

Introduction

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Muslims were practicing Islam on American soil long before the United States declared its independence in 1776. Perhaps the most famous Muslim to set foot in the British North American colonies was Ayuba Suleiman Diallo (1701–1773), better known in U.S. history as Job ben Solomon. “Very constant in his devotions,” according to his biographer Thomas Bluett, Diallo was a highly educated religious leader who was a member of the ruling family of Futa Toro in Senegambia, West Africa. Enslaved in 1730 and brought to Annapolis, Maryland, he was sold to a settler who lived on Kent Island in Chesapeake Bay, where he lived until 1733. At first made to work as a hand in the tobacco fields, Ayuba, or Job, eventually became a cattle herder. “Job would often leave the cattle,” according to Bluett, “and withdraw into the woods to pray.” As a trained imam, or prayer leader, Ayuba would likely try his best to point his body toward Mecca, Arabia, just as other Muslims do when they prostrate their bodies in the direction of Islam’s most important shrine. “But a white boy frequently watched him,” recounted Bluett, “and whilst he was at his devotion would mock him, and throw dirt in his face.”¹

Bluett said this harassment “very much disturbed Job,” but it did not prevent him from continuing his religious practice. Bluett first discovered that Ayuba was a Muslim when Ayuba “pronounced the words Allah and Mahommed; by which, and his refusing a glass of wine we offered him, we perceived he was a Mahometan [Muslim].” Even though he could not speak English, Ayuba believed, correctly, that invoking the names of Allah, the Arabic word for God, and the Prophet Muhammad, whom Muslims revere as the Messenger of God, would successfully communicate his identity as a Muslim. Bluett was impressed by the sincere reverence that seemed to accompany Ayuba’s every mention of God’s name: “he showed upon all occasions a singular veneration for the

name of God, and never pronounced the word Allah without a peculiar accent and a remarkable pause.” In addition, Ayuba’s refusal to accept the hospitable offer of a glass of wine was a sign of Ayuba’s ethical commitment to abstinence from alcoholic beverages. During a 1733 sea voyage to England, Bluett wrote, “we often permitted him to kill our fresh stock that he might eat of it himself; for he eats no flesh, unless he has killed the animal with his own hands, or knows that it has been killed by some Mussulman [Muslim]. He has no scruple about fish; but won’t touch a bit of pork, it being expressly forbidden by their Law.” Bluett was observing Ayuba’s ethical commitments to eating *halal*, or permissible, meat. Based on Bluett’s description, it seems that Ayuba insisted on following the dietary guidelines of Shari’a, which Bluett called Islamic “law” but could also be translated as an Islamic “way of life” or “path to salvation.” Once Ayuba had learned English, he and Bluett discussed the Christian belief in the Trinity, the idea that the one God is also three persons: the Father, Son, and Holy Spirit. After he “perused it with a great deal of care,” Ayuba declared that his Arabic New Testament contained no mention of three gods.² For him, God was One, not Three in One.

Ayuba Suleiman Diallo was one of tens of thousands of Muslim Americans who were performing Islamic rituals and following ethical norms outlined in the Shari’a before the United States became an independent nation in 1776. Today approximately 1 to 2 percent of the U.S. population is Muslim, meaning that there are perhaps 3 to 6 million Muslims in the United States.³ Their religious traditions have been part of the American experience since the moment that Europeans and Africans arrived in the Western hemisphere, but Muslims have always been religious minorities, and the general public’s knowledge about basic Islamic beliefs and practices remains limited.⁴ Islam is sometimes seen mainly as a political rather than a religious concern, and it is often associated with controversy rather than curiosity.⁵

This book is driven by the desire to provide clear answers to essential, but basic, questions about how observant Muslim Americans practice Islam: How do they pray? What religious holidays do they celebrate? How do Muslim Americans welcome a child into the world, get married, and bury their dead? What dietary rules do they follow? What kinds of charitable activities do they do? What is it like for American Muslims to go on *hajj*, the annual religious pilgrimage to Mecca? What role does

the Qur'an play in Muslim Americans' daily lives? Is there anything like religious music or sacred dance in Muslim America?

The book's contributors, all experts on some aspect of Islam in the United States, take us to homes, religious congregations, schools, workplaces, cemeteries, restaurants, the Internet, and all the way to Mecca to see how Muslim American individuals discuss, debate, and implement answers to such questions in their daily lives. Their engaging narratives illuminate what Islam looks like as a lived religion in the United States. Muslim Americans have fashioned a set of religious institutions, ethics, and rituals that would be both familiar and strange to Ayuba Suleiman Diallo. This volume brings that vibrant world of religious practice to life. Points of commonality among Muslim Americans often include a shared love of the Prophet Muhammad and the Qur'an, the seventh-century scripture that he recited. And for many, but certainly not all Muslim Americans, the Shari'a provides specific guidelines on how to pray, what to eat and wear, how to bury the dead, when to fast, and how to perform the hajj. But even as the majority of Muslim Americans identify with a shared history, sacred texts, and authoritative religious interpretations, Muslim Americans themselves often point out that diversity is built into the religious DNA of Islam. As readers will learn, this diversity applies to questions as basic as "where should Muslims place their hands as they perform their daily prayers?"

The diversity of Islamic religious practice in the United States also reflects the fact that Muslim Americans are the most racially diverse religious community in the United States. According to the Gallup organization, "Muslims are the only religious group to lack a majority race or ethnicity, with 36% self-identifying as non-Hispanic black, 27% as non-Hispanic white, 21% as Asian and 8% as Hispanic."⁶ While some Muslim Americans marry, worship, and socialize together across these racial divides, Muslims are divided by race just like other U.S. religious communities. This pattern of "racialization," as it is sometimes called, can affect nearly every aspect of U.S. culture from where people live and what religious congregation they attend to the quality of their educational opportunities and their intimate relationships, and the same is often true in Muslim American communities.⁷ As this volume reveals, while Muslim Americans of many racial backgrounds share many of the same practices of prayer, pilgrimage, fasting, and charity, the mean-

ing and significance of these religious practices are also shaped by the particular circumstances in which they are practiced, and race is one of those important circumstances.⁸

The very success of Islam's spread in the United States depended on its racial diversity. As we have seen, the first major population of Muslims in the United States were enslaved West Africans.⁹ While they continued to practice Islamic religion in the United States as individuals throughout the 1800s, there is (as yet) no evidence that they established self-sustaining, multigenerational Muslim American communities. The first Muslim religious congregations and other institutions were instead established from the late 1800s through the first half of the 1900s by American-born whites, African Americans, and immigrants from the Middle East, Southeastern Europe, and South Asia. By the 1920s, Muslim Americans had established dozens of Muslim religious congregations and groups that not only offered very different interpretations of the Islamic religious heritage but also appealed to people across the American racial spectrum.¹⁰

The diversity of Islamic religious practices can also be traced to the community's enormous ethnic diversity. While the largest ethnic groups of Muslims are African Americans, Arab Americans, and South Asian Americans, perhaps every single ethnic group in the United States finds some sort of representation in the Muslim American community. During the late 1800s, most Muslim immigrants arrived from various parts of the Ottoman Empire, including the contemporary countries of Lebanon, Syria, and Bosnia, but important early Muslim figures and communities also came from Egypt and Sudan, and Bengal and Punjab in British India. After President Lyndon Johnson signed a bill that reformed immigration policy in 1965, Muslims began coming in much larger numbers, and from all over the world. Hundreds of thousands, perhaps more than a million, Muslims immigrated not only from the Middle East, North Africa, Southeastern Europe, and South Asia, but also from West Africa, East Africa, Central Asia, Southeast Asia, Canada, Mexico, and other parts of the Americas. Over the next several decades, these immigrants joined American-born whites, African Americans, and Latino/a Muslims to create thousands of new Muslim religious congregations, philanthropic organizations, Muslim media outlets, Muslim businesses, Islamic schools, and other communal institutions vital to Muslim American life.¹¹

In addition to their ethnic and racial diversity, Muslim Americans are diverse by sect or religious group. The majority may be classified as Sunni, meaning, at least in historical terms, that they are *ahl al-sunna wa jama'a*, or people who follow the Sunna, or Tradition, of the Prophet Muhammad and the consensus-driven religious opinions of traditional scholars. The Sunna is contained in sacred scriptures called the *hadith*, which are reports about what the Prophet Muhammad and his Companions did and said. Because it applies to the vast majority of the world's 1.8 or so billion Muslims, the label "Sunni" may mean little in terms of how individuals implement the teachings of Islam in their daily lives. The second largest sectarian group of Muslim Americans are Shi'a Muslims, meaning that they follow the tradition of Islam that arose out of historical struggles over who should lead the community of Muslims in the absence of the Prophet Muhammad. Traditionally, Shi'a Muslims believe that the family of the Prophet through the line of his daughter, Fatima, and his son-in-law and cousin, Ali, are the rightful heirs to the mantle of the Prophet. In the United States, the majority of Shi'a Muslims are part of a subgroup called the Twelvers, the tradition of Shi'ism most popular in Iran, Iraq, and Lebanon, among other places. A vibrant but influential minority of Shi'a Muslims are Isma'ili (pronounced Iss-ma-ee-lee), and some of them are followers of the religious leader called the Aga Khan. In addition to exploring how these Muslim American sectarian groups practice Islamic religion, this book includes the stories of people who insist that they are "just Muslim," neither Sunni nor Shi'a, and also of people who follow alternative visions, such as members of the Nation of Islam.¹²

Muslim American religious culture and practice are also deeply shaped by gender. As with other religiously observant Americans, whether Christian, Jewish, Hindu, Buddhist, Wiccan, Sikh, or some other religious identity, one's identity as a man or a woman has an important impact on the roles that one plays in religious congregations, religious rituals, family life, and other Muslim American spaces.¹³ Gender can be seen in everything from the clothes that one wears to one's personal interpretations of Islamic religion. Similarly, an understanding of the role of sexual orientation is essential to any comprehensive study of both public and private practices of Islam in the United States.¹⁴ Economic status is another factor evident in the development of Islamic institutions such as mosques, charitable organizations, and schools.¹⁵ By

paying attention to the way that Islamic religion is practiced in the lives of specific people living in specific times and places, contributors to this volume capture the subtle interplay of all these factors in the ways that Islam is lived in the United States.

In Part 1, readers learn about Muslim American rituals of prayer and pilgrimage. This section begins with a description and explanation of what is the most frequently performed religious ritual in Islam and often the most frequently featured image of Muslims presented in the media—namely, the prostration of the body in the direction of Mecca. Rose Aslan's chapter on *salah*, also called *namaz*, takes us to Irving, Texas, where Nicole Fauster, a native of the greater Atlanta area, readies herself to pray *maghrib*, or the sunset prayer. Aslan also depicts the prayers of Nsenga Knight in New York City, and Hajj Ahmad in Durham, North Carolina, as she explains step-by-step the meaning and function of the ablutions, bodily movements, words, and feelings that are part of daily prayer. We learn about differences and similarities between Sunni and Shi'a traditions of *salah*, and about the existence of other forms of prayer in Islam, including *du'a*, or supplicatory prayers, and *dhikr*, meditative and sometimes joyous religious litanies.

While Aslan's chapter mainly focuses on *salah*, Rosemary R. Corbett's chapter explores different forms of *dhikr*. Corbett paints a rich picture of various Sufi Muslim groups in New York who perform *dhikr* often by incorporating chanting, music, and/or dancing into their religious ceremonies. Sufism, known as the mystical branch of Islam, is a catch-all term used to describe several different phenomena: popular Islamic religious devotions, formal organizations in which one studies with a spiritual master, and philosophical and spiritual literature. Sufism is not a sect of Islam, but rather a method or path in which the individual believer pursues a closer, more intimate, and loving relationship with God. Historically speaking, both Sunni and Shi'a Muslims have embraced various aspects of Sufism, though today some reform-minded Muslims criticize some Sufi traditions as un-Islamic. Introducing us to Sufism in New York, Corbett takes us to three locations: the financial district of Manhattan; the Upper West Side of Manhattan; and Spring Valley, which is located upstate. Even though each of the groups she discusses is associated with the same Sufi organization, the Halveti Jerrahi Sufi order, Corbett's thick descriptions of the rituals performed at each site

reveal the fantastic variety of Muslims who ecstatically sing praises to God and the Prophet Muhammad and whirl their bodies around and around, or, contrariwise, quietly and sedately chant litanies to aid the mind and body in achieving a peaceful, more meditative state of mind.

Hussein Rashid then takes us on a different kind of spiritual journey, to Mecca, site of the hajj, or annual pilgrimage. Rashid depicts this often once-in-a-lifetime experience for several Muslim Americans who represent a wide variety of ethnic, racial, and sectarian backgrounds. We learn about the pilgrimages of Khizer, a health care professional from Washington, D.C.; Zahra, an attorney from California; Debra, a college professor from Wisconsin; Suehaila, a professional recruiter from Dearborn, Michigan; and other Muslim Americans as they walk counterclockwise around the Ka'ba, pray outside Mecca at Mina and Mt. Arafat, reenact Hagar's desperate search for water, and symbolically stone the devil, among other rites. In addition to providing essential background on each of these practices, Rashid asks these pilgrims what all these rituals mean to them and what they hope to gain by coming on hajj. As a result, we come to know not only about the logistical problems and gripes of pilgrims, but also about the failed relationships that led a couple of the pilgrims to seek solace or healing in Mecca in the first place.

Part II of the book begins with a celebration, or more precisely, the two most celebrated Islamic holidays in the United States. Before the celebration, though, comes the fasting. Jackleen Salem captures what it is like to fast from dawn to sunset during the Islamic month of Ramadan—a practice that most Muslims associate with the very heart of their faith. Salem takes us to “Little Palestine” in the southwest suburbs of Chicago, Illinois, where we follow Aminah Salah and other Muslims as they set aside more time to read the Qur'an, go to the mosque for extra prayers, share huge family meals during the evenings, and buy lots of presents for the kids in preparation for the big party, or eid, that ends the month of fasting. We accompany Aminah Salah's family and fifteen thousand other people to Toyota Park to attend communal prayers on the day of Eid al-Fitr, which literally means the festival of the breaking of the fast, and then afterward to the family's now traditional consumption of nachos and cheese at the Bridgeview Mosque Foundation's community party. Salem then explores what is technically, from the standpoint of authoritative Islamic religious traditions, the larger of the two main

eids. Eid al-Adha, the festival of the sacrifice, commemorates the occasion on which God tested Abraham's faith by asking him to sacrifice his son, Ishmael, but at the last minute replaced Ishmael with a ram. Instead of focusing only on the celebration of Eid al-Adha in Chicago, Salem explores this holiday around the country with Muslims from a variety of ethnic backgrounds.

Michael Muhammad Knight then introduces readers to Ashura, a holiday of central importance to Shi'a Muslims. Ashura occurs on the tenth day of the Islamic month of Muharram, and commemorates the tragic death of Husayn, the Prophet Muhammad's grandson, at the hands of the ruling Umayyad Muslim dynasty in 680 C.E. in Iraq. Knight allows us to see how for many Shi'a Muslim Americans, this is "the central event in God's destiny for humankind, a moment in which oppression and salvation intertwine." This chapter brings to life the ritual mourning that occurs in different commemorations around the United States—one led by a female religious leader called a *zakira*, who recounts in dramatic fashion the noble sacrifice of Husayn, and another in which men first beat their chests in mourning and solidarity with Husayn and then further honor him by donating their blood at a Red Cross mobile donation center. Knight also reveals how Husayn's memory is evoked in the Ansaaru Allah Community (AAC), an African American Muslim group established in the 1960s.

The final Islamic holiday covered in this book is *mawlid* or *milad an-nabi*, the birthday of the Prophet Muhammad. Though far less popular in the United States than in countries across the Afro-Eurasian landmass, *milad* is an expression for some Muslim Americans of their love of and devotion to the Prophet. Marcia Hermansen's chapter on the Prophet's birthday shows us how some South Asian Muslim Americans recite Urdu devotional poetry and prayers specifically tailored for this occasion in San Diego, California. Changing locations, Hermansen welcomes us into a posh suburban Chicago home where the most popular poem ever written about the Prophet Muhammad, a thirteenth-century piece called the *Burda*, or Cloak, becomes a focus of rituals of devotion performed by both males and females. Her chapter includes a visit to the University of Chicago's Rockefeller Chapel, where Muslim chaplain Tahir Umar Abdullah convenes an annual birthday celebration for the Prophet.

Part III of the book introduces readers to the life cycle rituals of Muslims in the United States. Maria F. Curtis examines religious practices

that accompany the birth of a child in the greater Houston area. Muslim mothers such as Aliya, who traces her Ismaʿili roots to Kenya and India, let us know about the Islamic traditions used to prepare mothers in their families for labor and birth. Erin, a Creole convert to Islam from Louisiana, similarly describes the Islamic teachings that she studies in order to prepare herself to be a mother. Readers are taken to hospital rooms where the words “Allah” and “Muhammad” are whispered into a newborn’s ears. New clothes are purchased, families may make special charitable donations, and a huge feast might be held. Curtis managed to talk with a remarkably diverse group of mothers about how they combine various U.S. cultural traditions with ethnic traditions from abroad, from holding baby showers, to naming their children, to caring for them in particular ways during their first forty days of life.

Juliane Hammer then presents detailed portraits of three Muslim American weddings as a way to discuss not only the nature of the “big day” itself, but also the implications of a traditional Islamic marriage contract in the context of the United States and the ways that Muslim American marriages are shaped by ethnic and national background, religious affiliation, economic status, education, and locality. Hammer introduces readers to three different couples. We attend a simple mosque-based marriage ceremony of an African American woman who was raised Muslim to a recent white male convert and the modest reception that follows. Then, it’s on to an elaborate hotel wedding in which two Pakistani Americans are wed; this wedding features a lengthy ceremony and an exquisite South Asian buffet dinner. Finally, Hammer visits an Arab American home where the uncle of the bride oversees the signing of the marriage contract and then hosts a dinner for the family. The formal wedding in this case is different from the wedding reception, which is held later and includes some four hundred guests, a band, a Palestinian dance troupe, and a Levantine buffet dinner.

The discussion of Muslim American life cycle events then turns to the rituals that accompany the end of life. Amir Hussain presents research on how Muslim Americans at the King Fahad Mosque in Culver City, California, prepare Muslim bodies for burial, pray for the dead, and conduct burials in a Muslim cemetery. Hussain also includes coverage of what became the most watched funeral in history of a Muslim American. The funeral prayers and interfaith memorial service for Muhammad Ali in

Louisville, Kentucky, not only memorialized the man who was likely the most well-known Muslim American in history, but also introduced millions of viewers to some of the basic rites of Sunni Muslim funeral prayers.

Part IV concludes the volume with discussions of Islamic ethical practices and religious culture. Danielle Widmann Abraham surveys Muslim American philanthropy and social giving, including *zakat*, or the alms tax, which is the most popular form of Islamic philanthropy in the world. Widmann Abraham shows how Muslim American philanthropy is a “way of making connections and establishing a sense of belonging” in U.S. society. Donating money to various nonprofit organizations is only one form of social giving, she points out. Widmann Abraham describes the Imam-e Zamana Mission, an India-based Shi’a Muslim organization that seeks charitable contributions to aid educational and development projects around the globe as well as provides space for the celebration of Shi’a Islamic practices and holidays such as Ashura. Depicting a very different philanthropic organization, she then visits the ILM Foundation in Los Angeles, a grassroots African American Sunni Muslim group known for its organization of “Humanitarian Day,” which focuses on the problems of homeless people. The chapter ends with an examination of Islamic Relief USA, one of the largest nonprofits in Muslim America. Agency staff emphasize the importance of implementing best practices in nonprofit management as a way to meet their religious obligations and to maximize the benefits of their fundraising and program development.

The next chapter is about food. Though previous chapters in the book describe the diversity of Muslim American foods consumed during holidays and life cycle events, Magfirah Dahlan focuses on the ethical rules governing the production and consumption of food. Rather than giving us a dry explanation of legal codes on this topic, she asks a wide variety of Muslim Americans what they actually eat and their reasons for doing so. She explains how Muslim Americans decide which foods are halal, or permissible, to eat. And she also delves into the growing popularity of *zabiha* meat, that is, meat slaughtered in accordance with ethical rules outlined in the Shari’a, and simultaneously, she reveals how some Muslims are led by their own sense of Islamic ethics to become vegetarians or vegans.

In the last chapter of the book, written by Muna Ali, readers learn about the Arizona-based Qur’an Academy, the Institute of Islamic Edu-

cation in Chicago, the Texas-based Bayyinah Dream, and many other sites to learn about the Qur'an in Muslim American life. Ali helps us to hear the melodic recitation of this sacred scripture, and she reveals how religious congregations and Sunday school classes teach about and interpret the Qur'an. In the last half of the chapter, Ali shows how the Qur'an's place in U.S. society is a barometer of interfaith relationships as well as intra-Muslim divisions along lines of gender, race, and sectarian affiliation. Ali's conclusions about the Qur'an apply more generally to the meaning and function of Islamic religious traditions in the United States, and thus are especially appropriate for the end of the volume. In preserving, adapting, interpreting, and applying Islamic religious traditions in their daily lives, Muslim Americans "at once engage in an act of worship, a creative individual self-expression, and a form of cultural activism and civic engagement to challenge stereotypes and marginalization."

Overall, this book reveals a world of religious practice that is worth knowing about both because it is an inherently engaging, rich, and vibrant aspect of human culture and because it is vitally important to the present and the future of religious cooperation and public life in the United States. The volume provides practical information to all those simply curious about Islamic religious practices, but, more importantly, it tells the stories of individuals for whom these practices matter. Understanding Islamic religious practices as lived by actual people, some of whom are our neighbors, is a powerful means to challenge false stereotypes about Muslims. It is essential to encouraging dialogue and mutual respect across some of the most stubborn divides of our historical moment.

NOTES

- 1 Thomas Bluett, ed., *Some Memoirs of the Life of Job, the Son of Solomon, the High Priest of Boonda in Africa* (London: Richard Ford, 1734), docsouth.unc.edu.
- 2 *Ibid.*, 20–26, 51–52.
- 3 No one knows exactly how many self-identifying Muslims there are in the United States, but the Pew Research Center estimates that as of 2015, the number was 3.3 million. See Besheer Mohamed, "A New Estimate of the U.S. Muslim Population," Pew Research Center, January 6, 2016, www.pewresearch.org.
- 4 Peter Moore, "Poll Results: Islam," YouGov and *Huffington Post*, March 9, 2015, today.yougov.com.
- 5 The formal academic study of Islam in the United States reflects this bias, as well. Though this vibrant and growing field of study is changing, its main focus has been on issues such as security concerns, the assimilation and integration of

- Muslim immigrants, Islam and gender, the ethnic and racial diversity of Muslim Americans, the development of Islamic institutions, and high-profile figures such as Malcolm X and Elijah Muhammad. See Edward E. Curtis IV, "The Study of Muslim Americans: A History," in *The Cambridge Companion to American Islam*, Juliane Hammer and Omid Safi, eds. (New York: Cambridge University Press, 2013), 15–27.
- 6 Mohamed Younis, "Perceptions of Muslims in the United States: A Review," Gallup, December 11, 2015, www.gallup.com.
 - 7 See Eduardo Bonilla-Silva, *Racism without Racists: Color-Blind Racism and the Persistence of Racial Inequality in America*, 3d ed. (Lanham, Md.: Rowman & Littlefield, 2006).
 - 8 For various angles on race in Muslim America, see Su'ad Abdul Khabeer, *Muslim Cool: Race, Religion and Hip Hop in the United States* (New York: NYU Press, 2016); Zareena A. Grewal, "Marriage in Colour: Race, Religious, and Spouse Selection in Four American Mosques," *Ethnic and Racial Studies* 32, 2 (2009): 323–345; Jamillah Karim, *American Muslim Women: Negotiating Race, Class, and Gender within the Ummah* (New York: NYU Press, 2009); and Sherman A. Jackson, *Islam and the Blackamerican: Looking toward the Third Resurrection* (New York: Oxford University Press, 2005).
 - 9 Sylviane Diouf, *Servants of Allah: African Muslims Enslaved in the Americas*, 15th anniversary ed. (New York: NYU Press, 2013); and Michael A. Gomez, *Black Crescent: The Experience and Legacy of African Muslims in the Americas* (New York: Cambridge University Press, 2005).
 - 10 See Kambiz GhaneaBassiri, *A History of Islam in America* (New York: Cambridge University Press, 2010), 95–227; and Edward E. Curtis IV, *Muslims in America: A Short History* (New York: Oxford University Press, 2009), 25–71.
 - 11 GhaneaBassiri, *History of Islam in America*, 228–377; Curtis, *Muslims in America*, 72–96; and Yvonne Y. Haddad and Jane I. Smith, eds., *The Oxford Handbook of American Islam* (New York: Oxford University Press, 2014), 159–321.
 - 12 Coverage of all these groups can be found in Edward E. Curtis IV, ed., *The Encyclopedia of Muslim-American History*, 2 vols. (New York: Facts on File, 2010).
 - 13 Coverage of Muslim American women is particularly robust. For example, see Juliane Hammer, *American Muslim Women, Religious Authority, and Activism: More than a Prayer* (Austin: University of Texas Press, 2011); Leila Ahmed, *A Quiet Revolution: The Veil's Resurgence from the Middle East to America* (New Haven: Yale University Press, 2011); and Carolyn Moxley Rouse, *Engaged Surrender: African American Women and Islam* (Berkeley: University of California Press, 2004).
 - 14 Though not focused on the United States, one place to begin this discussion is Scott Siraj al-Haqq Kugle, *Living Islam Out Loud: Voices of Gay, Lesbian, and Transgender Muslims* (New York: NYU Press, 2014).
 - 15 See, for example, Pew Research Center, "Muslim Americans: Mostly Middle Class and Mainstream," May 22, 2007, www.pewresearch.org.