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**Challenging the Myth 'Muslim
Immigrants Threaten America'**

**A Dissertation Submitted to the Department of English in Partial Fulfilment of the
Requirements of the Master Degree in English Literature and Civilization**

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Dedication

I dedicate my work to my dearest parents for their support and continuous help throughout the course of my studies.

Yacine

Dedication

I dedicate this work for all those who were by my side, supporting me and holding my back, especially my dear parents, brothers, sister, and partner Yacine.

Touati

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Abstract

After the 09/11 attacks, American Muslims have become among the most targeted and stereotyped groups in the U.S. Actually, these attacks have significantly contributed to the misperception and distortion of Islam and , accordingly, Muslims have been subjected to anti-Islam sentiments of discrimination and prejudice. In light of Donald Trump’s decision to ban Muslim immigrants under the guise of protection against terrorism, it has become very clear that some Americans, both in government and the general public, have a firm belief that Islam is a threat to America’s security and values. Actually, this perception about Islam and Muslims has been shaped by a large literature in blog sites, videos and books which emphasize that Muslim immigrants threaten American values and even security. In fact this literature tackles the same themes such as Muslims in the west can’t and won’t be able to integrate into the western society, that many Muslims do not share the core values of the westerner society and in some cases, are opposed to them. Furthermore, this literature depicts Islam as a political project, and it is more a conquest ideology than a religious faith. In this vein, our dissertation aims at reconsidering the contribution of this literature to the distorted image of Islam, as well as, its influence on regarding Muslim immigrants as a threat. In fact, this work could not have been done many years ago because the lack of data; however, it is possible now as we can verify this hypothesis using empirical data of surveys and studies by very credible organizations such as Pew Research Center, Gallup Organization and security agencies. With an empirical investigation of data, we expect having a different vision of Muslims that subverts the one nurtured by mainstream anti-Islam literature to ultimately make the American government reconsider the ban decision.

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List of Abbreviations

09/11	September 11th 2001
AFDI	American Freedom Defense Initiative
CAIR	Council on American- Islamic Relations
FBI	Federal Bureau of Investigation
CIA	Central Intelligence Agency
ISIS	Islamic State of Iraq and Syria (group)
MI5	Military Intelligence, Section 5
SIOA	Stop Islamization of America
UK	United Kingdom
US	United States
USA	United States of America
WW1	World War 1

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General Introduction

It is common now that the United States now is a prosperous and powerful nation in the world, whether economically or militarily. And because of the drastic influence the 9/11 attacks have on American government policies towards Muslim population, the image of Islam in the world has changed dramatically and for many, Muslim immigrants have become more associated with terrorism. For the same reason, America also changes its foreign policy about Islam and Muslims all around the world. It has waged wars using the argument of war on terror as justification such as the war on Iraq, Afghanistan, and lately ISIS (Fisk 2016). The war on terrorism has become an essential aspect of United States' foreign policy after the 9/11 attacks. Fifteen years after the September 11 attacks, President Donald Trump has decided to ban Muslim immigrants for claiming that they represent a threat to the nation. This decision is currently being held up in the court of law as unconstitutional and yet it has not been implemented, has not been implemented (Dewan & Smith 2017).

The Muslim immigrants have historically represented a considerable proportion of the immigrant waves to the United States and America has always welcomed them to participate in the American prosperity (Haddad 1- 2). However, after the 9/11 attacks, the non-Muslim communities around the world have been associating the notion of Islam with terrorism. Thus, a significant literature has been produced in order to tackle Islam and Muslims from the perspective of terrorism. As a result, many books, articles and studies are published and widely read due to this strong desire to learn more about the Muslim faith, and perhaps in some cases, to correlate it with terrorist activities. Frequently, these publications demonstrate a clear bias against Islam and Muslims. They promote the inaccurate yet persistent negative view that most Western countries held (Saunders 2013). These views are often used as ideological weapons in never ending political debates over national safety and security among this debate there has

been a claim advocated by Donald trump that restricts immigration from Muslim countries. However, in contrast to this claim a number of surveys and studies have been conducted to study the history of Muslim immigrants in the west and which offer a decent perspective which arouses a reconsideration of the potentials of integrating Muslim population into the American society.

Furthermore, Muslims have chosen America for its economic opportunities and freedom. Historically, Muslim immigrants have lived an ordinary life like all other Americans (Haddad 1- 2). However, after 9/11 things have changed dramatically and Muslims have been looked at with suspicion. One of the primary reasons for this, is that after the 9/11 a large amount of literature have been published and imbued with hateful and biased rhetoric depicting Muslims as the enemy within (Saunders 2013).

As part of a research conducted at the University of Tlemcen titled The Impact of 9/11 on Islam in the USA, the conclusion reached was that indeed there has been an unprecedented attention on Muslim Americans by the general public in America after the 9/11 and it results in attributing negative images to Muslims. And this negative perception revolves around two categories: anti-terrorism and the immigration policy. In this context, this research points out that despite these stereotypes and public perceptions against them, Muslim Americans are not shackled by the xenophobic and prejudicial constraints and have worked diligently to display the image of a community that contributed to the fabric of American society (Amraoui Benguedih 53). Yet, despite the attempts to demonstrate a good will and contributing to the American society, this has not help enough to change the widely negative views held by westerners or even the government against them and this appears in the new measures held against them.

After the 9/ 11, George W. Bush declared also said that Islam is a fascist religion and he depicts it as a big monster that threaten the United States. Actually, Bush's opposition to Islam is well known and his Islamophobic language is to be found in many of his speeches. Not only have this, but his attitude about Islam resulted in negative consequences against Muslims inside and outside America. Nevertheless, his successor Barack Obama has been on a one way or another successful in relieving the tension with Muslims. Nonetheless, Donald Trump's decision to ban Muslim immigrants, reminds us again of Bush's claims, policies, and actions against Islam and Muslims (Kalin L. Esposito 127).

Sharing the same idea to depict Muslims as a threat, a lot of videos have been also produced. The Third Jihad - Radical Islam's Vision for America, for instance, is a documentary in which Dr. Zuhdi Jasser investigating about the Grand Jihad Manifesto which had been discovered by the FBI as a systematic outline to conquer America from within by the Muslims (YouTube 2012).

The Myth of the Muslim Tide, is another book that addresses the issue of Muslim immigrants very seriously. Doug Saunders, the writer of the book, gathered data and surveys about Muslims in the west focusing more on Muslims in Europe (Saunders 2013).

In this research, we seek to reconsider all the aforementioned claims about Muslim in the United States. Hence, of great importance to achieve the general objective to our research a number of questions raise in order to conduct a proper study:

1. Do Muslim immigrants pose a threat to the United States?
2. Are Muslims in America successfully integrating in the American society?

3. Is the growing populations of Muslims immigrants in America increase extremism and terrorism?

In this vein, we hypothesize that Muslim immigrants do not represent threat. We further assume: Muslims are successfully integrating in the American society. Additionally, we suggest that the growth of Muslims immigrants in America will not increase extremism and terrorism.

To provide credible answers for the research questions, we arrive at conducting a methodology that is based on an empirical study. This empirical study relies on a set of data, surveys and analysis concerning situation of Muslim Americans in the United States. Accordingly, our dissertation is divided into three chapters. In the first chapter, we provide a theoretical background about the historical and the conceptual backdrops of Muslim immigration to the United States; whereas the second chapter is devoted to offer an empirical study surveys and studies along with claims. Finally, the third chapter will serve as an attempt to interpret the data we come up with in the second chapter.

Chapter One

Theoretical Background

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Introduction

Recently the topic of “Islam” has become a global issue a controversial and debatable one, primarily because of the rise of Islamic Jihadist terrorism and the inaccurate connection that many people make with the vast majority of Muslims that practice their faith in a peaceful manner. As a result, Muslims practicing their faith in a peaceful way have been stigmatized by the actions of those that hold extremist and counter-Islam views, resulting in discriminatory and anti-Islam rhetoric by many in the Western World. In this chapter, we will examine the historic roots of Muslims in the USA by referring to the four famous waves of immigration starting from the 1800s to the present time. Then we will shift our study to the event of September 9, 2001, attacks, how it happened and its psychological impact on American Muslims. After that, there will be a comparison between Muslim social status before and after 9/11, in addition to the highly controversial Patriot Act and the new phenomenon Islamophobia.

I. A Historical Background: The Four Waves of Muslim Immigration to America

Muslim immigrants have been always part of the main four waves to America. Beginning from 1875 till nowadays.

1.1. First Wave: Pre-World Wars (1875 to 1908)

The first wave started in the late 1800s with immigration coming primarily from old Syria. They were influenced by hearing of Christian immigrant’s success stories, who had traveled to America seeking new life opportunities and prosperity. These immigrants were

often unskilled and uneducated; in fact, most of them were just peddlers. Others found jobs in factories or became grocers and shopkeepers. Through hard work and commitment, they improved their social status and living conditions. Some of them intended to stay and the others returned back to Syria to tell their stories to others and motivate them to live the experience (Haddad 1).

1.2. Second Wave: Post -World I (1918 to 1939)

Historical incidents like WW1 stopped the first wave, however, some of the hopeful immigrants tried to enter the US but were rejected at Ellis Island which was the immigrant entry point for America at that time. Some of the Middle Easterners faced challenges to obtain citizenship because of their unknown origins in front of some standards put by officials like skin color and the shape of the nose. So, both physical and set of laws limited restricted the number of these immigrants (Haddad 2).

1.3. Third Wave: Post-War II (1947 to mid-1960s)

The third wave started from 1947 to the mid of the 1960s. Most of the immigrants were running from political oppression. Some of them were Palestinians displaced by Israel and other originating from countries such as: Syria, Egypt, Iraq, and east European Muslim countries fleeing from communism rules. Unlike the immigrants from the previous waves, they were well educated and from influential families (Haddad 2).

1.4. Fourth Wave: mid-1960s to present

This wave started from 1967 and continues to the present day. It consists of those who are well educated, speaks good English and westernized. They are from different eastern countries with the primary immigration goals of seeking a higher education and settling in becoming part of the American Dream. They are running from what they see as oppressive ideologies in their homelands, For example: Palestine and Iraq, are displaced by conflict and war (Haddad 2).

I.2. A Conceptual Background: The 9/11 and the Negative Image of Islam in America

Muslims in the United States used to live ordinary life, however, after the 9/11 attacks things has changed. The general public in the United States has started to view Muslims differently. Muslims felt discrimination, prejudice and unfair treatment, not only this, but even the government's policies has changed and made them more vulnerable to unfairness.

2.1. The 9/11 Attacks

On Tuesday, September 9, 2001, four airplanes were hijacked by an Islamic group called El-Qaeda and committed suicide attacks against four targets in the U.S.A. Two of them went to the two towers of World Trade Center, the other one went to the Pentagon, and the last airplane exploded in the fields of Pennsylvania. This attack resulted in 2700 deaths in New York City, 184 in the Pentagon, and 40 in Pennsylvania in addition to the massive destruction

and more than 400 police officers and firefighters killed in trying to save lives. This event was the main reason for America's war on terror during the presidency of George .W. Bush (L. Bergen 2017).

2.2. The Psychological Challenges of Being a Muslim in Post-9/11 America

In 2006, the USA Today published a study by the psychologist Mona M.Amer, PhD in an article about the mental health of Arabs and Muslims in America post 09/11. The study concluded that among the Muslim population in America people are suffering anxiety, depression and trauma mainly because the attack itself and secondly because the fingers pointed to them. In 2009, there was another study which involved 102 Muslim in New York which was published in *Traumatology* (Vol. 15, No. 3). The study showed that twenty-five of the participants reported verbal assaults, twenty two percent reported being discriminated at work and nineteen percent were interrogated without any valid reason. In the same vein, psychologist Hisham Abu-Raiya, PhD, an assistant professor in the Bob Shapell School of Social Work at Tel Aviv University published a paper in *Psychology of Religion and Spirituality* (Vol.3, No.1), Abu-Raiya surveyed 138 American Muslims and most of them reported stressful incident related to their religious identity such as assaults, discrimination and special airport security checks (A. Clay 2011).

2.3. Prejudices against Muslims in the Pre-9/11 Period

Muslim immigrants before 9/11 found it difficult to gain the American citizenship comparing with other European originated-immigrants. Although America is a society of immigrants but they consider themselves as Anglo-Saxons, Protestant, and white of course and the social institutions expected immigrants to cope with this frame. Europeans were able to do

that more than the Asian who were entirely excluded from America until the repeal of Asian exclusion act and African who were blacks. Muslims, especially Middle easterners, didn't face such legal barriers but they were not overly welcomed. The status of the Middle easterners were better than the other immigrants from the eastern part of Europe because of the political and economic necessities of the U.S.A. they were accepted. For the American society, Muslims were viewed by stereotype made by the media and art such as films and stories and all of this vision was totally changed after 9/11 (Elver 130-131).

2.4. Prejudices against Muslims in the Post-9/11 Period

Americans after 9/11 became less sympathetic with Muslims in comparison with other minorities like Afro-Americans and Indians in terms of segregation, distaste, and equality. Some of American Muslims suffered from physical attacks, annoying comments in streets and workplaces. Days after the incident bias attacks and hate crimes were reported in different areas in U.S. According to the American-Islamic relations (CAIR), anti-Muslim backlash after 9/11 was characterized by a higher degree of violence and a big number of murders in the first two or three years (Amraoui Benguedih 33-34).

Under the term of national security different laws and acts were put to press the Muslim community. These laws and acts limited the right of Muslim immigrants and they were under surveillance. In the international level, there was what is called The War on Terror. America invaded Iraq and Afghanistan and a different foreign policies were adopted by the American government towards the Middle East countries (Elver 139).

2.4.1. Immigration Law

Immigration is an important operation for human lives in million years. Men are traveling from place to another populating the world for the reason that to find a better life condition and opportunities. In old days, people migrate running from factors like famine, wars, and lack of sources, however, now they are looking for a better work chances or escaping from persecution. Immigration had its impacts, positive or negative, on the modern countries. In the past, a lot of them profited from it like in the labor demand but in our days it is not that good. In the US immigration caused many problems in term of population, growth and security. One of its problems is the undocumented immigrants who caused more attention from the US government which is receiving immigrants from Central and South America and they mostly enter from the Mexican borders every year. The laws put to control such phenomena is essential for the economic growth and safety of the nation. So it can be more open when external threats grow and closed when the focus on population and geography and internal intimidation and migration series increase (Amraoui Benguedih 35-37).

The attacks of 9/11 shaped the landscape of the immigration laws of the USA especially for Arab and Muslims. The event makes the government put much attention on them in comparison with those who came from Mexican borders which caused in a whole an alarm about the immigration as a threat to national security (Amraoui Benguedih 37).

In the aftermath 09/11, Muslims at the United States were seen as potential danger. So the first step of the government used is the immigration law. By the new law and with the argument of the national security, the US authorities detained, imprisoned, and even deported hundreds of Muslims immigrants. The Muslim immigrants are clearly targeted and for them

there was zero-tolerance if they ever broke laws. To illustrate this, the detainees are not even allowed to have an attorney and detained even after the immigrant judge order freed on bond (Elver 139-141).

2.4.2. The USA Patriot Act

It is a short term for uniting and strengthening America by providing appropriate tools required to intercept and obstruct terrorism and it was signed by the president George W Bush on October 6, 2006. It was a direct response from the Congress for the 9/11 attacks. Its main purpose is to block and chastise terrorism in America and all over the world using law enforcement. It allows:

1 - Using close observation on crimes of terror by law: put a surveillance on suspects of terrorists inside the country and using it in the investigation.

2 - Allow federal agents to use wiretaps during the investigation: the federal court gives the authority to those agents to use any electronic data like wiretaps, cell phone conversation, and other communication devices.

3 - Conduct investigation without tipping off terrorists to gain more evidence: In some cases, terrorists can be tied off and then they can hide or evidence they used in their crimes. In such cases, agents make their investigation without giving the attention to the terrorists.

4 – Allow federal agents to use business records of the terrorism crimes: such business records often make a wide range for the agents to make an investigation and provide beneficial evidence for the terrorism cases so the courts are asked to give a permission for them to possess such records for more efficient results. So, The act removed all law barriers which prevented the federal agents or law enforcements from doing their job in protecting America locally and at the international level (Elver 141- 143).

2.6. Social and Cultural Pressure

After 9/11 a great pressure was on Muslims, Arabs, and Middle Easterners. They suffered a lot of form discrimination in all places such schools, workplaces, and airports and from all kinds of violence, physically and emotionally, especially women who wears scarves as they see it as a symbol of terrorism. Also, the governments had its role in the suffering of this minority. Bush's administration, as they found a big support from the public, wanted a racial separation for Arabs and Muslims. This was applied in the law which considers mostly the ethnic and racial belonging of such groups. After 9/11 many Arab and Muslim families left America out of scare because of what they see in the street like murder racial crimes. The main role of influencing the public against Islam was the anti-Islam media, which had a direct impact on the attitude of society toward this small group. Its main function is to make a connection between Islam and terrorism in the minds of American people so they can adopt a rough picture of it of course because of the attackers were Muslims and Arabs and their motivation was Islam as the media claimed (Elver 143- 145).

2.6.1. Islamophobia

It is a new term, combined with two words Islam and phobia, which is used to express fear and hatred. So it is a word used by the anti-Islam westerners to express their feeling towards Islam and Muslims.

Some commentators said that the increase of Islamophobia caused by the attacks of

9/11 mainly. However, some others said that it was a result of the wide spreading of Islam in Europe and America. In fact, it rooted back to 1991 as it reported in The Runnymede Trust in the UK research where they stated many components of Islamophobia and in another report in 2004 after the wars of Iraq and Afghanistan. It reported that:

- Islam is monolithic so it cannot accept new realities.
- Islam does not share anything with other major religions such as Christianity.
- Islam presents inferiority to the western as it originated in third world countries.
- Islam is a religion of violence and the roots if terrorism.
- Islam has an ideology of violence in its policy (Haque 2015).

Conclusion

Muslims and Middle easterners immigrants faced all acts of discrimination and racism from the beginning of their existence in the USA, however, 9/11 attacks increased feeling of hatred towards them. So can be said that they were moved from non-viewed minority to a shining object for both society, government, and writers who brought new acts and laws and literature to place pressure on the Muslim community inside and outside the USA.

Chapter Two

Threat Claims with Surveys and Studies about Muslim Immigrants in the United States

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Introduction

Muslim waves of immigrants who emigrated from countries such as East Africa, Turkey or the Indian Subcontinent and other Muslim countries to the United States and became American citizens. Nevertheless, it has been hard for westerners not to associate them with violence and terrorism after lots of attacks that done in the name of their religion at the beginning of this century. The government reported bestselling books in which writers proclaimed that the Muslim immigrants would never integrate and they pose a dire threat to the nation (Saunders 2013). There are claims by anti-Islam writers, yet concrete data based upon surveys and studies might even contradict the claims.

II.1. Integration

Integration is always important when talking about immigration. After 9/11 anti-Muslim literature writers has claimed that Muslim immigrants do not want to integrate in the American society because of their religion. As a host people, Americans got worried because if immigrants are refusing to integrate, questions about their loyalty, motives need to be answered.

1.1.The First Claim: ‘Muslim immigrants regard Islam as an ideology’

The first thing I ever wrote about Islam was an essay for Partisan Review entitled “Tolerating Intolerance,” which was published a few months after 9/11. My argument, in brief, was that Islam is not just a religion but an ideology that teaches an extreme and violent intolerance – and that Europeans had a right to protect the freedom of their societies by implementing well-informed immigration and integration policies (Bawer 2015).

One of the main issues that the Muslim threat writers, are claiming is that Muslims have a serious problem with the culture and values in the west. They said that it is very hard for the Muslims to come to terms with the way the westerners live. Because they are strictly adherent to the teaching of the Quran and Sunna which for a higher degree contradicted to what the west believe. For them, Muslim threat writers, the Muslims would never agree to take or agree with issues such as sexual freedom or gender equality. So, what if the Muslims overcome 10 percent one day? Anti- Muslim immigration writers said that this would trigger endless conflict (Saunders 2013).

In Islam, the Quran is believed to be a word for word revealed by God, that is to say; it is the unchangeable divine revelation which does not accept multiple interpretations or reformation. The Quran emphasizes that Islam is a philosophy of state rather than the individual motive. Moreover, most imams say that there is no choice for believers but to follow and obey

the teachings of the scripture as it is. Despite this argument, religions are not measured by their scriptures and this can obviously see in all religions (Saunders 2013).

One way to find out is to ask specific questions to invoke the Muslims' opinions in the area of morality to know their religious views from the civic ones. In the recent years, unprecedented surveys about this were conducted by a very renowned and credited organizations like Pew Research Center about opinions and behaviors of Muslims in the west. Many of these surveys investigated religious versus national matters.

In the United States, the results were the following: 49 % of Muslim immigrants in the survey said that they are American first and Muslim second. And 69% stated that religion is very important for them beside 47% who declared that they are regular mosque-goers on Fridays. Compared with Christianity: 46% of all Christians in America consider themselves as Christian first and American second. And 70% of Christians - higher rate segment than Muslims- said that religion is very important in their lives. In addition, about 45% are regular attendees of the church on Sundays. Besides this, 37% of US Muslims reported that there is only one true interpretation of their religion; in contrast, with the US Christians whom 28% said that there is only one interpretation of the Bible. Furthermore, 63% of Muslim Americans say, being a devout Muslim does not conflict with living a modern life. On the other hand, 64% of Christians say likewise (Nekola 2011)

The following chart pies shows the religiosity of Muslims and Christians in the United States to see how they identify themselves first with their country or their faith.

1. American Muslims and Christians

American Muslims & Christians

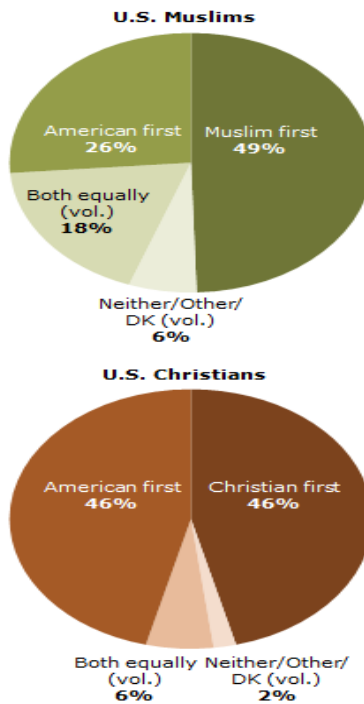
	U.S. Muslims %	U.S. Christians %
Religion is very important in your life	69	70
Attend services at least once a week	47	45
Pray all five salah daily	48	--
High religious commitment	29	--
Only one true way to interpret your religion	37	28
Your religion is the one true faith	35	30

PEW RESEARCH CENTER 2011 Muslim American Survey. Q62, Q60, Q63, Q64, Q65. Results for Christians are from the 2007 Religious Landscape Survey and 2008 and 2010 surveys by the Pew Research Center for the People & the Press and the Pew Forum on Religion & Public Life. Weekly attendance for Christians from aggregated surveys conducted March-June 2011 by the Pew Research Center.

(Nekola 2011)

2. How Do You Think of Yourself First?

How Do You Think of Yourself First?



PEW RESEARCH CENTER 2011 Muslim American Survey. Q67. General public results from April 2011 survey by the Pew Global Attitudes Project.

(Nekola 2011)

Another critical issue for Muslims was surveyed in the United States. The question was: Is there a way of Israel to exist without violating the Palestinian rights? 62% of Muslim Americans agree on that. This rate is much higher than it was reported in the Middle East. Yet, Americans, in general, rated 67% in supporting the idea. Nonetheless, merely 16% of US Muslims and 12% of US citizens, in general, feels that Israel existing deprives the Palestinians of their rights. On the contrary, 80% of Egyptians and Jordanians, and 45% of Turks and 59% of Lebanese hold the opposite opinion (Nekola 2011).

In addition, homosexuality in the United States, a survey was administered in 2005. Has showed that 27% of Muslims Americans say that homosexuality has to be accepted, and in another survey on 2009 the rate has increased to be 37%. In addition, a survey about gender equality in the United States shows that 90% of Muslim Americans think that women should be permitted to work outside home, and 7 out of 10 think that there is no difference between the two genders to be a political leader (Nekola 2011).

1.3. The Second Claim: ‘the Muslim immigrants could never be loyal to the USA’

The ideology, strategy, and tactics of jihad have constituted throughout history a fundamental part of Islamic jurisprudence and literature since it is through jihad that the Islamic community developed and expanded. Muslim theologians explained that jihad is a collective religious duty (*fard al-kifaya*) binding the entire Muslim community and each individual (*fard al-ayn*) in certain situations and circumstances. The collective effort can be pursued by military means or peaceful methods—propaganda, speech, or subversive activities—within a

non-Muslim nation. The enemies are those who oppose the establishment of Islamic law or its spread, mission, or sovereignty over their lands. The world of infidels is considered as one entity, called dar al-harb, the region of war—until, through jihad, it comes under Islamic rule. The hostilities between the region of Islam (dar al-Islam) and the region of war (dar al-harb) must continue as long as unbelief exists (Ye'or 32).

A decade after the 09/11 attacks, a survey by Gallup Poll attempted to measure up the American Muslim loyalty in the United States. The survey concluded that the majority of Muslims residents are very loyal and they think more positively about the future. However, they testified being discriminated more likely than all the other religious groups (Goodstein 2011).

Ninety percent of Muslims in America said that their fellows in Islam believe that the majority of Muslims in the United States do not feel sympathy towards Al Qaeda. Not only American Muslims, but other religious groups as well. Nonetheless, the percentage was much lesser (Goodstein 2011).

This poll revealed that in many ways it has contradicted the stereotypes of the Muslims in America of being an alienated and dissatisfied minority. The poll had been conducted between 10 March 11, 2010, and Oct. 1 to 21, 2010, by the Center. And it included 2,482 adults, 450 were not Muslims (Goodstein 2011).

Mohamed Younis a senior analyst of Gallup Center for Muslim Studies in Washington said about the poll "*It's not a completely rosy picture,*" He added "*The prejudice and discrimination are definitely there, and that's something we have consistently seen in the*

data," Younis continue " But at the same time many of the people in the Muslim-American community seem to be doing relatively well, and part of their doing well is being able to be full-fledged Americans, to participate in the American experience." (Goodstein 2011).

Subsequently, the poll also confirmed that the Muslim Americans are mostly the religious group whom overwhelmingly trust the cleanness of elections. For this, researchers assumed that The American Muslims feel more confidence in Obama's speeches about fixing relations with the Islamic World (Goodstein 2011).

Ten years aftermath September 09/11, the Muslim Americans were the most targeted religious group by the Federal Bureau of Investigation. Moreover, they were the most minority that looked at with strong suspicion for being related to terrorism. Despite that fact that, 60 percent of the Muslim Americans says that they trust the F.B.I higher than this rate was recorded from the other religious groups: 75 percent say that they trust the F.B.I (Goodstein 2011).

In foreign policy, the Muslim Americans held critical different opinion with the rest of the other religious groups. The majority of them consider the war in Afghanistan and Iraq a big mistake. Moreover, the poll showed that Muslim were a religious group who have the lowest confidence in the United States' military: 70 percent said we have confidence in our military. While the total of all the other religious groups scored 90 percent (Goodstein 2011).

The Muslim Americans were asked another survey question: Why Muslim in their countries has a negative attitude about the United States? The answer was that two-thirds surveyed respond that this attitude is "*based mostly on what the U.S. has done*" — and not "*based mostly on misinformation.*" (Goodstein 2011).

Additionally, another poll with another stimulating result indicates that two-thirds of the American Muslim identify themselves more with the United States than their faith. In contrast, a greater percentage found in other religious groups like Protestants, Catholic, and Jews, who feel more strongly belonging to the USA rather than their religion (Goodstein 2011).

As well, a half of the American Muslims testified they had suffered religious and racial discriminations. American Muslims come After the Mormons in the ranking of discrimination: one-third of Mormons said they faced discrimination. At last, comes protectants, Catholics, and Jews who stated that only one-fifth of them has encountered prejudice (Goodstein 2011).

Similarly, one more remarkable consequence of the poll is that Muslim and Jew resembled in responding particular questions. Both, for instance, recorded identical percentage about Iraq war mistake, and likewise, they testified equally like American Muslims that: Muslim of America are loyal to their country. last but not least, they also believe: Muslims face discrimination in the USA (Goodstein 2011).

1.4. The Third Claim: ‘Muslim immigrants aspire to form their own isolated society’

Melanie Phillips said:

Muslims not only despise western secular values as decadent, materialistic, corrupt and immoral, they do not accept the distinction between the spiritual and the temporal, the division which in Christian societies confines religion to the margins of everyday life. Instead, for Muslims the whole of human life must

represent a submission to God. This means that they feel a duty to Islamicise the values of the surrounding culture (qtd. in Saunders 2013).

Assimilation and integration for Muslim immigrants in the United States are working very well. Analogously to Americans in general, Muslim Americans are doing very well financially and educationally. They display active involvement in political and social activities. Yet in Europe, the situation is utterly different. Muslims there find numerous difficulties to integrate into the European societies. And the reason for this is affected by various political and economical policies (Nowrasteh 2016).

The American economist Jacob Vigdor made an analysis on the integration Index to of Muslim immigrants in nine western countries. The factors that were taken into considerations were employment of male and female, home ownership and naturalization. The gauge of this scale was up to 100. The country that scored the number one in empowering the Muslim immigrants' integration is Canada with a record of 77 out of 100. The subsequent country with lesser rate is the United States with 60 percent. However, oddly the rates significantly decreased in European countries. For instance, Spain scored 38, Italy rated 11. And according to Jacob Vigdor the record varies not because of culture or religion, but rather because economic and political reasons such as ownership and laws which restricted naturalization (Nowrasteh 2016).

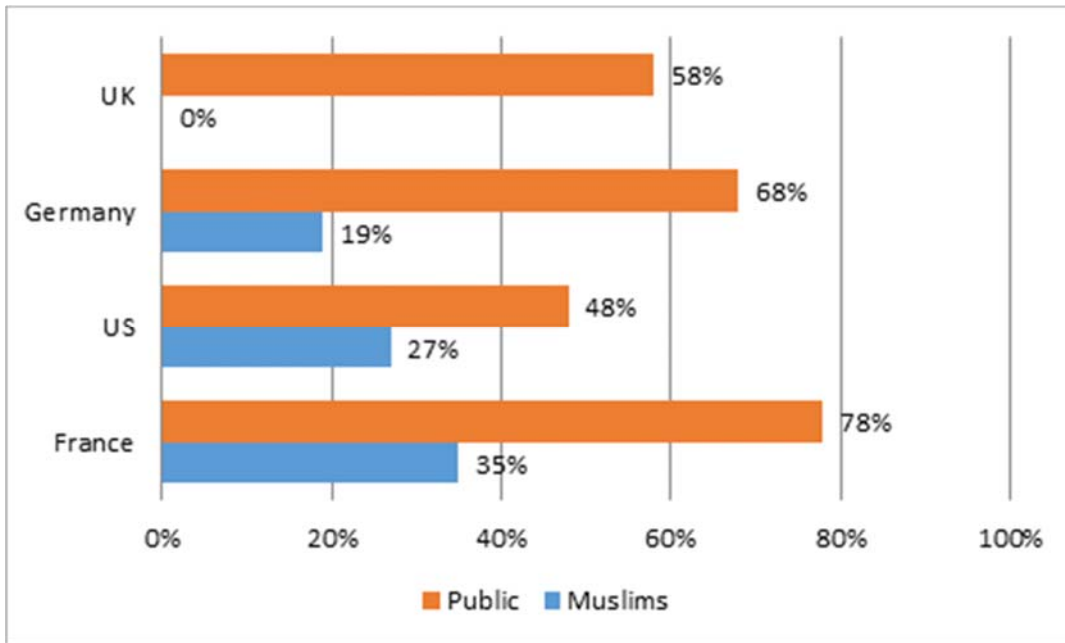
In the United States, Muslims are one of the second finest minority group in education attainment. They graded after the Jews. The Muslim adults who gained college degree recorded 40% compared with the Jews who scored 60%. In terms of education, the

Muslims are doing vigorously well. And they are far much better than the average Americans (Nowrasteh 2016).

According to the social view about the integration of Muslim immigrants in Europe and then the United States has showed in America integration rate is higher than its counterpart in Europe. In Europe, for instance, homosexuality is not much accepted than the average of the Europeans (see Figure 4), compared with the US Muslims whose rate was closer to the general Americans. In addition, abortion issue also has little approval degree in Europe among Muslims in contrast of American Muslims. Again, Muslims in the United States showed more acceptance to this issue than their co- religionists in Europe (see Figure 5). Ultimately, we can see clearly a large gap in the acceptance between Europeans and Muslims, and a small once between Americans and Muslims in America (see Figure 6) (Nowrasteh 2016).

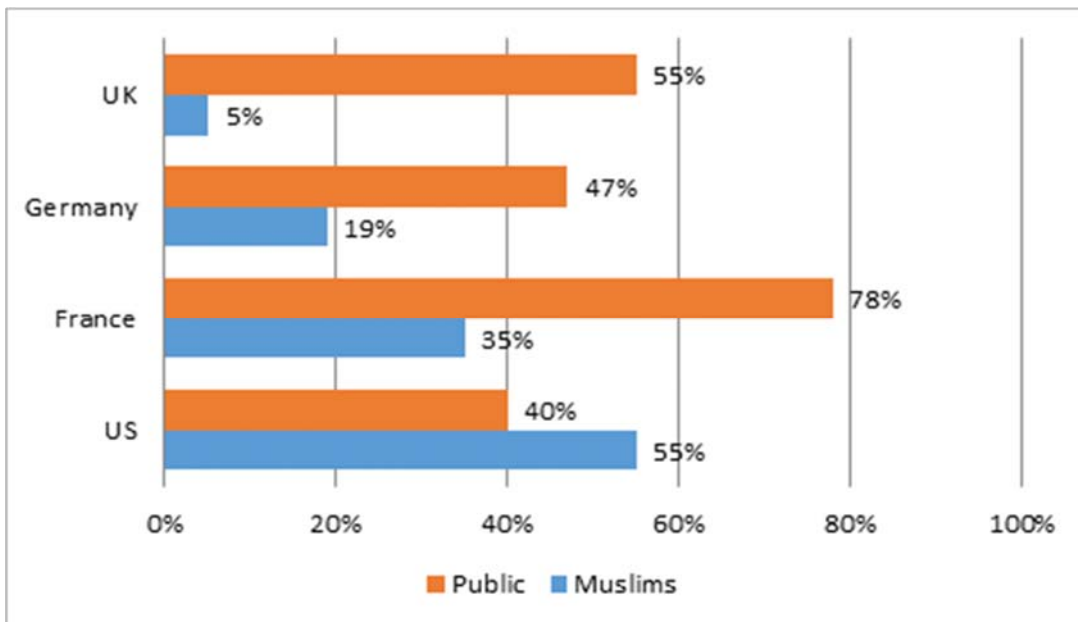
The following diagrams objective is show Muslims acceptance of some controversial issues which determine for a large extent integration both Europe and the Unites States and the difference between them.

3. Is Homosexuality Morally Acceptable?



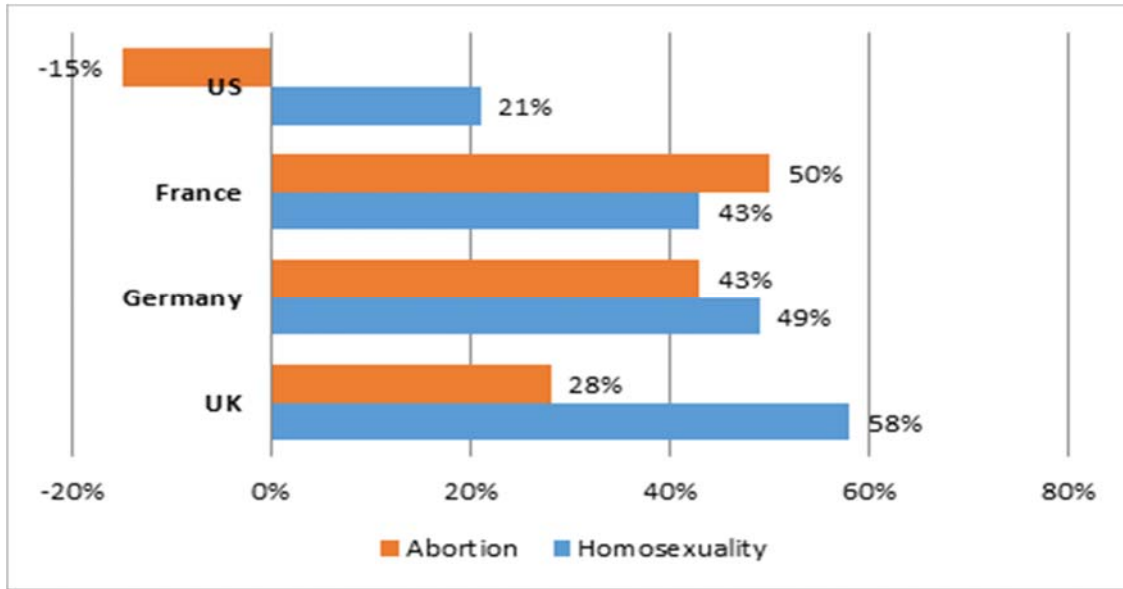
(Nowrasteh 2016)

4. Is Abortion Morally Acceptable?



(Nowrasteh 2016)

5. Acceptance Gap



(Nowrasteh 2016)

II.2. Extremism

Anti-Islam Literature writers claimed that Muslim immigrants are angry about the westerner's way of life and beliefs. They added that it is Islam that is commanding them to consider the westerners to be infidel. Subsequently, any violence or extremism is naturally expected from them.

2.1. The First Claim: 'Muslim immigrants are angry at the society in America'

As has become evident of late, a vast number of Muslims, those living in Europe and the Americas no less than those elsewhere, harbor an intense hostility to the

West. For most Muslims, this mix of envy and resentment remains a latent sentiment, but for some it acquires operational significance. (Durán 2002)

In view of a survey led by Gallup, a high percentage of Muslims in America told that they feel happier since their financial situation got better. In fact, The Muslims in America eclipsed all the other religious groups except the Jews who ranked the top of the list for being well-off (Reporter 2011).

Dalia Mogahed, the director of the Abu Dhabi Gallup Center, said: "*Muslim Americans are happier and more optimistic today than at the end of 2008,*" she added "*Muslim Americans today feel a greater sense of belonging in their country*". Gallup analysts remarked too that there is a sudden increase in positive feelings of Muslim Americans. Over and above, there is a rise in affluence of 19 points since 2008 (note: the recent poll was taken in 2011). This percentage represents a twofold of any other main religious group (Reporter 2011).

Furthermore, frequent attacks on Muslim faith in the United States occurred after September 09/11, like for instance, the burning of Quran copies by the Christian pastor in Florida, in 2010 (Cave 2010). Yet, the Muslim did not feel hatred or resentment, but instead, they still feel better and have faith in their political leaders. "*Despite some of these perceived attacks on the community, they are feeling better overall about their lives, about their country's leadership,*" Ms. Mogahed said (Reporter 2011).

2.2. The Second Claim: ‘Many Muslim immigrants cheer for terrorist attacks’

Robert Spencer said:

Clearly, the Islamic jihad being waged today by Osama bin Laden and his compatriots all over the globe has great appeal among Muslims, and as bin Laden and other jihadists consistently portray themselves as the pure Muslims who are practicing the true Islam, it is clear that that portrayal is convincing to all too many. (qtd. in Saunders 2013)

Muslim Americans were asked to answer the question: Whether they think civilian terrorist attack (like bombing) justifiable? The result was the following: 7 % respond the attacks are sometimes justifiable; and 1% said that an attack with a right reason is absolutely justifiable. These might be astonishing results because this percentage do represent thousands of people. On the other hand, when the same question was directed to Americans in general, 24 % believed that targeting civil people with terrorist attacks is often or sometimes justifiable, whereas, 6% say that it is justifiable with the right reason (Nekola 2011).

The war of Iraq in 2003, a large number of Muslim were angry at westerner countries which participated in the invasion such as America, Britain, and France. In that period, Muslim Americans reported relatively unexpected sympathy towards Al Qaeda. In 2007, 60% of Muslim Americans said they have a ‘very unfavorable’ views on Al Qaeda, whereas, in 2010 the rate went up to 75%. In fact, the latter rate is not very low than the average general American percentage. Furthermore, there are extra rates like 3 % of

Muslim Americans who has somewhat favorable and 2% who reported that they have ‘very favorable view of Al Qaeda (Nekola 2011).

2.3. The Third Claim: ‘Muslim immigrants want to impose Sharia in America’

Newt Gingrich *said*:

Stealth jihadis use political, cultural, societal, religious, intellectual tools; violent jihadis use violence...But in fact, they’re both engaged in jihad, and they’re both seeking to impose the same end state, which is to replace Western civilization with a radical imposition of Shariah. (qtd.in Shane 2011)

The three major religions in the Judaism, Christianity, and Islam have a particular religious law that stems which are given by God to their prophets. All these three religions agree on the Ten Commandments that were revealed to the prophet Moses or Mosa. These religions only vary in the interpretations. In Judaism, they believe in Halacha or the Talmudic law, while in Christianity they have the Biblical law. And for Islam, they have the Sharia law. The main penalties in Judaism and Islam are: the convert should be killed, and adulterer should be lashed or stoned. Actually, the Jewish people are not applying this recently, yet some of these laws are still considered as legal codes for some Muslim countries such as Yemen, Afghanistan. Besides that, fundamentalist Muslims consider the Sharia Law application necessary (Saunders 2013).

Afterward, it is a little bit confusing to understand what Muslims mean when they say they are in favor of the Sharia Law. Do they mean, for instance, theft and the murder should be illegal? Or they want to apply the harshest punishments in Sharia, like cutting off the theft's hand, stoning the adulterer and whipping the Alcohol drinker and killing the converted? (Saunders 2013)

Although Christians do support the view of making laws based on the Ten Commandments, yet we could not judge and say all Christians wanted their laws to be implemented like for instance punishing the convert as a murder (First commandment). Probably some do, but the majority they have some less fundamental thoughts in mind (Saunders 2013).

In fact, even in the Islamic world, Sharia does not have that popularity. In Indonesia, for instance, which is identified to have the largest population of Muslims, only 14% agree that laws should be based on Sharia. In Iran also, Sharia proved to be not that popular: only 12% of men and 14% of women said that law should be stemmed from Sharia. Whereas, half people in Jordan and the great majority in Afghan and Pakistan, and 70% of Egyptians said they favor laws that derived from Sharia (in fact some of these countries do have some laws from Sharia) (Saunders 2013).

2.4. The Fourth Claim: 'in Islam terrorist attacks are the outcomes of fundamentalism'

... [T]here's a global jihad lurking within this religion [Islam], but that the religion itself is a political project--and, in fact, an imperial project--in a way

that modern Christianity, Judaism, Hinduism, and Buddhism are not. Furthermore, this particular religion is historically a somewhat bloodthirsty faith in which whatever's your bag violence-wise can almost certainly be justified. (Steyn 53)

In Britain, the British intelligence agency MI5 led one of the most comprehensive and detailed study of Muslim extremists. The Agency scientific behavioral unit has studied hundreds of individuals who were suicidal bombers and their relation with terroristic attacks. The study concluded that there is not particular demographic profile for a group of Muslims nor they follow specific pathway towards extreme violation. Unlike the other countries, many of these extremists were converts, native born, or even second generation of a legal immigrant (Travis 2008).

The Agency studied the behaviors of these people. Most of these radicals were people who used to traffic drugs, drink alcohol, and visit prostitutes. Moreover, these people were found to be not religion devotees or even people of faith. And their motive for terroristic attacks has no religious causes or even political reasons. The agency concluded that the common factors which were shared for most radical terrorists are the following: First, trauma i.e. the death of a loved one (10% of all terrorists has a very close who had died). Second, immigration without family (third of these extremists immigrated alone). Thirdly, criminal activity among these extremists two-thirds had criminal records. And finally, is prison the agency reported that many of the extremists were being radicalized while in prison (Travis 2008).

On a similar vein, a Belgian scholar Rik Coolsaet who have led several thorough studies about Muslim radicals. He stated that: "*Religious orthodoxy and political radicalization are*

very different things and respond to very different mechanisms,” he went on explaining. “Religious orthodoxy starts from a quest for identity, especially demanding in highly uncertain times. Political radicalization starts from opposition to injustice. The former can develop into a challenge for social cohesion if it leads individuals and groups into a cultural ghetto. The latter can eventually become a security threat if some individuals move further down the path to extremism that—for an even smaller number—eventually ends up in using violence as their preferred tool of political action.” (qtd. in Saunders 2013)

Besides that, Mark Fallon, a former US counterintelligence who dealt with many terrorist suspects lawsuits concluded that most of these suspects’ motives were neither religion nor politics. However, it was more personal. These people, in fact, were influenced by their local life. Moreover, it is found that they adopt Salafists’ or Jihadist’s views when recruited. Therefore, Mark warned against the groups that recruit these individuals. Like for instance: the group of Tablighi Jamaat. Mark added that even though the latter do not support terrorism, yet they are similar to a reservoir for other groups to take from (Masters 2011).

2.5. The Fifth Claim: ‘Muslim population and extremism growth paralleled’

“Take little comfort. The jihad is coming quietly to American by the intentional building of Muslim populations in small to medium American cities...” (Geller 2007). In recent times, the United States feared the rise of Muslim attacks. Because there was an increase in the frequency; three attacks occurred close in sequence, for instance in almost the same period. In fact, those incidents did not have any relation with each other. Yet for a lot of viewers, it seems very related and organized. The first attack, in November 2009; the Fort Hood shooting in

which a gunman shot 13 American soldiers on a military base. The second happened in December 2009 when a Nigerian wealthy man who committed an underwear bomb. And the third one was an unsuccessful bomb plot by an American Pakistani who had a relation with Taliban. Additionally, if we look at the average of terrorist suspects who were arrested, the number between 2001 and 2008 was very low: 14 suspects. However, in 2009 and 2010 the number raised and this was because the arrest of 17 American Somalis who was convicted for joining the al-Shabaab militia in Somalia. The rate falls again to a record of 26 in 2010, and to 20 in 2011 (Kurzban 2011).

Regarding of population as a factor, Geographers Nissa Finney and Ludi Simpson analyzed suspects of terrorism offenses in the mid of 2000. They found that 70% came from neighborhoods that consisted of 11% Muslim population concentration. And 56% came from the neighborhood with less than 6% residents of Muslims, so the closer terrorist profile was to be found with Muslims who were living in whites' areas. Similarly, in the United States only 17% of terrorist suspects between the year 2001 and 2011 were from highly-concentrated Muslim residents; however, the rest came from families that lived in mixed neighborhood. The former CIA, counterterrorism expert said that three-quarters of terrorist suspects do not come from poor or isolated environment; however, they came from very good families. He added that most of them have a college education and are considered to be the best people in their native countries. (Finney & Simpson 109–110).

Conclusion

At last, according to the anti- Islam writers; Muslim immigrants pose an actual threat to the western world. This mainly because of their religion and the attacks done in the name of Islam .From the claims it is clear that these writers are putting too much emphasis on the Islamic theology, history, and attacks done in the name of faith. On the other hand, surveys, statistics, and studies offer a different view or even an opposite one.

Chapter Three

Data Analysis and Interpretation

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Introduction

It is true that the Muslims now become the most controversial group in the world. Because many terrorist attacks had been done in the name of Islam. Consequently, this affected adversely the reputation of the Muslim immigrants who wish to immigrate to western countries as well as the ones who are already there. Westerners have every reason to worry from their new neighbors of these Muslim immigrants especially when the most common literature about Islam in the market depict the Muslims as a threat. After the 09/ 11 attacks and other attacks, a lot of literature was written about Islam and Muslim, however, this literature only promotes myths. The Muslims would never integrate and Islam is the religion of extremism are one of the most common ones. Nonetheless, looking at facts (surveys and studies) would reveal the truth for readers who seek it.

III.1. Integration

By interpreting the data of surveys that aimed to measure the level of Muslim integration in the United States. It could be concluded whether or not Muslim immigrants are successfully integrating?

1.1. Muslim Immigrants Regard Islam as a Peaceful Religion

Coming back to the first claim in the second chapter, the survey which attempted to investigate the Muslims patriotism in America by asking the question of how they identify themselves: American first or Muslim first? In fact, this sort of surveys would lead people to get a dual feeling about themselves. In other words, it makes them think that their religious and

national identity somehow mutually exclusive. So this type of question has a negative impact on any religious person regardless of the religion they follow.

The Pew Research Center survey found that 46% of all American Christians and 70% of evangelicals consider themselves Christians first and American second. Which is, in fact, a higher rate compared with The American Muslims who 51% among them regard themselves Muslim first and American second. Another query concerning religiosity, Christians recorded once again higher percentage than Muslim immigrants. 70 % of Christian Americans said that religion is very important in their life, in contrast with 69% who hold the same view. Nevertheless, when inquired about attending religious services, 47% of Muslims recorded 2% higher in attending Fridays, contrasted with 45% of regular Sunday church goers. Moreover, when asking about multiple potential interpretations their religion, 37% of American Muslim believed that there is only one interpretation of their religion, whereas for Christians recorded relatively lesser percentage: 28%. Furthermore, when they were asked the question whether a devout Muslim contradicted modern life way of life: 63% of Muslims stated they do not think so, along with 1 % higher Christians said likewise (Nekola 2011).

From this poll, it is very clear that there is not crucial difference about the religiosity of the Christians and Muslims in America, that is to say, Muslim immigrants do not go out of the way in religious matters, and their views about religion are quite similar to those of Christians, and if a distinction margin line exists that would be very small one. So the majority of Muslims in America are like Christians which their religions is important for them, however, they do not think of it to be more than religion. That is to say, Muslims in American are religious

peoples, however, they are not taking it to other levels which change the religion to an agenda of conquest as claims assume.

An additional critical issue that was surveyed is the American Muslims' attitude about Jews in Palastain. So, according to the poll, a great deal of Muslim Americans agree that there is a way for the Palestinians and Jews to co-exist (Nekola 2011) .And actually, this is one of the most popular stereotypes hold against the Muslims. Thus, this would oppose the claim that the Muslim immigrants in America are only supporting who follow their brand of religion. However, in all honesty, the majority of Muslims in Arab countries have an opposite opinion about this issue(Nekola 2011) .That is to say, they do believe that there is no way of co-existing Jews and Palestinians.Evidently, we can see that Muslims in the United States are more open minded and think differently after becoming engaged in the American society. So, in this issue, Muslim American have fairly similar opinion to the general Americans.

Furthermore, and according to statistics, American Muslims become increasingly tolerant to one of the most contradicted subjects of their values and morality which is homosexuality. We all know that in the United Stated this phenomenon is expanding and taking place even in-laws. Nonetheless, most religious people think of this as not acceptable. So for any immigrant who wishes to be an American citizen has to accept and respect this. And Muslims in America, based on 2005 and 2009 surveys, are gradually coming to agree with this. So in the first poll, the acceptance of homosexuality was 27% and aftermath only three years the rate raised to be 37%.Which means that Muslims are adapting very smoothly even with the hardest to accept concepts for them (Nekola 2011) .Again, another sexual gender issue was investigated by the poll, found that the majority of American Muslims do not oppose women

working outside. That is to say, that Muslims supported women to work and pursue her ambitions like any other westerner. Because this very issue was thought to be very difficult for Muslims to be approved in order to be integrated into western societies. Thus, we can see Muslims in the United States believe in gender equality and that women are equal to men. Moreover, Muslim men even trust women to be a political leader (Nekola 2011), according to the study, and this would confirm the false claims of anti-Muslim writers.

1.2. The Muslim Immigrants are Faithful Citizens to their New Country

So, aftermath the 09/11 attacks, the study that aimed to gauge the loyalty of Muslims draw the conclusion that Muslim Americans are loyal to America and they do not feel sympathy to Al Qaeda (Nekola 2011). Which means that the majority of Muslims were against the attacks, not as the claim gave us to understand that Jihad is a collective duty to every non-Muslim nation and all Muslims believe in that. According to the Gallup Poll survey, the American Muslims are the ones who became religiously discriminated because of 09/11 (Goodstein 2011). Moreover, the poll showed that American Muslims are more optimistic about the future in America (Reporter 2011). Which means that they are not holding any kind of resentment or hate toward anyone, whether government or society. In the same manner, the poll results revealed an opposite result of the stereotype of Muslims in America which considers the Muslim immigrants as an isolated society who are dissatisfied with the westerner communities (Goodstein 2011)

So this poll evidently very recent one, that is to say, its results are more likely to persist because westerner countries reached the peak in intervening in the Islamic world, and observers

thought Muslim in America would be increasingly unsatisfied with this America policies. However, that was not the case.

Additionally, Muslims express satisfaction with elections in the United States, they trust its fairness and believe in its cleanness (Goodstein 2011). And this actually a good indicator of loyalty because if any given country citizens feel corruption in election, citizens consequently would have less faith in their governmental institutions. Which eventually would lead to lesser allegiance to the country.

Furthermore, the Federal Bureau of Investigation which after 09/11 targeted the Muslims in the United States more than any other religious group. However, Muslims never regard this as discrimination issue but rather 60% of the surveyed said they trust this security agency (Goodstein 2011). That means Muslims consider and respect the job and efforts of the agency to secure the country and they believe that F.B.I are just doing their job. Compared with the other religious groups, the Muslims' trust of FBI is not very low.

Another subject in the vein of security which concerns foreign policy and military was also inquired. The poll showed a very high percentage of Muslim Americans testified that the war in Iraq and Afghanistan was a mistake that the United States should not have made it. Furthermore, 70% the Muslim American said they do not trust the US military (Goodstein 2011). Actually, the latter percentage might seem to westerners an alarming one, however, the war in Iraq and Afghanistan justification as the war on terror have never been perceived by the public opinion and it is still vigorously debated. That is to say, a lot of people in the world objected these wars because they see other hidden motives behind it.

Another Poll which aimed at how the Muslim in America identify themselves. The results were the following: two- third of American Muslims identify themselves to be Americans than Muslims (Goodstein 2011). In fact, that is a very low rate compared with other main religious groups in the United States such as protestant, catholic and Jews. So, for a diversified country like the United States, this would not cause any problem. Because this is what America is all about. America is a multicultural country which gathers together lots of different religions, and for a minority who identify themselves with their religion first does not mean at all that they are not loyal to their country.

Also, Muslim Americans ranked after the Mormons as the most discriminated religious group (Goodstein 2011) .That means Muslims in the United States are being ill-treated by society. So what the government should do is to pay more intention to this issue because this might increase negative feelings and would cause the decrease of trust in government and raise hateful sentiments against the society.

Another interesting poll result which is unique to the United States is that both Muslim and Jews share relatively views about very sensitive issues like the wrongfulness of Iraq war and Afghanistan. A very high percentage of Jews said also that Muslims in the United States are loyal to America (Goodstein 2011).This beautiful picture of harmony in attitude between Jews and Muslim would not be seen in any other part of the world but America. Which means that in America things goes beyond religion. And if Jews gave this account to Muslims that means there is possibility of them to peacefully coexist.

1.3. Muslim Immigrants Support Integration

We all know that there is a broad difference in the degree of integration between Muslim in America and Muslim in Europe. Politically and economically speaking, Muslims in America are very active ,not only this, but in education Muslim do very good too, however, in Europe things fluctuate (Nowrasteh 2016).So, by looking at the factors which cause the difference we would identify what causes the difference.

According to Jacob Vigdor the American economist who take up a study on the integration of Muslim immigrants from an economic standpoint. He concluded that Muslim immigrants' integration level was quite good in Canada and America compared with European countries. According to Vigdor, this was not because of religion, but rather because of other factors which are related to political and economic decisions that restricted ownership and neutralization (Nowrasteh 2016).So for this purpose, again, we see that religion is not what makes the difference and that other factors are playing a key role in catalyzing integration.

Education is also a powerful indicator of good integration of Muslim immigrants. They are doing very well in education, in fact, they classified the second among the other religious group after the Jews (Nowrasteh 2016). Which means, they accepted the national diversified curriculum. Not only this but Muslim immigrants are hard workers and ambitious who demonstrate their willingness to contribute to the American society.

For this two social key and critical issues. The analogy of opinions in both Europe and American could clear our vision about it. For Homosexuality, we see in the first diagram

(Figure 4) that there is a higher degree of homosexuality acceptance in America, compared with Europe whom Muslim immigrants show less acceptance to this controversial issue. On the other hand, abortion (see figure 5) the Muslim immigrants of American displayed a very high percentage in contrast to their counterparts in the Europe who showed little approval of abortion. Finally, the sixth diagram clearly shows Europeans and Muslims in Europe have a very large margin among each other compared with general America and Muslims immigration in America.

III.2. Extremism

By analyzing the data of surveys and studies that aimed to learn about extremism and Muslims immigrants in the United States. It could be concluded whether or not Muslim immigrants growth will increase extremism?

2.1. Muslim Immigrants are Partially Satisfied with the Society in America

Before and after 9/11 Muslims were trying to cope with the American society and adopt their traditions and values without opposing their religion. Since 9/11, Muslim's financial situation have got better and they became the best religious group after the Jews (Reporter 2011) .This situation affected them in a positive way and made them more loyal to the leaders of the country and increased their feeling of belonging to this country. Furthermore, attacks on Muslims or destroying their religious symbols like Mosques and burning Quran copies did not affect them to hate American society or the government. And they did not show any violent reaction towards such racial acts. However , In some reports and studies ,done by Muslims

themselves to facilitate or clear the idea of hate among the American Muslims , it has been said that Muslims, like any other minority in the US, hate injustice and racial acts and this is a shared feeling among all citizens in this country of freedom and democracy (Reporter 2011).

2. 2. Most Muslim Immigrants condemn Terrorist Attacks

Islam is a religion of peace, harmony, hope, goodwill, and brotherhood, and it was distorted by terrorist acts and attitudes in the recent years. The best evidence of that is the Holy Book El-Quran in which said that“...Whosoever kills an innocent human being, it shall be as if he has killed all mankind, and Whosoever saves the life of one, it shall be as if has saved the lives of all mankind ... ”Quran (5:32).This is the unbreakable law for Muslims and from that, we can say Muslims will never support killing others without real justification or clear reason. For the 9/11 attacks, American Muslims were so angry because of what terrorists did to their country. Their reaction was the same as all Americans. They did not give any justification to this attacks because a lot of innocent people were killed and among them Muslims. So any wise and real Muslim will never cheer for such terrorist acts.

2.3. A Minority of Muslim Immigrants want to Apply Sharia in their life

Sharia Law is what Muslims consider their way of life goes by and prefer to live under such laws.However, when we take a look at many Islamic countries, a lot of them do not implement Sharia in their laws, actually, Sharia and law are two separated things. In the USA, Muslims prefer to be controlled by Sharia law in order to save their religious rights and symbols from being offended by others. In fact, they asked the government to adopt some of Sharia laws because they see as the best solution for some issues in this country. However, they did not try

in any way to impose it by violence, they only tried by peaceful means such as protests in different areas in the USA. They succeeded in implementing some Sharia laws in some states because the latter found it suitable for some Muslim cases in courts or in governmental institutions like schools.

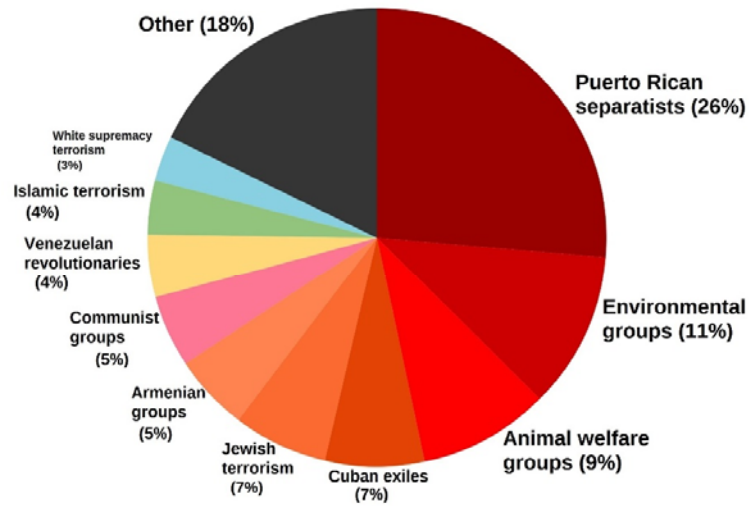
2.4. In Islam, Terrorist Attacks are not the Outcomes of Fundamentalism

Like we saw in the previous chapter, Most of the attackers or terrorist did not have a religious motivation but individual or personal one. Some of this group tried to justify the terrorist attacks through interpreting, wrongly, Quran and Hadith according to their own benefits and interests. While other groups like El-Qaeda claimed that their attacks are a direct response to Western foreign policy towards the Islamic countries like one of the CIA analyst stated that “they hate us for what we do not who we are ” (Fox 2015). But, for a closer look at the terrorist attacks, we find that not only Islamic groups adopt such acts in the history specifically in America.

This data is shows that the Islamic terrorism had been exaggerated by the American community and it’s not the only which adopt terrorism.

6. The perpetrators of each terrorist incident on U.S. soil from 1980 – September 2014.

The perpetrators of each terrorist incident on U.S. soil from 1980-September 2014.



Sources: FBI data, Wikipedia database

(Bradshaw 2015)

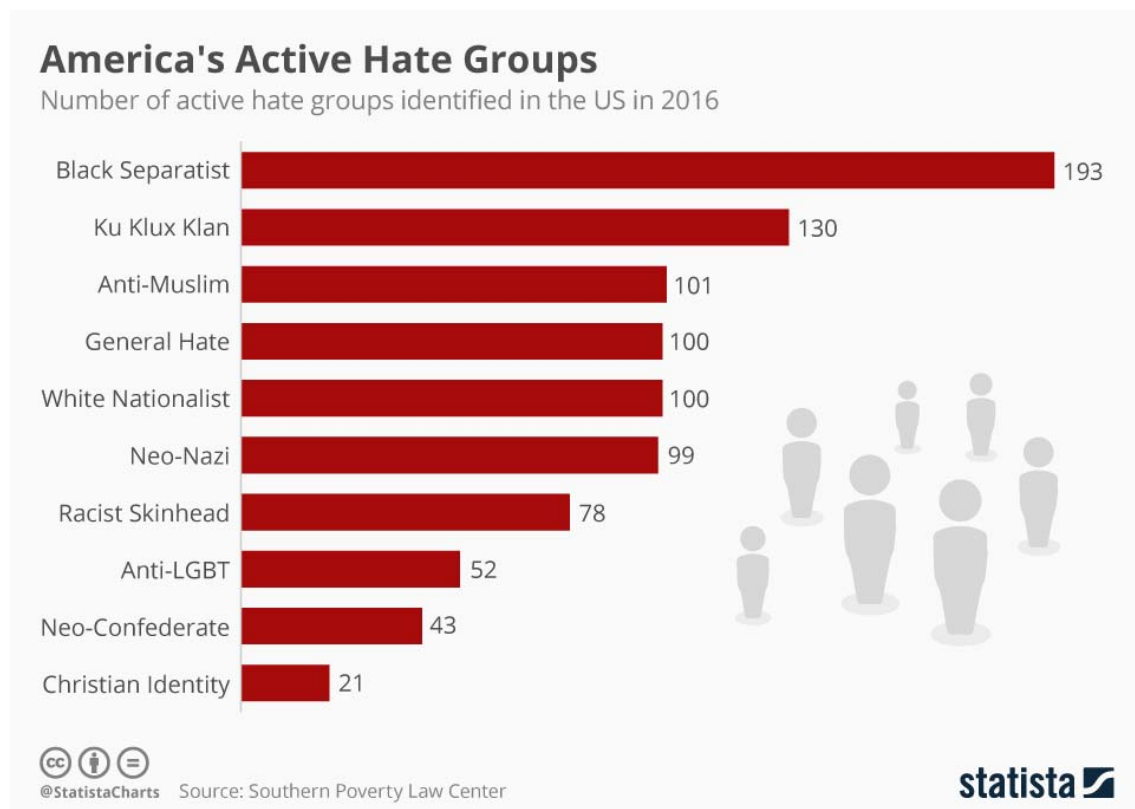
2.5. Muslim Population Growth does not Necessarily Parallel Extremism and Terrorism

The Muslim population in the USA is 1% of the whole population so they are the few in comparison with other groups like jews 1.8, for instance (Mohamed 2016). In their relation with extremism, we will find that few members of this group are extremists so they don't present anything in the extremist movements in this country. Furthermore, when we take a look at the most known extremist group in the USA for instance; Occupy Wallstreet, Phineas

Priesthood, Jewish Defence League, Earth liberation Front, Army of God, Animal Liberation Front, Black Liberation Army, Sovereign Citizens, The Ku Klux Klan, New Confederate all of these groups are non-Muslim groups and they have their name among terrorist attacks in America. (See Figure 8)

The data in this diagram shows that active hate groups exist in various forms with various motives in the United States. And Muslims are not even mentioned in the data.

7. America's Active Hate groups (Numbers of active hate groups identified in the US in 2016)



(McCarthy 2017)

Conclusion

In a nutshell, Muslim immigrants in the United States are doing very well. And according to the surveys above their financial status is among the best, they are satisfied on their country's government and even happy in their new country (Goodstein 2011). Not only this, but they are the second best group in terms of education (Nowrasteh 2016). This is on one hand a good indicator of integration. On the other hand, Muslims in the United States as a community do not have extremism as a core belief nor even support attacks on civilians (Nekola 2011). Data also shows that violent extremists are not religiously or politically motivated but rather personally (Travis 2008).

General Conclusion

General Conclusion:

Most recently, Muslim immigrants that came from Muslim majority countries became highly visible. Significant Muslim immigrants into North America and Europe are a recent phenomenon, however, unlike Europe, Muslims in America are a small minority. A coincidence of occurrences, a set of headlines around the world about jihad terrorism accelerated and coincided with the immigration of these people. As a consequence, many westerners started asking questions about their new neighbors with the strange clothing and strange gender relations and sometimes with a large number of children. The questions, for instance, included: What is their relationship with terrorists' events in the headlines? Why are these neighbors cheering for these terrorist actions? Do they have values that are fundamentally at odds with ours? What if they become a majority one day, would they then threaten our basic freedoms? And so on. After September 11, a new groundswell of literature, blog sites, and videos appeared to answer these questions with YES. This yes is the Muslim threat hypothesis which argues and repeats the same themes such as: Muslims in the West cannot and will not integrate into the westerners' societies, that many Muslims do not share the core value of the westerner society and in some cases are opposed to them. That they are forming a parallel society within their cities. Islam is a political project like Mark Steyn says and he adds that it is more of an ideology of conquest than a religious faith. Moreover, Newt Gingrich stated that the Muslim immigrants are using this project to impose religious laws: like Sharia law (Sandaurs 2013).

In fact, all the above set of arguments are very strong and compelling to those that are less informed. In order to understand the fact from fiction requires reaching out to understand those that practice this faith, instead of blindly following false narrative from those that would preach Islamophobia. The pure volume of books written by authors such as Christopher

Cadwell, Bruce Bawer, Mark Steyn... and so on, many of which became bestsellers, speaks to the hysteria and false narrative often used to define a religion. In many cases, this literature has become a part of the mainstream discourse, thus most people who bought these books are buying into the false narrative that Muslim immigrants are conspiring to conquer them. In fact, people who are attacking Muslims from a secular perspective, are actually hurting rather than helping by threatening them and alienating them, rather than including them and working with them to be part of a healthy and diverse American society. False stereotypes creates an environment of marginalization, and threatens the basic principles and ideals upon which the United States was founded. Some may argue that these immigrants are very different from any other immigrants who maintain inter-generational core values which are perpetually incompatible with Westerner values of secularism, respecting the rules of law and equal rights. In this research, all these ideas were taken seriously in order to maintain an objective view, believing that these people who are buying these books are people who are really seeking answers to these questions and to address them. We were really curious whether or not these immigrants are following the same patterns such as immigrants who came from Poland, Ukraine, and Portugal and so on. Or if, based on their religion they are guided by a different set of beliefs as relates to immigrating to the USA.

The first focus of this research was on integration, and initially, it depends on what it means. For some, it means fitting into the economy, and education system, and for others, it means adopting the value of the people they are surrounded by. The most common view is that it means assimilation, adopting the religion and cultural norms in the destination society. The results of this research tells us many things: it says that it is not culture or religion that cause integration failure, it is something about the receiving culture, as well as the role that politics and economy play. Actually, nobody leaves their homeland wanting for the same circumstance.

People immigrate because they are looking for new opportunities or a new life without the fear of persecution or conflict. This study concluded that in terms of education the Muslims in the United States are among the most successful groups, they are the second most successful ones after Jews. Muslims when immigrating to America tend to maintain their religious identity at the same percentage of other religious groups. It is surprising that 46 per cent of American Muslims say I am Muslim first and American second, while among American Christians 46 per cent say they are Christian first and American second and 70 per cent say that religion is a key factor in their life (Nekola 2011). And views about homosexuality in the US Muslims say that homosexuality should be accepted which is lower than acceptance rate among Americans (Nekola 2011). And this means that people are adopting the views of their destination culture, becoming more open minded and willing to embrace these changes compared to the views that their parents or ancestors once held. Muslims are following the patterns of previous immigrants' waves from southern and Eastern Europe and the Catholic followed. Actually, there might be some problems of integration but we should not look at it as a threat.

Secondly, extremism, the first question is do some Muslim immigrants become violent extremists or joined some terrorist groups who have a core belief of violence and extremism? This legitimate question was argued, that a very large scale studies that were conducted to answer these questions, intelligent agencies like MI5, and scholarly groups in Belgium and Netherland and, Britain so on (Saundres 2013). These agencies have looked at hundreds and hundreds of extremists and their supporters, a wide range of data about what causes people to become extremists, and what the origins and views of extremism are within the Muslim community, and in terms of core beliefs. Almost every book published with the Muslim threat literature repeats a study from years ago that shows just 7 per cent of US Muslims feels that acts of violence against civilians are sometimes justified and another one percent feel they are

often justified, totaling eight percent that feels violence is sometimes or often justified. We found this percentage to be surprising until further studies showed that 24 per cent of non-Muslim Americans feel that such attacks are sometimes justifiable and six per cent are saying that they are often justified (Nekola 2011). In fact, the rate of supporting the attacks against civilians among American Muslims is a tiny fraction of the support among non-Muslim Americans, and for the Sharia law, there is also not wide support as most broadly defined. Except sometimes within their own faith, people would like to have some religious weddings and divorces in all three of Abrahamic religions (Saundres 2013).

On the other hand, what about terrorist themselves? Where do they come from? Now some studies are able to accurately identify the regions and specific locations from where the vast majority of extremist originate from, data shows that supporters of violent extremism are not from the most religious communities, nor do they generally come from the immigrant communities. The typical person who becomes an extremist, and this is very strongly supported by all the data, is somebody who is middle class and who does not come from an immigrant Enclave. He/she will be fairly well educated and tends to be one of the few Muslims who came from non-Muslim areas. Generally, he/she is not an immigrant or a child or a grandchild of immigrants. In other words, the root of extremism is not being produced by immigration or its community and it is not being produced by the most extreme religion. This has been examined both ways. First of all, scholars who have looked at the most religious communities, including the most devout communities find that they have the lowest rates of producing extremists. Scholars who have looked at extremists and what motivated them have found that is almost never strong religious belief, but instead it was a political movement (Travis 2008). So, it is actually a political movement that abuses the language of religion. Ultimately, the hysteria and

Islamophobic that results from the angry and prejudicial rhetoric of many of these authors is based on a myth, not reality.

Appendix 1

A. Glossary

1. Islamophobia

It is a new term, combined with two words Islam and phobia, which is used to express fear and hatred. It is a word used by the anti-Islam westerners to express their feeling towards Islam and Muslims.

1. Eurabia

It is a term combined of two words Europe and Arabia. It means establishing Arabic and Islamic features in Europe.

Appendix 2

B. Religious

1. Sharia

This term refers to the religious law in Islam which is determined by the two main aspects, that Muslims follow, Quran and Hadith.

2. Ten Commandments:

Also called Decalogue which means the basic laws of ethics and worshipping God.

3. Dhimmitude

This term used by the French and Jewish writer Bat Ye'or. It's a combination of two words, Dhimmi ahl aldhimm and servitude. This term used to refer to the Islamic law about the non-Muslim living under the Islamic control.

Appendix 3

C. List of writers

1. Bruce Bawer

He was born on October 31, 1956. His full name is Theodore Bruce Bower an American writer who has been living in Norway since 1999. He is a filmed cultural critic and poet. He wrote about homosexuality, Islam, and Christianity.

2. Robert Spencer

He was born on February 27, 1962, his full name is Robert Bruce Spencer. He is an American writer and one of the founders and activist in counter-jihad movement in the US.

3. Bat Ye'or

Is the pen name of the author Gisèle Littman. She is a Jewish author, she was born in Egypt in 1933. She had to leave Egypt, after The Suez War, with her family to the UK where she continued her study.

4. Newt Gingrich

He was born on June 17, 1943) his full name is Newton Leroy McPherson. He is an American author and politician from Georgia.

5. Daniel Pipes

He was born on September 9, 1949. He is an American historian, writer, and commentator. He is the founder and the president of the Middle East Forum and the Campus Watch.

6. Christopher He was born in 1962. He is an American journalist in multiple local newspaper and magazines we mention The Weekly Standard, Financial Times, and Slate. And also a frequent publisher of Wall Street Journal and New York Times.

7. Mark Steyn

He was born on December 8, 1959. He is a writer, artist, and political commentator. He is a Catholic Baptist from his childhood and confirmed later by the Anglican Church.

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