and vigilante groups. “The ‘collateral consequences’ of such policies,” writes migration scholar David Hernandez, “inflict hardships on immigrants’ families,” such as “financial and emotional distress, increased risk of fatal disease, and increased social risks to vulnerable children. Many of these consequences of immigrant detention fly under the radar of public opinion or concern, and have been termed ‘invisible punishment.’”

The security anxieties sparked by immigration are disproportionate to the actual problems posed. The arrest of people on legitimate terror lists was obviously an overdue measure. But otherwise there is little cause for alarm from immigrants. Economic opportunity, social cohesiveness, and national safety are not threatened by the ordinary labor migration that has enriched the United States for three centuries. Unauthorized immigration is well understood by scholars, and reasonably promising solutions are available. If the political process is working properly, the dislocations caused by previous mistakes in immigration policy should be readily and humanely correctible.

2.6. Economic effects

Domestically, the attacks of September 11th and the events that have ensued have had a profound impact on many facets of American political, economic and social life and on individuals and communities throughout the nation (Bradford, 2009).

A variety of a significant economic problems strike the U.S. in the years following 9/11, many of which the economy is struggling with currently, and because resources that could have been used to enhance the productive capacity of the country would be used for security .

There were effects on a short term for the economy as a whole,; the American air space completely shut down, and the stock markets closed, insurance companies, airlines and tourist sector showed longer period of recession, shocks to oil prices had serious negative effects on inflation and the entire business community felt the blow besides the U.S. war in Afghanistan, and Iraq., knowing that the cost of the two wars so far has surpassed \$5 trillion, the matter that effected Americans of all categories, however, the weight was heavy on Muslims particularly when the crisis led to a loss of Muslim charities.

Knowing that, Muslim charities were unique because they were 100 percent dependent on voluntary Muslim donations. Since 9/11, the US government has banned a number of Muslim charities without properly investigating them for wrongdoing, a move that has been criticized by the 9/11 Commission. This has left not only the entire Muslim American charity infrastructure devastated, but the Muslim community is afraid to donate to Islamic charities, let alone volunteer for these organizations.

Meanwhile, in a Muslim holy month of Ramadan, the government suddenly shut down three American Muslim charities, including the Holy Land Foundation for Relief and Development (HLF—the nation’s largest Muslim relief group), Global Relief Foundation, and Benevolence International. The charities all were accused of “funding terrorism” • and had their assets frozen—without formal charges being issued against anyone and without any proof brought forward to substantiate the government’s claims. Months later, the charities are still closed, but all have filed lawsuits against the government that are currently pending.

In addition to the direct effects of these closures—the sudden halting in humanitarian assistance to such places as Palestine, Afghanistan, Chechnya, and Kashmir—these closures have had tremendously deleterious indirect effects. Many Muslims are now afraid to contribute donations to any Muslim charity, for fear of being targeted by the FBI for questioning and accusations of support for terrorism.

Moreover, records showed that workplace discrimination is part of the American Muslim reality in the aftermath of September 11th. Many have lost their jobs and are having a difficult time on what concerns employment because of the institutionalized racism that marginalizes Muslims today. Muslim American citizens, legal residents, immigrants and refugees are represented among the growing hate-crime statistics, which escalated significantly after September 11th. Muslim community centers, mosques, homes and businesses throughout the nation have been vandalized (Cainkar, 2002).

Additionally, a recent study noted that Muslim American professionals suffered a 10 percent wage reduction since 9/11. In terms of employment, Muslims are the last to be hired and the first to be fired. Resumes with names like Muhammad and Ahmed do not go anywhere while the same resume with a different name will be considered. Muslim establishments have lost about 40 percent of their business after 9/11, as researchers have discovered in Brooklyn, New York and on Chicago's Devon Ave.

2.7. Cultural Effects

There is no doubt that the post 9/11 policy has had a negative effect on foreign students, particularly those from Middle-Eastern countries, in the same time, it seems that the attacks emphasized the position of Islam within the American society .

On one hand, American Muslims who were on their way to what seemed to be a successful integration into the American political process, all of a sudden became suspect. The community no longer dreams of new victories, as defending and preserving the existing achievements and assets such as the nearly 2000 mosques, Islamic centers, Islamic schools and charities has become an uphill task. (COŞKUN,2012, p, 245), for instance, Islamic schools in the West have been criticized by some media outlets for teaching religious intolerance and promoting hatred in the minds of their students. It has been alleged that their programs do not fully embrace the ideals of citizenship, pluralism, and democracy. “Their critics also

claim that these institutions adopt imported curricula that encourage violence against non-Muslims” (Elannani, 2007, p, 7).

Furthermore, the Islamic schools known as madrasas have been of increasing interest to analysts and to officials involved in formulating U.S. foreign policy towards the Middle East, Central Asia, and Southeast Asia.

Madrasas came from the Arabic word *madrasa* (plural: *madaris*). It is an educational institution offering instruction in Islamic subjects including, but not limited to, the Quran, the sayings (hadith) of the Prophet Muhammad, jurisprudence (*fiqh*), and law 11.

The revelations have led to accusations that madrasas promote Islamic extremism and militancy, and are a recruiting ground for terrorism, especially when it became known that several Taliban leaders and Al Qaeda members had developed radical political views at madrasas in Pakistan, some of which allegedly were built and partially financed by donors in the Persian Gulf states.

As a result, Executive agencies and Congress have shown increasing interest in improving U.S.. The Final Report of the National Commission on Terrorist Attacks upon the United States (the “9/11 Commission”) addressed education issues in the Islamic world in the context of its recommendations to identify and prioritize actual or possible terrorist sanctuaries and prevent the continued growth of Islamist terrorism.

On the other hand, it appears the incident increased curiosity amongst the Western public about Islam. There was growth in the number of academic units offering Islamic studies, i.e., universities in the US and Canada increased the number of departments offering degrees in Islamic studies. On the basis of institutional history and interview data, we can conclude that 75 % of the departments of the Islamic studies were opened after September 11, 2001 and that

¹¹ - See “Madrasa” in the *Encyclopedia of Islam*, in the *Oxford Encyclopedia of the Modern Islamic World* (New York: Oxford Univ. Press, 1995).

9/11 was one of the reasons for this change. Also, there were many Master's theses and Ph.D. dissertations on topics related to the socio-cultural, socio-political and psychosocial effects of September 11 on western and Islamic societies. This group of theses and dissertations analyzed a range of topics including the representation of Muslims in the western media, the increase of conversions to Islam, the psychological and social changes in people's lives, the victimization of different social groups (i.e., students, women and immigrants).

It is obvious that the focus of these studies converged on the relationship between Islam and violence. The researchers, who tried to be constructive, positive and descriptive, concluded that when the Qur'anic scripts and the history of Islam were taken as a whole, Islam basically rejects violence and promotes peace. Moreover, these studies noted that the Islamic interpretations endorsing violence were reductive exegeses of the Qur'anic messages and the historical sources of Islam.(COŞKUN, p 258).

2.8. Conclusion:

The USA was affected by the terrorist attacks of 9/11 in different levels, this latter touched American citizens in general in their relations with each other as well as with the entire world.

However, Muslim community as a minority was the first and the only victim of the negative impact of these criminal acts, since the attacks were committed by Muslims and on the name of Islam.

Consequently, Muslims faced an uphill discrimination and danger due to their faith which made their daily life so painful in front of hatred sentiment and threat from the American non Muslims, besides drastic policies initiated by the USA government.

General Conclusion

This research paper has attempted to explore in the subject of Islam in America, given that Muslim scholars contributed in the spread of Islam throughout the history and the American land was one of the destinations of the Islamic civilization.

Therefore, the work has tackled firstly the variation of beliefs and faiths inside the American society and how religion freedom was favored and consisted in a legitimate right stipulated in the American Constitution and the different federal laws ,i.e, no one has the right to boast about his race or doctrine since all American citizens are equal in practicing their own rites.

In addition to that, the study has given an overview of the coming and the spread of Islam in the continent historically, besides the work done by Muslims during their existence in this foreign land, for instance, the participation of the Muslim community in American life establishing different institutions and diverse organizations with multiple goals, schools and mosques as places to worship God.

Moreover, the research focused on the status of this minority regarding the tragic events of 9/11 which made living in the US as a Muslim so difficult, the American vision towards Muslims has changed a lot and soon the image of Islam got worse, Islam became no longer a religion of peace and tolerance but instead of that, a faith that nurtures violence and condones terrorism.

As a result, the work has dealt with the US view of Islam after these dramatic incidents by showing the negative attitudes in political, economic, social and cultural ranges and their degree in undermining the Muslim community, It has also treated several security measures launched by the government in order to realize the mission of the war on terror.

Likewise, we saw that Muslims in this area and in the rest of the world paid an expensive bill of this anti- campaign terrorist, on one hand, and on the other hand

the propaganda run by mass media played a dangerous role in polluting the American minds by the idea that Muslims are terrorists and jihadists, so Americans should distrust them.

In this context, the term Islamophobia was the main topic of Media and the American public opinion, meanwhile, the sentiment of hatred and the acts of segregation stood out.

Furthermore, we observed that despite the negative effects that occurred in the aftermath of these terrorist acts, the desire from researchers and even simple people to know Islam, identify its meaning and its probable linking with oppression and murder increased radically. In context, many books, journals and articles were published besides a lot of audio-visual broadcastings aimed to emphasize that terrorists and their supporters, represent a small percentage of followers within the religion who follow a type of Islam that has little regard for human life as well as They also remind that most victims of these terrorists are fellow Muslims.

Finally, the aim of the memoire is to concentrate on the imminent role of American Muslims in the construction of the country because after all they are American citizens who share the same rights and afford the same duties, and in order to maintain this category which gave much to America, Americans should be religiously unified and must not mix up Muslims and extremists, Muslim religion and Muslim people, thus, if Muslims are well perceived, that leads to solve many problems and consequently avoid racial conflicts.

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