This article discusses the effects of racial hate crimes and post-911 events on Muslim American youth. The Patriot Act of 2001 targets Asian, Muslim, and Arab populations in the US, taking away their constitutional rights of free speech. There is sentiments in the nation that someone domestically has to pay for what happened, and in this case, the Muslims are the ones targeted. Arabs have been under surveillance for many years now, since the Israeli-Arab war in 1967. Asian Americans have had a bit of a different history since many were purposely brought over to the US from India during the Cold War to improve US scientific and military technology. There is fear among working class Muslim communities that if they are detained, as has happened a lot after 911, they will not be able to afford legal counsel. It is quite scary how similar the 1998 film The Siege resembles real life and how Muslims were detained after a terrorist threat. I remember right after 911 when I heard about the detention centers, I automatically thought back to the movie.

The article talks about the movie Bend it like Beckham and how in it, America is seen as a safe haven for the Indian girl to be accepted and play soccer freely without being pressured by her family to get married. The movie discusses the clash of cultures present. It goes on to talk about diaspora and how some nations use it to their advantage (India using NRIs as source of income to boost economy). Historically, there has been a lot of debate as to whether Asians can be termed "Caucasian" (Bhagat Singh Thind Case in 1923). At the time, there was no "Sikh" option on US forms, only "high caste Hindu." America also has a long history of racial exclusion and limiting immigration of certain people. Post-911 we see new forms of discrimination under the veil of the Anti-Terrorism Act which allows the detention of more than 5000 Muslims. Many Sikhs are confused as being Muslim terrorists due to their turbans and the stereotypes prevalent in American media, so they have been targetted for anti-Muslim crimes and acts of ignorance.

This article talks about African American Islam and the use of music. It talks about how the role of African Muslims is often ignored and their story is pushed aside. I really enjoyed how this article was written because it had a rhythm to it and beautiful syntax. It talks about Malcolm X, Elijah Muhammad, and Ahmadiyya Muslims. Timothy Drew and the Moorish Science Temple is also discussed. Ghulam Ahmed founded the Ahmadis in India in the late 19th century. The Ahmadis did not like how British missionaries were defaming the Prophet and wanted to educate people about how Jesus was a prophet too. The movement attracted both men and women. The author goes on to make a strong connection between Malcolm and the Ahmadis, even before he went on Hajj. He wrote down on his registration papers that he is a citizen of Asia and that he believes in Allah.
who resides in Mecca, Arabia. He did not write down W.D. Fard or Elijah Muhammad
down, as in the Nation of Islam. Many jazz musicians were also influenced by Islam and
converted. It goes on to talk about the song we listened to in class called a Love Supreme.

This talks about the rights of Muslim Americans before Sept. 11th and how after the
tragedy of 911, Muslims and Arabs were targeted. This idea of singling out Arabs was
allowed by the government which not only has a history of such acts (WWII and the
Japanese Americans), but encourages such acts to stifle political dissent. The rights of
noncitizens are ignored in such crises. Arabs and Muslims are stereotyped as fanatics and
terrorists, along with being depicted as demons. Violence and intimidation tactics were
used to silence Muslims and Arabs. Jewish extremist groups (such as the JDL) are
responsible for a lot of anti-Arab violence. The ADL is another organization that
terrorizes Muslims and Arabs to silence them (their full activities didn’t come out until
Jan. 1993). Film and movies also play a role in propagating stereotypes. National crises
intensify anti-Muslim sentiment (such as the Gulf War).

This article discusses the history of violence and its connection with race, giving
examples of Herero and the Holocaust. There are two meanings behind the phrase "never
again": never again should this happen to my people and never again should this happen
to any people. The article goes into how this relates to Muslims post-911 and how the
culture behind politics called "Culture Talk," suggesting different ways of thinking about
political Islam. It also talks about the rise in Islamist terror.

This article discusses the role of women in mosques and how for many, they must sit in
the dark and cold basement during prayer time. They cannot hear the Imam or see him.
The article talks about how Ingrid Mattson, a Muslim convert, talks to a group of male
Imams and switches the roles of women in men to give them a better understanding of
how it feels to be a female Muslim. She teaches them how to respect women in their
congregation. The article goes on to discuss Yusra Gomaa and how she entered IFS and
started wearing hijab.

This article discusses Arab American views on sexuality and how Arabs are supposed to
be pure and good, while Americans, in their eyes, are more promiscuous and sexually
active. Views on sexuality were not based completely on religion and were not limited to
Muslims, either. Many find it difficult to find the balance between being Arab and
American. Arabness and Americanness, however, depend on each other to exist in
unison. The research focused on Arab cultural re-authority and hegemonic American
nationalism. San Francisco is viewed as a center for Arab progressive, queer Arab, Arab
feminist, and Arab student movements. There are certain Arab cultural aspects that are
not present in American culture, including concern of good reputation, judging someone
based on their family, drinking chai, looking after your parents and taking care of them,
etc. The idealized Arab woman would be a heterosexual virgin. Arab parents are thought
to look after their children (specifically, daughters) more than American parents.

Muslims coming to America in the early 1920s were more concerned with finding
economic security than upholding their traditions and religious practices. Therefore,
many of the young Muslim farmers who immigrated with little education did not try to establish Islam in North America. Many of the Arabs that came were actually Christian. There is thought to be a ration of 2:1 between Christian and Muslims immigrating. Since Islam was not an established faith in America, many Muslims in Arab nations hesitated in coming. Others who came told their Arab friends/family back home that they should not come since America was a land of unbelievers. Those who did practice Islam did so in their homes or in small mosques. Many Muslims from South Asia and other parts were often termed "Hindus" in legal government documents. Muslims, in general, were not given legal citizenship for a while. Although Arabs were "white" they were not considered "white" from a legal and popular opinion standpoint.

This reading discusses the racial status of Arab Americans and how they were considered white in the 1920s. However, they still faced racism in many forms, including persecution and political racism. For instance, Alex Odeh was blown up as he opened the office of the American-Arab Anti-Discrimination Committee in 1985. Arab Americans have been marginalized for a very long time. Some argue that they are "not-quite-white" to "almost white." They were considered unworthy voters in the 1920s.

This reading discusses how Islamic law is implemented in states. There is a lot of debate about whether living in America and obeying Islamic law can happen simultaneously. Is a person supposed to abide by Sharia over American laws? Many Muslims have started to become active in the government. Also, fiqh councils have sprung up all over the nation. Culture and religion have been confused easily many times. Many immigrants try to impose their ethnic customs onto American Muslims. The reading goes on to discuss what it means to be an American Muslim. Studies have also observed the American and Christian influences on mosques. Many mosques have better attendance on Sundays than on Fridays, and imams spend time counseling married couples.

The reading discusses the notion of Islamic Laq and fiqh. Who decides Islamic law? Nizari Ismailis have a living Imam, the Aga Khan, who uses the Quran as a basis for the law, but is able to evolve it according to the times. Others argue that the Quran must be taken literally when creating laws. Many also argue whether Muslims must abide by American laws if they reside in the nation. The book also discusses the role of women and feminism. Sufis believe that there both men and women are equals in mysticism. The reading then goes on to discuss Muslim organizations, including ISNA and young Muslim Americans founding the MSA.

There is a lot of diversity within Islam, based on national origins, languages, and sectarian movements. Many Muslim Americans face problems dealing with their nationless status and have consequently settled in the US. The Nizari Ismailis find their strength in such a situation and adapt to their residing nation. Ahmadis also are able to assert their own identity by residing in the US and UK. Palestinians, however, feel a sense of unsettlement due to the lack of a recognized nation state. "Islamic English" is beginning to form as people insert Arabic into their everyday English. Muslims vary in their practices, including marriage, women's rights, etc. Establishing mosques can also be
difficult due to varying opinions on architecture, purpose, and opposition from non-Muslims.

I really enjoyed this reading because it discussed the various types of Muslims living in the United States (mainly, African American Muslims, Arab Muslims, and South Asian Muslims). It talked about their differences and characteristics. South Asian Muslims, for instance, are usually more well-off and established than Arab Muslims, who usually hold positions in masjids (such as Imams). My favorite part of the reading dealt with the discussion on post-911 responses by Muslim scholars such as Shaykh Hamza Yusuf and Dr. Ali Asani. As a Nizari Ismaili Muslim, I took special interest in the discussion of the various kinds of Shias.

The reading discussed the history and politics behind the Nation of Islam, established by W.D. Fard. Fard called himself a prophet and preached to African Americans about their history and white people's doom. He attacked white people, Christianity, and the Bible. The FBI investigated Fard and his identity/nationality is unknown. It is thought that he is of Turko-Persian descent. Elijah Muhammad, Fard's successor, was born as Elijah Poole and was the son of a Baptist preacher in Georgia. Malcolm X is also a well-known leader of the Nation of Islam. Eventually, Malcolm X split from the Nation of Islam. In general, the Nation of Islam was very separatist in ideology and dealt with many problems with the US govt. When Malcolm went on Hajj and witnessed how people of various races united to worship Allah, he realized that there was fault in this separatist notion.

The reading basically discussed the movements of African American Muslims using techniques such as nationalism and urbanization (the Great Movement to northern cities). Marcus Garvey used Pan-Africanism, race pride, and self-help to encourage African Americans and create the Universal Negro Improvement Association (UNIA). He emphasized religion in his teachings, but not "white civil religion." He eventually compared himself to Prophet Muhammad. Noble Drew Ali, who eventually created the Moorish Science Temple of America, was greatly influenced by Garvey. The reading also discussed the Ahmadiyya Muslims and how the integrated African American Muslims with non-African American Muslims. It goes through the history of the Ahmadiyya movement and the opposition they have faced from critics and the racism they felt in the United States.