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## **The image of Muslim in Pre and Post-9/11 America Through the American movie *Mooz-lum***

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## **Dedication**

*To all those who deserve our love and respect*

## **Acknowledgment**

*Above all, we thank Allah, the almighty for having giving us the strength and patience to undertake and complete this work.*

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### **List of abbreviations**

ABC	American Broadcasting Company
ADC	American-Arab Anti-Discrimination Committee
CAIR	Council on American-Islamic Relations
CBS	Columbia Broadcasting System
CNN	Cable News Network
EEOC	Equal Employment Opportunity Commission
FBI	Federal Bureau of Investigation
USA	United States of America

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## Abstract

Islam considered one of the major religions in the USA, it is practiced by a great number of both Native Americans and the new immigrants, and they constitute a vital segment within the modern American society. However little consideration was given to this community, until the 9/11 events. It brought Islam and Muslims into the national and international spotlight. This study aims to reveal the image of the American Muslims in US society pre and post-9/11, it focuses also on the impact of the 9/11 events on the American perceptions and attitudes toward Muslims.

**Key Words:** Islam, American Muslims, Pre-9/11, 9/11 events, Image, Attitudes.

## المخلص

يعتبر الإسلام من أهم الديانات في الولايات المتحدة، ويمارسه عدد كبير من السكان الأصليين والمهاجرين الذين يشكلون شريحة حيوية داخل المجتمع الأمريكي الحديث. ومع ذلك، لم يُحظى المسلمون بالاهتمام والانتباه إلى غاية أحداث الحادي عشر من سبتمبر. التي سلطت الضوء الوطني والعالمي على الإسلام والمسلمين. من خلال هذه الدراسة سنكشف عن صورة المسلمين الأمريكيين في المجتمع الأمريكي قبل وبعد 11 سبتمبر، كما نركز أيضًا على تأثير أحداث 11 سبتمبر على التصورات والمواقف الأمريكية تجاه المسلمين.

الكلمات المفتاحية: الإسلام، المسلمين الأمريكيين، قبل أحداث 11/9، صورة، مواقف.

## Résumé

L'islam est considéré comme l'un des plus important religions dans les États-Unis d'Amérique comme ils est pratiquer par un grand nombre d'américains et d'immigrés, et se sont des membres actifs dans la société américaine. Malgré ça les musulmans n'étaient pas important jusqu'au fait du 9/11 qui a eclerer le pays et le monde entier, cela à mis l'islam et les musulmans sous surveillance. Cette étude vise à révéler l'image des musulmans américains dans la société américaine avant et après le 11 septembre, elle se concentre également sur l'impact des événements du 11 septembre sur les perceptions et les attitudes américaines envers les musulmans.

Mots-clés : L'islam, musulmans américains, avant le 11 septembre, événements du 11 septembre, image, attitudes.

# *General Introduction*

# General Introduction

## Background of Research

Islam is the fastest-growing religion in the world, it represents the third-largest faith in the United States after Christianity and Judaism. An important part of the world population practices the Islamic rites and believes in a single God. Historical facts have proved the existence of Islam in America in the new continent long before Christopher Columbus. However, little consideration was given to the old history of this religion in America, until the 9/11 events. It brought Islam and Muslims into the national and international spotlight.

9/11 affected the American Muslims, especially how they are perceived in the American society, it was a turning point for Muslims who lived in a country that supports religious freedom where religion is a private matter separated from the state.

9/11 events brought Muslims also into the American cinema spotlight. It produced different movies which presented Muslims in different contexts, *Mooz-lum* is one of the movies that depicted the reality of Muslims in America before and after the 9/11 events. It is a dramatic movie based on true events that tell the story of an African-American Muslim family living in Dearborn, Michigan. The majority of the movie takes place around the time of the devastating attacks of September 11, 2001. The movie is based on true events that is why it is presented as an example to this study.

## 1 . Research Objectives

This study aims to reveal the image of Muslims in the American society pre and post-9/11, and also to highlight the impact of the 9/11 events on the American view of Muslims. In addition, to examine the American media representation of Islam and Muslims.

## 2. Research problem

Although the US is a country that ensures religious freedom, religious intolerance has become more evident after 9/11 events which brought more suspicion, doubt and mistrust of Islam and Muslims.

### **3. Research Questions**

- How did the American view Islam and Muslims pre-9/11?
- How did the events of September 11, 2001, affect the image of Muslims in society?
- Did the media affect the American view?

### **4. Research Hypothesis**

- The Americans viewed Muslims in stereotypical ways pre-9/11.
- The events of September 11, 2001, affected the Muslims' image negatively.
- The media play a key role in shaping the Americans' view of Islam and Muslims.

### **5. Research Method**

The research depends on two approaches; descriptive and analytical approaches. The thesis attempts to describe the 9/11 events, while the analytical one aims to analyze the main surveys and reports linked to 9/11 and its effect on the American perceptions and attitudes toward Muslims in the second chapter, as well as in the third chapter to analyze the characters and the main scenes of the movies.

### **6. Structure of the Study**

This work is composed of three chapters. The first chapter presents a historical overview of Islam and Muslims in the USA, and the second tackles the American perceptions and attitudes toward Islam and Muslims pre and post-9/11, and the media representation of Muslims, while the third chapter presents the American movie *Mooz-lum* as an example of the study.

Thus, the three chapters complement one another to give an overview of Islam in America and the effects of the attacks on Muslims' image.

# *Chapter One*

*Historical Overview of Islam and*

*Muslims in the USA*

## Introduction

America as a melting pot is said to be a cohesive society through which various and miscellaneous backgrounds are melting down. In fact one dares talk about many differences cultural, social, ideological, sexual, religious to mention just a few. The serious issue in America is likely to be related to religious especially after 11/9, and the most targeted religion is Islam.

This would be about the different religions in the United States. It also tackles the historical and the current status of Islam and Muslims in the pre and post 9/11 America.

### I.1. Religious Diversity in the USA

The United States has always been home to diversity along multiple dimensions, such as class, race, ethnicity, region and religion. Religion is a vast and vibrant part of American society, continually evolving as the American people change; it is characterized by a variety of religious beliefs and practices.

According to the survey statistics provided by **Pew Research Center**, the Christian community represents 65% of the whole population. This percentage is divided between the Protestants, the Catholics, and the Mormon: 42 % presents the Protestants, 21% represents the Catholics, and 2% represents Mormons. The remaining percentage is shared by other religious groups and the Atheists: Judaism 1%, Islam 1%, Hindu 1%, Buddhism 1%, other religions 2%, and others Unaffiliated 28% including (5% Atheist, 6% Agnostic, and 19% nothing in particular), Unanswered 1% (Pew Research center 2021).

Moreover, within each religion there are more options based on more cultural varieties of religious practice. For example, Islam includes several congregations Sunni, Shiite, and Sufi Muslim. Judaism includes Orthodox, Reform, and Conservative. This is undoubtedly why there is no official religion in America.

### I.2. Religious Freedom in U.S.A

Religious freedom is a fundamental human right. It gives man the right to think, express and to act upon what he believes. In fact religious freedom leads to the making of a peaceful society based on mutual religious respect and tolerance; the religious diversity creates a sort of protection and preservation of the rights of all the groups regardless of their confessional ideology.

In fact, Religious freedom has played a significant role in the coming about of an American

nation and the making of its history. The religious view was at the origin of the conflict in England, and was the motive beyond the emigration of the former settlers to America. This conflict fueled their desire to establish the organization of a country in which the separation of church and state, and the freedom to practice one's faith without fear of persecution was guaranteed. This why, in 1789, the American legislators advanced a law giving man the liberty as far as religious practice is concerned. It is stated in the third article of the American constitution set forward in September 25th, 1789 that:

*Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances (Constitution Congress 1789).*

In fact this article enshrined in the First Amendment to the Constitution; it includes two main parts: the first part stating that the government is illegal to set religion-the separation of Church and state; the second one encloses that the government allows for the practice of religion.

### **I.3. History of Islam in the USA**

Islam is universal religion which was prescribed by God for all man; it was revealed 1400 years ago in the land of Arabia, it is relatively young religion compared to other religions; however, the essence of its teaching is a continuation of a message which was propagated by the first man prophet Adam (PBUH), this message continued on with all the other prophets Noah, Moses, Jesus, and in the end with the final messenger prophet Mohammed. It is a simple message to worship God one in his oneness alone. In the Arabic language, the word Islam means submission, surrender, obedience, sincerity and peace. Islam is not just a belief system, in fact it is comprehensive and practical religion providing a completely way of life. It is regarded to be as the fastest-growing religion with more than 2.1 billion Muslims. It conducts us to ask how this religion came to America.

In fact, the chronicled scenery of Islam in America is complex and contested. Some historians argue that the first presence of Muslims in this continent traced back to a long time before Christopher Columbus. According to Abdullah Hakim Quik, the history of Islam and Muslims in this region extends back over one thousand year, six centuries before Columbus presence, there were at least three Muslim Andalusia voyages to the new world. In 999 A.D, Ibn Farouk sailed

west across the Atlantic, and landed in the Great Canary island, then he continued to the west until he discovered two islands presumably in the Caribbean which he named Capraria and Pluitana, and then he returned to Spain (15).

In the 11th century, Alidrisi the famous Muslim cartographer and advisor to the king of Sicily, he wrote about a group of 8 Muslim sailors who sailed west from Lisbon Portugal sailing west across the Atlantic they landed on an unknown island and were captured and held prisoner by American Indians a translator arrived who spoke Arabic and arranged for their release and then they returned safely to Andalusia (16).

The second presence of the Muslims in America between the 17<sup>th</sup>, and 19<sup>th</sup>, centuries, they were brought as slaves. Allan D Austin presents in his book information about the life of 75 African Muslims enslaved in America between 1730 and 1860, all of these Muslims were educated and left some record of their presence. Omar Ibn Said is one of the most well-known Muslim who was brought to America as a slave; he was brought in 1807 to North Carolina. Maintaining their religion was difficult and many were forcibly converted to Christianity (31). However, historical records indicate that many African Muslim slaves strove to preserve their religious and cultural heritage even after conversion, according to Ghanea Bassiri:

*Conversion to Christianity was arguably the most widespread method by which African Muslims reconfigured their religious practices and beliefs to adapt to their new context and to from communal relations. while we do not know exactly when and how (or even whether ) the open practice of Islam completely ceased in nineteenth-century United States , it is clear from our sources that the American-born children of African Muslims did not practice Islam nor did they self-identify As Muslims (80).*

The third and the last Muslims presence in America were through immigration from 1875 continued to the present day, Kathleen Moore state in her book Al-mughtaribun that the Muslims immigration to the United States passed through five waves from different Muslim countries as follows:

1. The first wave of Muslim immigrants arrived to the United States from 1875 to 1912; they came mostly from Syria, Jordan, Lebanon and Palestine which were under the Ottoman Empire. The majority of them settled in urban communities in the United States. They immigrated to escape the difficult situations they used to suffer due to the Ottoman dominance (30).



2. The second and third waves were during 1918 to 1922 and 1930 to 1938. They came from the Middle East and Eastern Europe, Many who came as part of the second and wave have experienced the disruptive effects of the First World War, the Muslim immigrants came as refugees to the United States, and there were disturbances in the Islamic world that led many Muslims to migrate to America (30).
3. The Fourth wave came from multiple national origins between 1947 and 1960. This immigration was a result of the Second World War; the Muslims that came to the United States during this period consisted of the Middle East, South Asia, and Eastern Europe, the Soviet Union as well as many Palestinians migrated to the United States after the creation of the nation-state of Israel in 1948 (31).
4. The fifth wave started in 1967 and continued at present. The volume of this wave has been affected by the relaxation of immigration quotas. Their number increase from 4% in 1968 to 10.5% in 1986, they had diverse levels in terms of their education, range of professions in medicine, engineering and other technical domains. The Immigrants of that phase came from the South Asia and Arab countries; from Iran and Afghanistan, they arrived because of the Iranian Revolution in 1979 Afghanistan war (32).
5. The five waves were diverse in nationalities and cultures; they include educated, uneducated, labors, unskilled people. They choose to emigrate because of political, economic, and social reasons. Over time, the newer groups were arrived to the country in favors to create an “American Muslims” identity; they are more confident than the earlier generations that the assimilation is their goal and constructed their own organizations and institutions to preserve their faith.

#### **I.4. Muslim Community in the U.S.A**

According to pew Research Center, Islam is the fastest growing religion in the world. There are currently 1.8 billion Muslims in the world and that is nearly one-fourth of the world population, making it the world’s second largest religion, after Christianity. However, it has been estimated that within the second half of this century (around the year of 2060), Islam will become the world’s largest religious group, which may come a surprise to Christianity. This is due to faster birth rates and the Increase in the number of people converting to Islam. Although it is often associated with Arabs and the Middle East, only 15% of Muslims are Arab the largest populations stem from Southeast Asia (comprising more than 60% of the world’s total) with Indonesia currently holding

the largest population of Muslims (2017).

There are about 3.45 million Muslims of all ages in the USA, which represents about 1.1% of the U.S. population (2017). Muslim population will grow much faster than the country’s Jewish population. By 2040, Muslims will replace Jews as the nation’s second-largest religious group after Christians. And by 2050, the U.S. Muslim population is projected to reach 8.1 million, or 2.1% of the nation’s total population. The growth rate of Muslim population comes as a result of a high flow of Immigrants which increased through time.

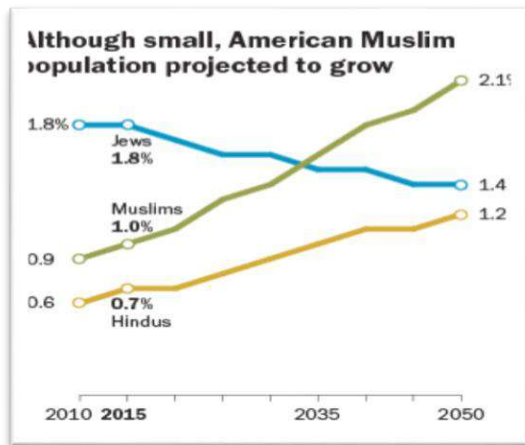


Figure 01: Population Growth Projection  
Source: Pew research center

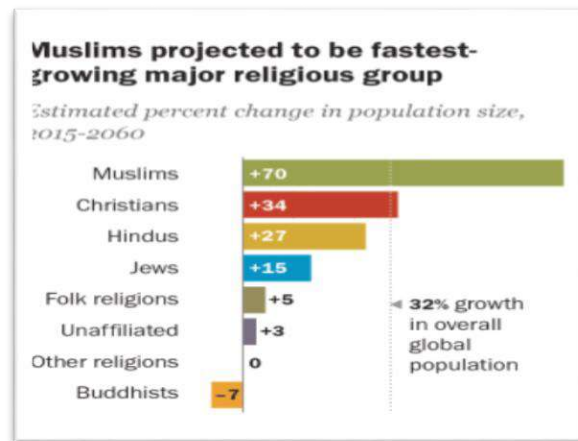


Figure 02: The Changing Global Religious  
Source: Pew research center

## Conclusion

Historical facts have proved the existence of Islam in America dates back to the discovery of the continent. Nowadays, it is considered one of the major religions in the US, which is practiced by a great number of both Native Americans and the new immigrants, they constitute a vital segment within the modern American society; Muslims participate actively in the social, economic, and political activities.

# **Chapter two**

*Perceptions and Representations of Islam and  
Muslims pre and post-9/11*

## Introduction

Islam in America is considered one of the major religions, which is practiced by a great number of both Native Americans and the new immigrants who constitute a vital segment of modern American society. However, the 9/11 attacks changed their image in the US.

This chapter sheds light on these events by showing the American's view of Islam and Muslims pre and post-9/11 acts and the different emerging effects on Muslims in particular, besides that it analyses American perceptions and attitudes toward Muslims and their representation in the US media pre and post-9/11.

### II.1. Islam and Muslims before 9/11 America

The 9/11 events divided the timeline into time intervals, pre and post the event. Before the 9/11 attacks which was a watershed moment in U.S history, Americans were less interested in Islam as a religion; there was a quite low understanding level of Islam.

Dr Gary Leupp, associate professor of history and adjunct associate professor of comparative religion from tufts university, stated in his study that there is ignorance about Islam and Muslims in the general American public, exploited by politicians and journalists to spread lies among the American citizens and present Muslims as terrorists and extremists. According to him:

*People with power and influence in the U.S. have been saying some very stupid things about Islam and about Muslims. Some is rooted in sheer historical and geographical ignorance. This is a country, after all, in which only a small minority of high school students can readily locate Afghanistan on the map, or are aware that Iranians and Pakistanis are not Arabs. As an educator, in Asian Studies, at a fairly elite university, I am painfully aware of this ignorance. But I realize it serves a purpose” .He also added that “To understand the contemporary world, we all need to know something about Islam (1).*

Furthermore, Lori Peek referred to the same issue in her book Behind the Backlash which provided a platform for 140 Muslim American citizens to describe their experiences pre and post 9/11. They told numerous stories about persons whom they had encountered over the years who were unaware that Islam is a religion. The lack of recognition of their faith was bewildering to many, especially given that Islam claims more followers globally than any other religion besides Christianity. For instance, Randa argued that most non-Muslims are not inherently prejudiced

against Muslims; instead, she believed that they simply lack exposure to Islamic values and beliefs. From her perspective, this lack of exposure leads to ignorance and presumably harmful misconceptions (43).

## **II.2.The pre-9/11 Events**

### **II.2.1.The Iranian Revolution (Islamic revolution) 1979**

Before the Revolution in Iran, the United States had a kind of authority over the Iranian rule by controlling Mohamed Reza Shah who was a dictatorship and preserved a good relationships with Israel though the Iranian population's opposition. As a result, The Iranian citizens began protesting against the Shah, by the end of 1978, protests turned into a revolution under Al-Khomeini which left thousands of victims. The country was transformed into an Islamic republic under the rule of Ayatollah Khomeini. After this revolution some students involved in the revolution captured 52 American hostages in the US embassy and held them for well over a year, releasing them on January 20, 1981(Wise 2).

As a result, the American view toward Iranian Muslims became negative, according to Curtis the 1979 Iranian Revolution and the U.S. hostage crisis deeply upset the American public (89). Many activists contend that hostility increased during the Iran hostage crisis in 1979 when Iranian students took over the American embassy and kidnapped dozens of embassy personnel (Ammardeep 10).

### **II.2.2.The Palestinian intifada 1987**

The Palestinian intifada or (the first intifada) is a series of confrontations between the Israeli occupation soldiers and crowds of angry Palestinians in the West Bank and Gaza as response to the rejection of the Israeli occupation. December 8, 1987, marked the official start of the First Intifada, for six years from 1987-1993, more than 1,300 Palestinians were killed, more than 120,000 were wounded, and some 600,000 were jailed (Moussa 2021).

The first intifada led to anti-Muslim and anti-Arab incidents in the United States. One of the participants in Peek's study discussed the conflicts that emerged on her college campus; when the intifada in Palestine started last year problems broke out on campus between Palestinian and

Israeli students, some Muslim students were harassed by some Jewish students (Peek 55). Amardeep Singh's report mentioned other anti-Muslim incidents:

*Arab and Muslim activists point to the 1973 Arab-Israeli war as a starting point for increased prejudice and hostility against their communities in the United States. An Arab-American from Dearborn, Michigan described the change in public attitudes towards Arab-Americans after 1973 in the following way: "suddenly we were being held responsible for things we had nothing to do with and no control over and maybe didn't even support in the first place (10).*

This conflict still creates tension between Jewish and Muslim citizens in the US to this day.

### **II.2.3.The Second Gulf War in 1990-1991**

The Gulf war or the Persian Gulf was an armed campaign launched by a United States-led coalition of 35 countries against Iraq in response to the Iraqi invasion and annexation of Kuwait in which the human toll as many as 100,000 deaths, 5 million displaced Iraqi, and 623 American casualties including: 144 killed and 479 wounded (Eric 1991).

The beginning of the Persian Gulf crisis in August 1990 led to a negative opinions and a major wave of hate crimes against Arabs and Muslims in the United States. The ADC organization recorded 88 anti-Arab hate crimes, between 1990 and 1991. The fear of growing anti-Arab sentiment in the United States during that time was represented as palpable within the Arab Muslim American community, which prompted Bush strongly called for an end to hate attacks against Arab and Muslim Americans on September 24, 1990 ( Amardeep 11).

### **II.2.4.The First World Trade Center Attack 1993**

A terrorist bomb explodes in a parking garage of the World Trade Center in New York City; on February 26, 1993 it was planned by a group of terrorists. Six people were killed, more than 1,000 were injured, and more than \$500 million in damage (History.com 2010).

This event attracted the attention of the American media which had extensively depicted it; many stories were created by US media surrounding the attack. American investigators claimed that the terrorists and their activities, tactics, and power are on a great rise. The sense an expert

named Ghassan Salame stated: “They differ from the older generation in three crucial ways. First, their impatience with the status quo is stronger. Second, their willingness to use force is palpable. Third, their list of enemies is much longer”. Accordingly, the depiction of the rise of terrorism reflects the rise of Americans' hate and discrimination against Muslims (Storin 5). A few weeks after the bombing, the American Muslim Council surveyed whether Muslims are religious fanatics 43% of the respondents agree, while only 24% disagree (Elver 137).

### **II.2.5. Oklahoma City Bombing 1995**

The April 19, 1995 a terrorist attack on the Murrah Federal Building in Oklahoma City, which killed 168 people (CAIR 7). Although it was proven that the attack was committed by American with European origins, media reports linked that to Arabs and Muslims, this unsubstantiated linkage led to 250 incidents of anti-Muslim harassment, assault, or property damage in the days immediately following the bombing (13).

As a result, Arab and Muslim individuals and community organizations became the secondary victims of the bombing, "it has been established that discrimination towards Muslim Americans was present before the attacks on September 11, where The FBI began tracking anti-Islamic hate crimes in 1995(Peek 58).

Islam and Muslims are frequently referenced in very specific contexts during wars and conflicts in U.S. history. The pre-9/11 era was marked by several incidents which emphasize stereotypes of Muslims as violent and aggressive, and Islam as a religion of violence. These events affected the American views and attitudes toward Muslims by swamping them within the realm of the “Others”.

### **II.3.The Event of September 11, 2001**

9/11 were a series of four coordinated terrorist attacks committed on the United States on Tuesday, September 11, 2001 by 19 terrorists associated with the terrorist group Al-Qaeda financed by their leader Osama Ben Laden .

On the morning of 11 September 2001, 19 terrorists from the Islamist extreme group al Qaeda hijacked four commercial aircraft and carried out suicide attacks against targets in the United State two of them were crashed into the North and South Towers of the World Trade Center

complex in New York City, the Twin Towers ultimately collapsed, due to the damage from the impacts and subsequent fires. The third plane hit the Pentagon in Arlington, Virginia. After learning about the other attacks, passengers on the fourth hijacked plane, fought back, and the plane was crashed into an empty field in western Pennsylvania about 20 minutes by air from Washington, D.C. Almost 3,000 people were killed from 93 different countries. Most of the fatalities were from the attacks on the World Trade Center. The Pentagon lost 184 civilians and service members and 40 people were killed, and injured about 25,000 on Flight 93 (Naval History and Heritage 2002).

September 11<sup>th</sup> is the never-to-be-forgotten tragedy anniversary of major terrorist attacks on the United States for American citizens especially those who are too young to remember the attacks clearly.

### **II.3.1.American Perceptions toward Islam and Muslims after 9/11.**

September 11<sup>th</sup> 2001 was a significant date for all US citizens; it was the most violent terrorist attack in US history when the area witnessed considerable damage leaving people shocked because the event was unexpected. The trauma had been later translated into an unfair backlash against American- Muslims.

To monitor developments in perceptions and attitudes toward Islam and Muslims (both living in the United States and abroad), a series of different surveys began to assess Americans' opinions on these topics.

<b>Year</b>	<b>Poll</b>	<b>Yes</b>	<b>No</b>	<b>No Opinion</b>	<b>Sample Size</b>
<b>2001</b>	ABC	34%	65%	1%	1004
<b>2001</b>	PEW	38%	61%	1%	731
<b>2002</b>	PEW	34%	65%	1%	2002
<b>2002</b>	ABC	25%	73%	2%	1018
<b>2003</b>	PEW	31%	63%	1%	2002
<b>2003</b>	ABC	33%	64%	3%	1004
<b>2005</b>	PEW	33%	66%	1%	2002
<b>2006</b>	ABC	40%	59%	1%	1000
<b>2007</b>	PEW	41%	58%	1%	2002

**Table 01:** Polls from 2001-2007. "The American opinions about their knowledge about Islam and its practices".



Pew research center and ABC News polls were conducted on adults' knowledge of the Islamic religion through personal telephone interviews from 2001 to 2007. ABC asked: do you feel you do or do not have a good basic understanding of the teachings and beliefs of Islam? Pew's question was: Do you know Islam and its practices?

The results are varied from 25% who felt knowledgeable in November 2001 to 41% in 2007. However, as Table 1 demonstrates, the trend is not linear. Generally, these results represent rather modest levels of American public knowledge about Islam and Muslim religious beliefs.

Year	Poll	Favor.Opinion	Unf.Opinion	No.Opinion	Sample Size
2001	ABC	47%	39%	13%	1009
2002	ABC	41%	24%	35%	1009
2002	CBS	30%	33%	37%	861
2003	ABC	39%	38%	23%	1004
2004	PEW	39%	35%	26%	2009
2005	PEW	41%	36%	23%	2000
2006	ABC	43%	46%	11%	1000
2006	CBS	23%	36%	41%	1018
2006	CBS	19%	45%	36%	899

**Table 02:** ABC/CBS/PEW Polls From 2001-2006. "The American opinions about their favourability of Islam".

The ABC, CBS, and PEW surveys demonstrate favorability of Islam from 2001 to 2006. The unfavourable opinions toward Islam has increased since 2006 to 46% as opposed to 24% in 2002, according to CBS News, this marked increase in unfavourable opinion toward Islam in 2006 coincided with the increased violence in Iraq. Lastly, the proportion of respondents who did not answer increased.

Year	Poll	Agree	Dissagree	No. Opinion	Sample Size
2002	PEW	25%	51%	24%	944
2002	ABC	23%	53%	25%	1018
2003	ABC	34%	46%	20%	1004
2003	PEW	44%	41%	15%	1001
2004	PEW	46%	37%	17%	1006
2005	PEW	36%	47%	17%	1000
2006	ABC	33%	54%	13%	1000
2007	PEW	45%	39%	16%	1140

**Table 03:** ABC/PEW Polls from 2002-2007. “The American opinions of Islam whether it is more likely than other religions to encourage violence”.

The public continues to express conflicted views of Islam. The ABC and the PEW surveys conducted between 2002 and 2007 about whether Islam is more likely than other religions to encourage violence. As a result, between 23% and 25% who agree that Islam encourage violence more than other religions do in 2002; however this percentage kept increasing between 34% and 46% in the last five years.

Year	Poll	American Muslims			Muslims			Sample Size
		Fav	Unf	N.O	Fav	Unf	N.O	
2001	PEW	59	24	17				1500
2002	PEW	54	22	24				1058
2002	PEW				47	29	24	944
2003	PEW				47	31	22	1001
2003	PEW	51	24	25				1001
2005	PEW	57	25	18				1001

**Table 04:** PEW Polls from 2002-2005. “The American views of the American Muslims or Muslims”.

The growing views of Islam as a religion that encourages violence have not resulted in a significant change in the American views of the American Muslims or Muslims, while the former generally receiving higher favorableness opinions. The PEW surveys conducted from 2001 to 2007 demonstrate that the respondent's favorable view of American Muslims was between 51% and 59%, while 47% of the respondents had favourable view of Muslim.

We analyzed developments in public opinion about Islam and Muslims using available data from 2001 to 2007. The data analyses in this study suggest how Islamophobia manifests itself in negative perceptions about Islam and Muslims and how it defines their attitude after 9/11 which is the main source of their attitudes. While the positive perceptions appear less than the negative and it is most likely to be from people who feel they do understand Islam or do know Muslims, they are more likely to view Islam and Muslims positively.

### II.3.2. The post 9/11 America, Islamophobia, and the American attitude

Peter Gottschalk and Gabriel Greenberg state that Islamophobia is a learned fear, one instilled by society. It helps to describe a whole spectrum of behaviour and attitudes that have existed a long time but haven't had a name before. Although fear and hatred of Muslims are as old as Islam itself, the term Islamophobia is a relatively recent neologism that is used to draw attention to a normalized prejudice and unjustified discrimination against Muslims (11).

This term arose to international prominence in the Runnymede Trust report in 1997. *Islamophobia: A Challenge for Us All*, the Runnymede Trust has labelled Islamophobia as “unfounded hostility towards Islam. It also refers to the practical consequences of such hostility in unfair discrimination against Muslim individuals and communities and the exclusion of Muslims from mainstream political and social affairs” (1997).

According to the same report, Islamophobia has four interconnected dimensions which influence the standards and practices against Muslims. These dimensions are: prejudice, verbal and physical violence, discrimination and exclusion (1997).

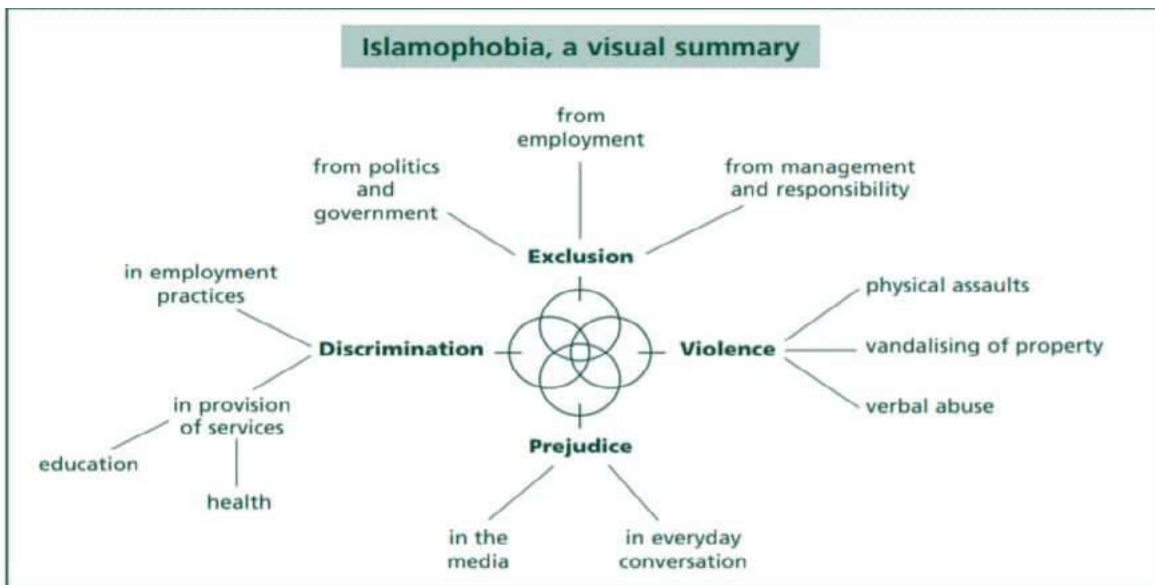


Figure 03: The Runnymede Trust report in 1997. “Islamophobia: A Challenge for Us All”.

### **II.2.3. Islamophobia as form of Discrimination against Muslims**

After the terrorist attacks, Muslims were profiled based on their religion or ethnicity and subjected to subtle and overt discrimination in different areas.

#### **II.2.3.1. Employment discrimination**

Employment discrimination in which many Muslims were seeking jobs in the aftermath of 9/11 expressed a great deal of anxiety about their ability to compete in the labor market because they feared that their Islamic names or any connection to Muslim organizations would result in rejection during the application screening phase of the hiring process. The nonprofit Discrimination Research Center conducted a study suggesting that the concerns of Muslims were well founded. In a 2004 study, the Center sent out six thousand fictitious resumes to employment firms throughout California. All applicants were similarly qualified, but the resumes included different names, in each instance, candidates with Muslim- or Arabic-sounding names were much less likely to be invited for an interview than applicants whose names indicated that they were of European or African descent (Peek 78).

Furthermore, the U.S. Equal Employment Opportunity Commission (EEOC), the federal agency charged with enforcing federal employment discrimination laws, had received 488 complaints of September 11-related employment discrimination. Of these, 301 involved persons who were fired from their jobs in 2002 (Amardeep 15).

#### **II.2.3.2. Educational discrimination**

College campuses are often depicted as liberal bastions where tolerance and respect for diversity reign supreme. Yet discrimination and stereotyping against Muslims were presented on the US campuses. Following the 9/11 attacks, Muslim students felt as though they were not included within the American community, they were being portrayed as the 'enemy' or the 'other' by their colleagues (Peek 86).

Furthermore, physical violence, threats, and harassment incidents against Muslims began to accumulate almost immediately after the collapse of the Twin Towers. For instance, some students at the University of California at Berkeley received death threats and hate mail. Two men beat a Lebanese student on the campus of the University of North Carolina at Greensboro. In

addition, Muslim students in elementary and secondary schools faced similar problems, and Muslim teachers and professors were harassed and, in some cases, unlawfully dismissed from their jobs (86).

The American-Arab Antidiscrimination Committee (ADC) and the Council on American-Islamic Relations (CAIR) documented more than 200 cases of physical violence, threats, and harassment against Arab American and Muslim American students (2001).

#### **II.2.4. Islam phobia as source of violence against Muslims**

Verbal and physical violence increased after the 9/11 attacks as a result of islamophobia against American Muslims.

##### **II.2.4.1 Verbal violence**

The former is recognized by Muslim Americans who became the targets of widespread verbal abuses in the aftermath of the 9/11 attacks. Nearly 80% of the Muslims in peek's study reported that they were personally verbally harassed or in the immediate proximity of a friend or family member who was ridiculed in the weeks and months following 9/11. Participants were called vulgar names, yelled and insulted in the street or from passing cars in public settings, they were also referred to in new and disparaging ways that were clearly associated with the 9/11 atrocities for instance; Selman from Afghanistan state that he was called Bin Laden by someone, although before 9/11, people hardly even knew where Afghanistan was (Peek 64).

##### **II.2.4.2. Physical violence**

Shortly after al-Qaeda terrorists attacked the Twin Towers and the Pentagon, many American Muslims, became the targets of hate crimes.

481 anti-Islamic hate crimes reported in 2001, which included assaults, bombing plans, vandalism, arson, violent threats and intimidation, and shootings, were in direct revenge for the attacks on the World Trade Center and the Pentagon. At least twelve people, and perhaps as many as nineteen, were murdered as a result of anti-Muslim hatred. On September 15, 2001, Balbir Singh Sodhi, a native of Punjab, India, was shot five times while he was planting flowers in front of his Mesa, Arizona, gas station, it was the first confirmed backlash-related homicide (Peek 28).

Six days later, President Bush visited the Islamic center on Massachusetts Avenue in Washington. He proclaimed that Islam is a religion of peace, and then he pointed out that America counts millions of Muslims among our citizens who are doctors, lawyers, law professors, military personnel, businesspeople, merchants, mothers and fathers, and they must be treated with respect, he continued those who committed the anti-Islamic hate crimes do not represent America (Peek 27).

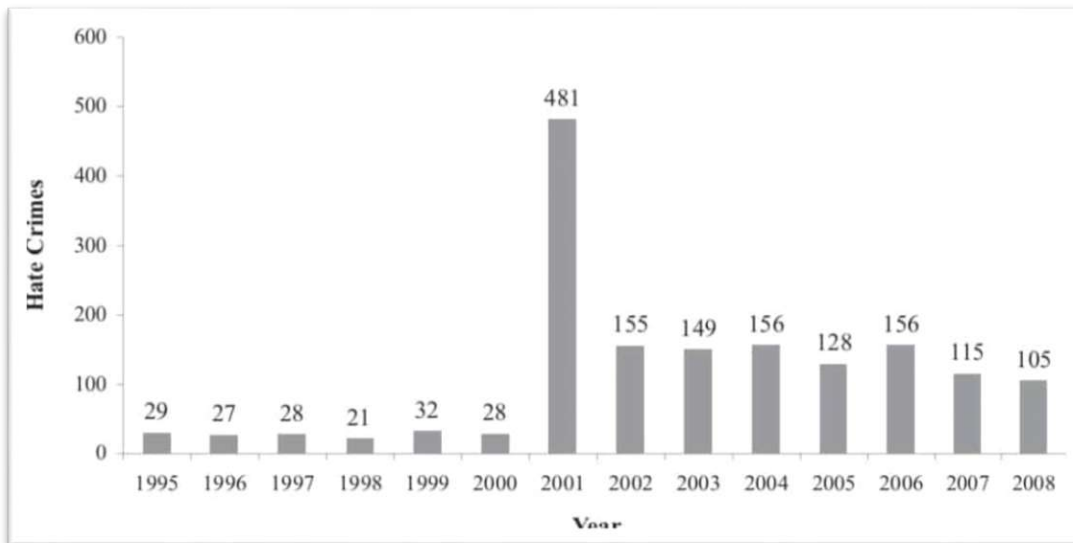


Figure.04: 1995-2008 Hate Crime Statistics. (Source: FBI Uniform crime reporting Program, 2008).

Despite the efforts to combat intolerance, many crimes have been recorded following 2001. According to CAIR the Federal Bureau of Investigation (FBI) report found that hate crimes against

American Muslims, nearly 964 acts of violence in the first seven months following the attacks; jumping from 28 in 2000 to 481 in 2001. By 2002, the number of Islamic hate crimes decreased considerably from the height immediately post-9/11 to 155 offenses, then it dropped to 105 in 2008. However anti-Islamic hate crime has not returned to anywhere near the previous low levels observed before 9/11(CAIR 2008).

## II.5. Media Representation of Islam and Muslims pre and post-9/11

Media is a tool for informing, enlightening as well as entertaining individuals within a certain society. Nowadays, it becomes a source of knowledge and information in a way that shapes public views and perspectives on various issues throughout the world. According to George Garbner the television world is the primary reference point regarding perceptions and beliefs about the group rather than real-world experience (18). In this way, the media portrayals of Islam and American Muslims also may shape individual perceptions about them.

Sheikh, Price, and Oshagan conducted a content analysis of newspaper coverage from three newspapers (Los Angeles Times, New York Times, and Detroit Free Press) from 1988 to 1992. They determined that most news concerning Islam or Muslims was mentioned in the context of crisis events and military conflict, they used the terms Islam or Muslim in the sort of manner that gave the impression that the news referred to all Muslims while actually, it referred only to a certain group of Muslims. Although the authors did not find a strong negative bias against Islam or Muslims in the news reporting, the significant frequency of such negative terms as fundamentalist, militant, fanatic, and terrorist embedded in much of the news content did offer modest support for the conclusion that a majority of news portraying Muslims were negative in tone (Sinno 177).

Bajwa replicated the same study from 1992 to 2000. He found the same results. Regarding tone, half of the news examined was explicitly negative compared to only 24% explicitly positive, with the remainder neutral in tone. The most frequent terms used to describe Muslims were militants, terrorists, and fundamentalists (Sinno177).

After September 11th Muslims' presence increased in both cable and print media. Mohammed Abid Amiri conducted a content analysis about Muslims' representation in the US media from 2001 to 2002 based on four mainstream media sources two major cable news channels, CNN and FOX News, and two national print media, the New York Times and the Washington Post. He finds out the following results:

By the first six months after 9/11 events the portrayal of American Muslims in both print and cable news was more positive than negative, there was a shift from stereotypical portrayal six months before the events to a more comprehensive and inclusive news presentation of Muslim Americans; It was a period of understanding this unknown religion and the people who perpetrated

the attacks which forced the media to cover Muslims more frequently. The press started to paint a comprehensive picture of Muslims by giving them more access to the air. The limited news about Muslims and the more episodic framing patterns before 9/11 that added to negative stereotypes suddenly changed to more thematic news framing patterns in the six months post- 9/11(5).

However, this positive sequence was not long-lasting. The pattern quickly changed by the first anniversary of 9/11 when the coverage had completely shifted from the more frequent, positive, contextual, thematic, descriptive and comprehensive coverage to a more frequent, negative, stereotypical, episodic and exclusive coverage. In other words, Muslim Americans were not covered with depth and description as they were in the first six months after 9/11. Instead, reports were mainly opinionated by people and commentators who did not know enough about the religion or Muslim American way of life (9).

Moreover, the negative coverage of American Muslims kept clear until 2009, Sadia Pervez and Shazia Saeed's study explores the portrayal of Muslims and Islam in the US Television talk shows, CNN and Fox News from March 2007 to March 2009. The findings concerning the question of whether Islam and Muslims are associated with terrorism in the talk shows' discussion on CNN more than on Fox News indicate that most of the comments regarding Muslims and Islam were related to terrorism (42%). However, findings also indicate that there was not much difference in the coverage of Muslims and terrorism in the two channels. The portrayal of Muslims in the talk shows of CNN and Fox News seems inclined towards a negative dimension. The positive references to Muslims and Islam were either insignificant or were so juxtaposed that they were overshadowed by the negative treatment of both Islam and Muslims (11).

To conclude, the US media has played a major role in shaping the public perception of Muslim Americans pre and post 9/11. Chomsky asserted that the newspapers in the USA constituted well run propaganda systems with the capacity to drive people to irrational murderous behaviours (69). It is clear that the Americans consider it as a source of information; they get their information about what is happening in the Middle East from the mass media (Jackson 2007).

Immediately after the events, the positive, contextual, and thematic portrayal of Muslims in the news helped improve public perception of Muslims (the result of the survey table.4). However, after the first anniversary of 9/11, the US media took an extreme negative detour regarding Islam



and Muslims. Through heavy Islamophobic propaganda, the media managed to change most Americans' perceptions and attitudes toward Islam and Muslims (table.2). The public exposure to recurrent negative images about Islam and Muslims resulted in convincing Americans that Islam and Muslims are real threats (table.3).

## **II.6. One decade after the 9/11**

Ten years after 9/11, Muslims in the United States are still very uncomfortable—even more so than in earlier decades—under constant surveillance in schools, neighborhoods, and workplaces. Racial profiling in airports and public transportation hubs has become a routine, acceptable, and even necessary practice for many Americans because of the security threat 9/11 posed. Meanwhile, the mainstream media continues to produce anti-Muslim stories. Although the First Amendment rights of citizens are legally protected, Muslim Americans feel unwanted and constrained socially and politically because of the way the American media treats Muslims and Islamic practices (Elver 150).

On the other hand, American Muslims played an effective role in enhancing the understanding of Islam in the United State of America; they tried to reassure their fellow Americans that they were as peaceful and patriotic as any other red-blooded American; all across the country, mosques and Islamic centers flew the American flag and opened their doors to non-Muslims. Muslims sought to educate their non-Muslim neighbors about Islam and reassure the public about their loyalty to the United States and their love of the American dream. Many Americans visited a mosque for the first time, often attending information sessions on Islam in which Muslim leaders explained that Islam is a peaceful religion that does not condone terrorism (Curtis 89).

The 9/11 attacks bred American interest in Islam, including in academia and government. As college courses, news specials, documentaries, and books proliferated, millions of Americans became educated about the religion, people, traditions, and historical lands of Islam. As a result, the issue of conversion to Islam has emerged on the American public agenda after the 9/11 events, Surveys conducted through the Council on American Islamic Relations conclude that some 20,000 people convert each year, 60% blacks, 20% whites, and 20% Hispanics, with women outnumbering men by approximately four to one (Haddad et al 42).

Nowadays, American Muslims became acceptable in the American society and can maintain their daily activities without fear of being rejected by others.

## **Conclusion**

The media play a key role in shaping the Americans' view of Islam and Muslims. The majority of research indicates that news media has always misrepresented or unfairly presented the image of Islam and Muslims in the pre and post-9/11 era. As a result, it has been the most effective tool for the rise of Islamophobia in the United States. This resulted in all kinds of prejudice, discrimination and violence that have spread among the community against Muslims. On the other hand, American Muslims played an effective role in enhancing the understanding of Islam in the United State of America. Their efforts succeeded where there was a great number of Americans converted to Islam.

# Chapter three

*The American Movie Mooz-lum*

## Introduction

*Mooz-lum* is a dramatic movie based on true events that tell the story of an African-American Muslim family living in Dearborn, Michigan. The majority of the movie takes place around the time of the devastating events of September 11, 2001.

The movie focuses on the character of Tariq Mahdi who was pulled between his strict Muslim upbringing by his father and the normal social life he's never had, Tariq enters college in a state of confusion. New relationships with Muslims and non-Muslims alike challenge his already shaken ideals, and the estrangement with his mother and his sister troubles him. Slowly, he begins to find himself with the help of new friends and mentors, but when the attacks of 9/11 happen without warning, he is forced to face his past and make the biggest decisions of his life.

### III.1. The main cast of the movie

- Director: Qasim "Q" Basir.
- Producer: Samad Davis.
- Writer: Qasim "Q" Basir.
- Starring: Danny Glover Nia Long Evan Ross Guenveur Smith.
- Distributor: CodeBlack Lionsgate (US) Rising Pictures (Australia).
- Release date: September 17, 2010 (Urban world Film Festival) February 11, 2011 (United States).
- Running time: 95 minutes.
- Country: United States.
- Language: English.
- Budget: 1.200.000\$ (USA).

- Evan Ross: Tariq Mahdi.
- Nia Long: Safiyah Mahdi.
- Roger Guenveur Smith: Hassan Mahdi.
- Danny Glover: Dean Francis.
- Summer Bishil: Iman.
- Dorian Missick: Professor Jamal.
- Kunal Sharma: Hamza.
- Mishael Simpson: Jason.
- Maryam Basir: Ayanna.
- Kimberley Drummond: Taqua Mahdi.
- Vladimir Versailles Cedric: (as Vladimi Versailles).
- Jonathan Smith: Young Tarik.
- Jon Manganello: Matthew (as Jonathan Manganello).
- Atif Hashwi: Muhammed.
- Wayman Ezell: Brother Dawoud.
- Azhar Usman: Brother Hussein.

### **III.2.Plot Description**

The story is told through the eyes of Tariq Mahdi, a young man born and raised in a Muslim household along with his younger sister Taqua by their father Hassan and mother Safiyah.

The opening scene of the movie depicts the struggle of a young Muslim boy in the pre-9/11 attack in America name Tariq. Being ashamed of his Muslim identity on his way to the college he

throws away his Kufi (Muslim cap). The next scene displays Tariq's flashbacks, one day he was going to the primary school with his sister, and his father forced him to wear the Kufi instead of a regular hat and his sister to wear Hijab, their mother intervened and told him that Tariq and Taqua became the target of humiliation in the school because of his strict instructions. When they arrived at school they remove the Kufi and the Hijab to avoid their classmates' harassment. Later on, the teacher and the classmates abused Tariq because of his name and his Muslim identity, Cedric called him Salamy-bacon (a humiliating name). This experience made Tariq isolated in the public school.

As time goes by, Hassan want him to be a Hafiz (memorize the Quran), he decided to send him to an Islamic school and her mother refused, she believe that Tariq deserve an experience like any normal child in the public school. The father refused to back down and then they divorced, he took Tariq and Taqua stayed with her mother. Soon after Tariq went to the Islamic school, and during his stay, he had limited communication with his parents and his sister.

One day, he met a beautiful Catholic girl from an all-girl school when he is trying to search for the hockey ball, she asked him about his Muslim clothes (Thaoub), and she said that her father told her that only confused men wear Thaoub.

Since then Tariq started to rebel against any old traditions in his school. He once escape the dorm to celebrate the Halloween festival and meet the girl who later became his girlfriend. Unfortunately, the girl's father knew it and he scolded Tariq to go away from his daughter because he thought that Muslims are dangerous. Tariq desperately run to his dorm but again he was unfortunate. The dorm was locked and he tried several times to wake up his friends to open up the door. Suddenly, the door opened but it was not his friend, it was his teacher who open up the door and looked angry because he knew that he was with the girl. The teacher took a whip and begin to lash him. This experience changed Tariq's life later entirely.

Over time, Tariq grew up and joined the college, he became a man with no identity and

changed his name to “T”. He met Hamza a young Muslim and his roommate, Tariq ignore him to stay away from him anything that reminds him of Islam. He met also Cedric (primary classmate) who became his close friend and gives Tariq the experience to live like an American in common; attending parties, and drinking alcohol but deep in his heart he knew that he is wrong.

Soon after, he met a World Religion teacher named Prof. Jamal known as Prof. “J” who explained the melting pot system in America without differentiating people based on religion, race or ethnicity. After the class, Hamza told Prof. J that Tariq is lost and questioning his faith, values, and identity. Prof. J invited him to dinner but Tariq refused.

Since the divorce, Taqua has not seen Tariq very often and their relationship had drifted apart. She decided to reach out to him and attempt to rebuild their once strong relationship. Upon reuniting, she realized that Tariq’s attitude about Islam was heavily affected by his time at the school and with their father, so she tried to open him up to different ways of viewing his beliefs and incorporating his faith into society. Taqua started spending time with him on campus and opening him up to new experiences.

After a few days, Tariq became a person open up to new ideas about his faith. And TV news displayed a 9/11 tragedy in America; the news exposed some terrorist attacks on the World Trade Center. Immediately, the view of Muslims in America changed and some people begin to act on their anti-Islamic feelings. The campus became an environment surrounded by violence and hate crimes.

Hamza became injured after someone throw a bottle of glass at his head. Not only that, Taqua and Iman also became the target of raging people in college want to take revenge, they thought that all Muslims were responsible for the 9/11 tragedy. Tariq also was beaten when he tried to defend his sister and her friend.

Near the ending, Tariq and his family gather around and shock to see the scars on Tariq’s

body which he suffered in his childhood from his teacher because of his father's decision. The father regrets his decisions and he apologized to Tariq. After that, they all gather together again.

In the end, Muslim students sought to educate their non-Muslim friends about Islam and reassure the public that they are as peaceful and patriotic as any American by organizing dinner for all the students. As a result, American students change their perception and attitude toward Muslims.

### **III.3.Theme**

The movie shows the different levels of Islamophobia prejudice, verbal and physical violence and discrimination that Tariq, his family and his friends faced after the 911 attacks, and how it affected their lives, especially Tariq who had faced it since his childhood and made his life harder when he grow.

It is also discussed s to how the main protagonist of the movie, Tariq Mahdi. Is a young Muslim who is helped by others to recover from his bad experiences with his strict father, and extremist teacher in the Islamic school who taught him the religion in the wrong way in his childhood.

### **III.4.Setting**

#### **III.4.1.Setting of Place**

Mooz-lum story takes place in Southeastern Michigan. Michigan is one of the most Muslim populated in America.

#### **III.4.2.Setting of Time**

Mooz-lum setting of time divides into 3 set which are: first the time when Tariq is in his



childhood, second when he is in college, and third is the day of 9/11 and aftermath

### **III.5.Characters**

#### **III.5.1. Major Character**

##### **III.5.1.1. Tariq Mahdi**

The major character is Tariq Mahdi a Muslim student with dark skin, raised in an African Muslim family. He is shy, quiet, and lonely character. Tariq struggles to find his identity while enduring the forces of his strict father. He has become bitter and hardened due to his rough childhood, enduring several obstacles; he experienced prejudices and discrimination in school by his teacher and his friends because of his religion, and he experienced also physical abuse from his fanatic teacher in his Muslim School. He had a difficult experience after his parents divorced.

Upon arriving on campus, Tariq is instantly thrust between his religion and the outside world. He experiments with alcohol and interactions with the opposite sex, at the same time distancing himself further from his Muslim roots. This seems to be a difficult task for him, seeing as his roommate, Hamza is a devout Muslim, he still full of resentment and hostility towards the faith, which becomes clear through several flashbacks to his early childhood years. However, the unexpected events of 9/11 forced Tariq to make a stand one way or the other when his sister and others Muslims lives are threatened by Americans blaming the terrorist attacks on all Muslims.

##### **III.5.1.2.Hassan Mahdi**

Tariq's father; he is an old man wearing Thouab and Kufi. He is strict about his family's practice of the Muslim faith. Hasan put Tariq into a school where he believe can be the right opportunity for his son becoming Hafiz (memorize the Quran). However, he does not really know that his action will give drastic changes to the personality of his son.

Hasan soon regrets his decision to makes his only son a Hafiz because he knows that it is

against his son will. He also regrets that because of his action his son becomes the target of physical abuse.

### **III.5.1.3.Safiaya Mahdi**

Tariq's mother, veiled women who take care of her children; she tried to get close to Tariq and understand him unlike her husband, she believe that Tariq deserve an experience like any normal child.

Safiya disagrees with her husband's decisions about their lifestyle and rules he enforces on the children. Hassan refuses to back down and in response. As a result she proposes a divorce.

### **III.5.1.4. Taqua Mahdi**

Tariq's sister a veiled girl; she is a happy-looking girl who is always close to her brother. Taqua has a strong personality; she becomes the person who motivates Tariq to pursue his true identity and his happiness. She lived with her mother after her parent's divorce. After the 9/11 tragedy, she becomes a victim of the prejudice and discrimination.

## **III.5.2. Minor character**

### **III.5.2.1.Hamza**

Hamza young Muslim, Tariq's roommate was chosen by Tariq's father to live with his son in the room. He was trying to get close to Tariq to explain and remind him about his religion but he refused at first. Later on, he becomes Tariq's friend who makes him realize that he is wrong about his vision of his religion. After the 9/11 attacks, he becomes the victim of hate crimes.

### **III.5.2.2.Professor Jamal**

Professor Jamal is Tariq's teacher of world religions. He is an open-minded Muslim teacher who respects other religions. He is admired by his student because of his style of teaching. Prof

Jamal makes Tariq understand that he should not be afraid of his religion.

### III.5.2.3.Cedric

Tariq's childhood classmate is a non-Muslim, African-American child. The character that harasses Tariq in school makes jokes about him and his religion. He is also responsible for the change in Tariq's attitude and vision about his religion. However, Cedric becomes a friend that Tariq needs in college, he also becomes close to Tariq's sister Taqua.

## III.6.Analysis of the main scenes in the movies

### III.6.1.Image of Muslim pre 9/11

- III.6.1.1Scene 1



Figure 05: Tariq enters the class



Figure 06: Tariq's classmates  
laugh



Figure 07: The teacher

Cedric: Hey Salamy-Bacon my brother what are you laughing at? He doesn't even got a TV!  
(His classmates laugh)

Teacher: when you hear your names say "here" ... Teriq Madi (misspelled the name)

Tariq: it's Tariq Mahdi.

Teacher: there is no "ue" after the "q".

Tariq: it's not how you spell it.

Teacher: well, that's correct English

Tariq: well, it's not an English name

Cedric: it's a Moozlum name! (His classmates laugh).

This scene represents clearly the classmate's unacceptance of Tariq's identity as a Muslim; he became the target of prejudice and discrimination in his school. Tariq's classmates laughed at his Muslim name, and his friend Cedric called him Salamy-bacon (a humiliating name), this made him ashamed of his name and his identity.

### • III.6.1.2.Scene 2



Figure 08: Tariq is looking for the ball



Figure 09: The catholic girl is coming

Figure 10: Tariq is talking with the girl

The Catholic girl: what are you looking for?

Tariq: our ball of hokey

The Catholic girl: you need some help?

Tariq: okay! Thank you.

The Catholic: what are you wearing?

Tariq: it's a Thaoub. Muslims wore. I'm Muslim

The Catholic girl: oh! I'm catholic. I thought it was a dress.

Tariq: why would I wear a dress?

The Catholic girl: I don't know. My dad says that confused men wear dresses.

Tariq: well, I'm not confused.

The Catholic girl: well, I'm not supposed to be talking to you.

Tariq: why not?

The Catholic: they're a bit strict in my school.

Tariq: yeah, mine is too.

The Catholic girl: plus, my dad says you're dangerous.

Tariq: why would he say that? He doesn't even know me!

The Catholic girl: I think you're nice.

This scene represents an example of the stereotype of Muslims as a terrorist. The girl's father believes that Muslims are dangerous and terrorists, he told her that only confused people wear Thaoub (Muslim clothing). Tariq faced prejudice for the second time because of his Muslim identity through his physical appearance.

### III.6.2. Image of Muslim post 9/11

- III.6.2.1 Scene 1



Figure 11: Students hit Hamza



Figure 12: Hamza is bleeding



Figure 13: Tariq and Hamza are in the hospital

After the 9/11 tragedy Hamza becomes the victim of a hate crime by non-Muslim students. They thought that Muslim students are responsible for the attacks, they generalized all Muslims are terrorists.

The scene shows how Islamophobia defines the American student's perception and attitude toward Muslim students. Their reaction evolved from verbal abuse to physical abuse.

- III.6.2.2Scene 2



Figure 14: Tariq is talking to Jason    Figure 15: Tariq is defending Taqua and Iman    Figure 16: Student hit Tariq

Tariq: Tell me what the hell is going on?

Matthew: I'm going to make this right for my sister.

Tariq: What are you guys doing? Why is Jason acting so crazy?

Matthew: We're getting revenge.

Tariq: Revenge on who?

Matthew: Terrorists.

Tariq: There are no terrorists here. Who you talking about?

Matthew: I'm talking about them. (He is talking about Taqua and Iman)

Jason: Do you honestly think you can come into my country and kill my people and get away with it? This is payback time. I am the law today. Tonight, youre going to be punished by me.

Tariq: Hey what are you doing ? Are you serious ?

Jason: What the hell are you doing ? Ohh, so you are one of them ? oh, okay, I didn't know but ta's okay I am gonna beat you down just like any other terrorist against in my way

Iman: We are not a terrorist.

Jason: It was your people who attack our country and they killed American.

Matthew: My sister, they killed my sister.

Tariq: And my sister has nothing to do with this.

Angry student: Someone's got pay, the Muslims have got to pay.

Students beat Tariq.

Angry students with weapons want revenge against Muslim students, they head toward Taqua and Iman, and then Tariq comes to protect them and gets severely beaten.

After the 9/11 attacks, many American students blamed the Muslim students for the attacks. As a result, they became victims of physical attack, harassment and even extermination. These acts come from their prejudice and stereotype that all Muslims are terrorists and Islam encourages them to violence, so this is another example of islamophobia.

### • III.6.2.3 Scene 3



Figure 17: Muslim students enjoy

Figure 18: The Muslim student

Figure 19: Tariq smiles

With the other students

welcomes the other students

The university students gather at a dinner party.

Muslim student: brothers and sisters, welcome to the dinner I greet you with the Muslim greeting of peace Asalamualaikum.

The students: Wa alaikum assalam.

Tariq: Wa alaikum assalam.

The last scene shows the coexistence and religious tolerance among the students. Over time, Muslim students became more acceptable in the college environment; they organized a dinner party and invited non-Muslim students as a step to defend themselves and to show that Islam is innocent.



## Conclusion

*Mooz-lum* is one of the movies that depicted the reality of Muslims in America before and after the 9/11 events. A drama movie comes with a story of a struggle, belief, sadness and hopes that mix up with beautiful scenes that contain a lot of meaning about what happened to Muslims in America.

The movie represents the prejudices and discrimination that Muslims faced before the 9/11 tragedy, also the verbal and physical violence that they were subjected to by some Americans after the attacks. The American attitude shows how Islamophobia manifests itself in their perceptions of Islam and Muslims. Over time, the image of Muslims changed for the better due to their efforts to introduce Islam which is the religion of peace and tolerance.

# **General Conclusion**

### General Conclusion

Although the existence of Islam in the Americas dates back to the discovery of the continent, Islam and Muslims were frequently referenced in very specific contexts during wars and conflicts in U.S. history. The pre-9/11 era was marked by several incidents such as the Iranian Revolution, the Palestinian intifada, the second Gulf War, the First World Trade Center Attack 1993, and the Oklahoma City Bombing. The American media coverage of these events affected the American perception of Islam and Muslims; it emphasized stereotypes of Muslims as violent and aggressive and Islam as a religion of violence .

little consideration was given to the Muslim community in the US, until the 9/11 events, it was the most violent terrorist attack in US history and its impact on their image cannot be underestimated, since the responsibility for the attacks was claimed by an Islamist militant network, Muslims in America were the target of all sorts of islamophobia such as prejudice, verbal and physical violence, discrimination and exclusion.

The American view of Islam and Muslims was affected by the event and its coverage in the media, Muslims were frequently presented as terrorists. The majority of research indicates that the media had always misrepresented Islam and Muslims pre and post-9/11.

On the other hand, the 9/11 effect had a positive direction; a great deal in increasing the Muslim population in the US by the American converting to Islam, when they knew the real letter of Islam which emphasizes tolerance and peace thanks to American Muslims who played an effective role in enhancing their understanding of Islam.

To conclude, it can be said that while Islam is threatened in the United States of America, it still gains more pace and spreads more quickly in the United States America in current times, and no act similar to September 11 attacks can ever repel it out of the country so qu

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