



An Act of Worship

DELVE DEEPER READING LIST



These suggested readings provide a range of perspectives on issues raised by the POV documentary *An Act of Worship* and allow for deeper engagement. This list of books was created by Constance Zack of the School Library Association of Rhode Island.

In *An Act of Worship*, Muslim-Americans recount the past 30 years of pivotal moments in U.S. history and policy from their own perspective. Weaving together observational footage of activists who came of age after 9/11, community-sourced home videos and evocative recollections from individuals impacted by incidents of Islamophobia, the film opens a window into their world through collective memory.

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ADULT NON-FICTION

Abu-Lughod, Lila. *Do Muslim Women Need Saving?* Harvard University Press, 2015.

Frequent reports of honor killings, disfigurement, and sensational abuse have given rise to a consensus in the West, a message propagated by human rights groups and the media: Muslim women need to be rescued. Lila Abu-Lughod boldly challenges this conclusion. An anthropologist who has been writing about Arab women for thirty years, she delves into the predicaments of Muslim women today, questioning whether generalizations about Islamic culture can explain the hardships these women face and asking what motivates particular individuals and institutions to promote their rights.

Ahmed, Leila. *Women and Gender in Islam.* Yale University Press, 2021.

This pioneering study of the social and political lives of Muslim women has shaped a whole generation of scholarship. In it, Leila Ahmed explores the historical roots of contemporary debates, ambitiously surveying Islamic discourse on women from Arabia during the period in which Islam was founded to Iraq during the classical age to Egypt during the modern era. The book is now reissued as a Veritas paperback, with a new foreword by Kecia Ali situating the text in its scholarly context and explaining its enduring influence.

Bald, Vivek. *Bengali Harlem and the Lost Histories of South Asian America.* Harvard University Press, 2015.

In the final years of the nineteenth century, small groups of Muslim peddlers arrived at Ellis Island every summer, bags heavy with embroidered silks from their home villages in Bengal. The American demand for “Oriental goods” took these migrants on a curious path, from New Jersey’s beach boardwalks into the heart of the segregated South. Two decades later, hundreds of Indian Muslim seamen began jumping ship in New York and Baltimore, escaping the engine rooms of British steamers to find less brutal work onshore. As factory owners sought their labor and anti-Asian immigration laws closed in around them, these men built clandestine networks that stretched from the northeastern waterfront across the industrial Midwest. The stories of these early working-class migrants vividly contrast with our typical understanding of immigration. In his book, Vivek Bald reveals a lost history of South Asian sojourning and life-making in the United States.

Beydoun, Khalid. *American Islamophobia: Understanding the Roots and Rise of Fear.* University of Colorado Press, 2018.

Muslims in America have been living on a tightrope of fear and tension ever since 9/11. Misinformation and unfounded accusations along with some attacks by radicalized Muslims have fueled this tension for many years. The national “war on terror” has demonized all Muslims and has embedded structural Islamophobia deeply into America society. Is it even possible to address this deep distrust and hatred of Muslims and take steps to erase it from American culture? If so, where and how do we start?

Cury, Emily. *Claiming Belonging: Muslim American Advocacy in an Era of Islamophobia*. Cornell University Press, 2021.

Claiming Belonging dives deep into the lives of Muslim American advocacy groups in the post-9/11 era, asking how they form and function within their broader community in a world marked by Islamophobia. Bias incidents against Muslim Americans reached unprecedented levels a few short years ago, and many groups responded through action—organizing on the national level to become increasingly visible, engaged, and assertive.

Emily Cury draws on more than four years of participant observation and interviews to examine how Muslim American organizations have sought to access and influence the public square and, in so doing, forge a political identity. The result is an engaging and unique study, showing that policy advocacy, both foreign and domestic, is best understood as a sphere where Muslim American identity is performed and negotiated.

Diouf, Sylviane A. *Servants of Allah: African Muslims Enslaved in the Americas*. NYU Press, 2013.

Servants of Allah presents a history of African Muslims, following them from West Africa to the Americas. Although many assume that what Muslim faith they brought with them to the Americas was quickly absorbed into the new Christian milieu, as Sylviane A. Diouf demonstrates in this meticulously-researched, groundbreaking volume, Islam flourished during slavery on a large scale. She details how, even while enslaved, many Muslims managed to follow most of the precepts of their religion. Literate, urban, and well-traveled, they drew on their organization, solidarity and the strength of their beliefs to play a major part in the most well-known slave uprisings. But for all their accomplishments and contributions to the history and cultures of the African Diaspora, the Muslims have been largely ignored. *Servants of Allah*—a Choice 1999 Outstanding Academic Title—illuminates the role of Islam in the lives of both individual practitioners and communities, and shows that though the religion did not survive in the Americas in its orthodox form, its mark can be found in certain religions, traditions, and artistic creations of people of African descent. This 15th anniversary edition has been updated to include new materials and analysis, a review of developments in the field, prospects for new research, and new illustrations.

Hussain, Amir. *Muslims and the Making of America*. Baylor University Press, 2016.

Hussain contends that Muslims played an essential role in the creation and cultivation of the United States. He directly addresses the stereotypes of Muslims following 9/11 and terrorism. Far from undermining America, Islam and American Muslims have been important threads in the fabric of American Life. Hussain chronicles the history of Islam in American to underscore the valuable cultural influence of Muslims on American Life. He then rivets attention on music, sports, and culture as key areas in which Muslims have shaped and transformed American Identity.

Elfenbein, Caleb Iyer. *Fear in Our Hearts: What Islamophobia Tells Us about America*. NYU Press, 2021.

In *Fear in Our Hearts*, Caleb Iyer Elfenbein examines Islamophobia in the United States, positing that rather than simply being an outcome of the 9/11 attacks, anti-Muslim activity grows out of a fear of difference that has always characterized US public life. Elfenbein

examines the effects of this fear on American Muslims, as well as describing how it works to shape and distort American society. Drawing on over 1,800 news reports documenting anti-Muslim activity, Elfenbein pinpoints trends, draws connections to the broader histories of immigration, identity, belonging, and citizenship in the US, and examines how Muslim communities have responded.

In the face of public fear and hate, American Muslim communities have sought to develop connections with non-Muslims through unprecedented levels of community transparency, outreach, and public engagement efforts. Despite the hostile environment that has made these efforts necessary, American Muslims have faced down their own fears to offer a model for building communities and creating more welcoming conditions of public life for everyone. Arguing that anti-Muslim activity tells us as much about the state of core American values in general as it does about the particular experiences of American Muslims, this compelling look at Muslims in America offers practical ideas about how we can create a more welcoming public life for all in our everyday lives.

Kumar, Deepa. *Islamophobia and the Politics of Empire*. Verso Publishing, 2021.

In this incisive account, leading scholar of Islamophobia Deepa Kumar traces the history of anti-Muslim racism from the early modern era to the “War on Terror.” Importantly, Kumar contends that Islamophobia is best understood as racism rather than as religious intolerance. An innovative analysis of anti-Muslim racism and empire, Kumar argues that empire creates the conditions for anti-Muslim racism and that Islamophobia in turn sustains empire.

Lean, Nathan. *The Islamophobia Industry: How the Right Manufactures Hatred of Muslims*. Pluto Press, 2017.

It is undeniable that there is a rising tide of Islamophobia sweeping across the United States and Europe. With *The Islamophobia Industry*, Nathan Lean takes us through the disturbing worlds of conservative bloggers, right wing talk show hosts, evangelical religious leaders, and politicians--all united in a quest to revive post-9/11 xenophobia and convince their compatriots that Islam is the enemy. Lean uncovers modern scare tactics, reveals each groups' true motives, and exposes the ideologies that drive their propaganda machine. Situating Islamophobia within a long history of national and international fears, *The Islamophobia Industry* challenges the illogical narrative of hate that dominated discussions about Muslims and Islam for too long.

Lajevardi, Nazita. *Outsiders at Home: The Politics of American Islamophobia*. Cambridge University Press, 2020.

Discrimination against Muslim Americans has soared over the last two decades with hostility growing especially acute since 2016 - in no small part due to targeted attacks by policymakers and media. *Outsiders at Home* offers the first systematic, empirically driven examination of status of Muslim Americans in US democracy, evaluating the topic from a variety of perspectives. To what extent do Muslim Americans face discrimination by legislators, the media, and the general public? What trends do we see over time, and how have conditions shifted? What, if anything, can be done to reverse course? How do Muslim Americans view their position, and what are the psychic and sociopolitical tolls? Answering each of these questions, Nazita Lajevardi shows that the rampant, mostly negative discussion of Muslims in media and national discourse has yielded devastating political and social consequences.

Love, Erik. *Islamophobia and Racism in America*. NYU Press, 2017.

In *Islamophobia and Racism in America*, Erik Love draws on in-depth interviews with Middle Eastern American advocates. He shows that, rather than using a well-worn civil rights strategy to advance reforms to protect a community affected by racism, many advocates are choosing to bolster universal civil liberties in the United States more generally, believing that these universal protections are reliable and strong enough to deal with social prejudice. In reality, Love reveals, civil rights protections are surprisingly weak, and do not offer enough avenues for justice, change, and community reassurance in the wake of hate crimes, discrimination, and social exclusion.

A unique and timely study, *Islamophobia and Racism in America* wrestles with the disturbing implications of these findings for the persistence of racism—including Islamophobia—in the twenty-first century. As America becomes a “majority-minority” nation, this strategic shift in American civil rights advocacy signifies challenges in the decades ahead, making Love’s findings essential for anyone interested in the future of universal civil rights in the United States.

Khabeer, Su’Ad Abdul. *Muslim Cool: Race, Religion, and Hip Hop in the United States*. New York University Press, 2006.

Interviews with young Muslims in Chicago explore the complexity of identities formed at the crossroads of Islam and hip hop. This groundbreaking study of race, religion and popular culture in the 21st century United States focuses on a new concept, “Muslim Cool.” Muslim Cool is a way of being an American Muslim—displayed in ideas, dress, social activism in the ‘hood, and in complex relationships to state power. Constructed through hip hop and the performance of Blackness, Muslim Cool is a way of engaging with the Black American experience by both Black and non-Black young Muslims that challenges racist norms in the U.S. as well as dominant ethnic and religious structures within American Muslim communities.

Drawing on over two years of ethnographic research, the author illuminates the ways in which young and multiethnic US Muslims draw on Blackness to construct their identities as Muslims. This is a form of critical Muslim self-making that builds on interconnections and intersections, rather than divisions between “Black” and “Muslim.” Thus, by countering the notion that Blackness and the Muslim experience are fundamentally different, *Muslim Cool* poses a critical challenge to dominant ideas that Muslims are “foreign” to the United States and puts Blackness at the center of the study of American Islam. Yet *Muslim Cool* also demonstrates that connections to Blackness made through hip hop are critical and contested—critical because they push back against the pervasive phenomenon of anti-Blackness and contested because questions of race, class, gender, and nationality continue to complicate self-making in the United States.

Khan, Mariam. *It's Not About the Burqa: Muslim Women on Faith, Feminism, Sexuality and Race*. Picador Publishing, 2021.

This collection contains a compilation of essays written by 17 Muslim women from around the world. Edited by Mariam Khan, these stories cover everything from navigating the workplace as Muslim women, to misogyny within their individual Muslim communities and beyond, and the hijab and what it means for faith — all whilst challenging the notions of oppression, Islamophobia and misogyny.

Kundnani, Arun. *The Muslims are Coming! Islamophobia, Extremism and the Domestic War on Terror*. Verso, 2014.

Following the killing of Osama bin Laden, polls showed that Americans were more anxious about terrorism than they were before his death. The new front in the War on Terror is the "homegrown enemy," domestic terrorists who have become the focus of sprawling counterterrorism structures of policing and surveillance in the United States, the UK, and across Europe. Based on several years of research and reportage from Dallas to Dewsbury, and written in exciting, precise prose, this is the first comprehensive critique of counter-radicalization strategies in the US and the UK.

Manzoor-Khan, Suhaiymah. *Tangled in Terror: Uprooting Islamophobia*. Pluto Press, 2022

Islamophobia has infiltrated every aspect of American life: political, educational, travel, health care and more. It is everywhere and we hardly notice how deeply it affects our daily lives. It affects people in schools, in prisons and everywhere they travel but little is being done to address the complex social and political problems that arise. Manzoor-Khan believes that Islamophobia is an international political program that promotes the division and marginalization of people in the name of national security and until we understand the repercussions of it and how everyone is harmed by it in numerous ways, it can never be uprooted

Peek, Lori A. *Behind the Backlash: Muslim Americans after 9/11*. Temple University Press, 2011.

A chronicle of the exclusion that Muslim American men and women faced before and especially in the aftermath of 9/11. Personal narratives describe the range of discrimination they experienced, the personal and collective impacts of the backlash, and the ways in which Muslims adapted in the aftermath of the terrorist attacks.

Said, Edward. *Orientalism*. Pantheon Books, 1978.

In this wide-ranging, intellectually vigorous study, Said traces the origins of "orientalism" to the centuries-long period during which Europe dominated the Middle and Near East and, from its position of power, defined "the orient" simply as "other than" the occident. This entrenched view continues to dominate western ideas and, because it does not allow the East to represent itself, prevents true understanding.

Said, Omar Ibn. *A Muslim American Slave: The Life of Omar Ibn Said*. University of Wisconsin Press, 2011.

Born to a wealthy family in West Africa around 1770, Omar Ibn Said was abducted and sold into slavery in the United States, where he came to the attention of a prominent North Carolina family after filling “the walls of his room with piteous petitions to be released, all written in the Arabic language,” as one local newspaper reported. Ibn Said soon became a local celebrity, and in 1831 he was asked to write his life story, producing the only known surviving American slave narrative written in Arabic.

In *A Muslim American Slave*, scholar and translator Ala Alryyes offers both a definitive translation and an authoritative edition of this singularly important work, lending new insights into the early history of Islam in America and exploring the multiple, shifting interpretations of Ibn Said’s narrative by the nineteenth-century missionaries, ethnographers, and intellectuals who championed it.

Shaheen, Jack. *Reel Bad Arabs: How Hollywood Vilifies a People*. Media Education Foundation, 2006.

This groundbreaking documentary dissects a slanderous aspect of cinematic history that has run virtually unchallenged from the earliest days of silent film to today's biggest Hollywood blockbusters. Featuring acclaimed author Dr. Jack Shaheen, the film explores a long line of degrading images of Arabs--from Bedouin bandits and submissive maidens to sinister sheikhs and gun-wielding "terrorists"--along the way offering devastating insights into the origin of these stereotypic images, their development at key points in U.S. history, and why they matter so much today. Shaheen shows how the persistence of these images over time has served to naturalize prejudicial attitudes toward Arabs and Arab culture, in the process reinforcing a narrow view of individual Arabs and the effects of specific US domestic and international policies on their lives. By inspiring critical thinking about the social, political, and basic human consequences of leaving these Hollywood caricatures unexamined, the film challenges viewers to recognize the urgent need for counter-narratives that do justice to the diversity and humanity of Arab people and the reality and richness of Arab history and culture.

Sumbul, Ali-Karamali. *The Muslim Next Door: the Qur’an, the Media, and that Veil Thing*. White Cloud Press, 2008.

Introduces the values, practices, and beliefs of Islam, discussing what it means to be a Muslim in contemporary American society, and providing information about such topics as jihad, Islamic fundamentalism, and women's rights.

ADULT FICTION

Eteraz, Ali. *Native Believer*. Akashic Books, 2016.

This is the story of M., a millennial dandy, lapsed believer, aesthete and second-generation immigrant who wants nothing more than to bring children into the world as full-fledged Americans. As M.'s world gradually fragments around him, he spins out into the underbelly of Philadelphia, where he encounters other young men and women grappling with fallout from the War on Terror and vows never again to face the specter of degradation and humiliation as a second-class citizen.

Grippando, James. *Twenty*. Harper Collins, 2021.

After a deadly school shooting claims twenty casualties at Riverside Day School, the tragedy prompts mass hysteria-- and dangerous speculation. The police haven't identified the shooter, but a handgun found on the school grounds is registered to a parent, a Muslim man named Amir Khoury. News of the gun goes viral, and Al Qaeda claims responsibility. When Xavier, Amir and Lilly's oldest child and an eighteen-year-old senior at Riverside confesses to the crime, anti-Muslim fervor explodes to levels unseen since 9/11. Lilly asks Jack to step in. Now he must unearth the Khourys' family secrets to save his client from certain death.

Hamid, Mohsin. *The Reluctant Fundamentalist*. Harcourt, 2007.

At a café table in Lahore, a bearded Pakistani man converses with an uneasy American stranger. As dusk deepens to night, he begins the tale that has brought them to this fateful meeting. Changez is living an immigrant's dream of America. At the top of his class at Princeton, he is snapped up by the elite "valuation" firm of Underwood Samson. He thrives on the energy of New York, and his infatuation with elegant, beautiful Erica promises entry into Manhattan society at the same exalted level once occupied by his own family back in Lahore. But in the wake of September 11, Changez finds his position in his adopted city suddenly overturned, and his budding relationship with Erica eclipsed by the reawakened ghosts of her past. And Changez's own identity is in a seismic shift as well, unearthing allegiances more fundamental than money, power, and maybe even love.

Jalaluddin, Uzma. *Ayesha at Last*. Harper Collins, 2017.

Ayesha Shamsi has a lot going on. Her dreams of being a poet have been set aside for a teaching job so she can pay off her debts to her wealthy uncle. She lives with her boisterous Muslim family and is always being reminded that her flighty younger cousin, Hafsa, is close to rejecting her one hundredth marriage proposal. Though Ayesha is lonely, she doesn't want an arranged marriage. Then she meets Khalid who is just as smart and handsome as he is conservative and judgmental. She is irritatingly attracted to someone who looks down on her choices and dresses like he belongs in the seventh century.

When a surprise engagement between Khalid and Hafsa is announced, Ayesha is torn between how she feels about the straightforward Khalid and his family; and the truth she

realizes about herself. But Khalid is also wrestling with what he believes and what he wants. And he just can't get this beautiful, outspoken woman out of his mind.

Koya, Ramiza Shamoun. *The Royal Abduls*. Forest Avenue Press, 2019.

Evolutionary biologist Amina Abdul accepts a post-doc in Washington, DC, choosing her career studying hybrid zones over a faltering West Coast romance. Her brother and sister-in-law welcome her to the city, but their marriage is crumbling, and they soon rely on her to keep their son company. Omar, hungry to understand his roots, fakes an Indian accent, invents a royal past, and peppers his aunt with questions about their cultural heritage. When he brings an ornamental knife to school, his expulsion triggers a downward spiral for his family, even as Amina struggles to find her own place in an America now at war with people who look like her.

YOUNG ADULT NONFICTION

Aidi, Hisham D. *Rebel Music: Race, Empire, and the New Muslim Youth Culture*. Vintage, 2014.

In this pioneering study, Hisham Aidi--an expert on globalization and social movements--takes us into the musical subcultures that have emerged among Muslim youth worldwide over the last decade. He shows how music--primarily hip-hop, but also rock, reggae, Gnawa and Andalusian--has come to express a shared Muslim consciousness in face of War on Terror policies.

This remarkable phenomenon extends from the banlieues of Paris to the favelas of Rio de Janeiro, from the park jams of the South Bronx to the Sufi rock bands of Pakistan. The United States and other Western governments have even tapped into these trends, using hip hop and Sufi music to de-radicalize Muslim youth abroad. Aidi situates these developments in a broader historical context, tracing longstanding connections between Islam and African-American music. Thoroughly researched, beautifully written, *Rebel Music* takes the pulse of a revolutionary soundtrack that spans the globe.

Bah, Adama. *Accused: My Story of Injustice*. Norton Young Readers, 2021

Adama Bah grew up in East Harlem after immigrating from Conakry, Guinea, and was deeply connected to her community and the people who lived there. But as a thirteen-year-old after the events of September 11, 2001, she began experiencing discrimination and dehumanization as prejudice toward Muslim people grew. On March 24, 2005, FBI agents arrested Adama and her father. Falsely accused of being a suicide bomber, Adama spent weeks in a detention center being questioned under suspicion of terrorism.

Bayumi, Moustafa. *How Does it Feel to be a Problem? Being Young and Arab in America*. Penguin, 2009.

The story of how young Arab and Muslim Americans are forging lives for themselves in a country that often mistakes them for the enemy Arab and Muslim Americans are the new, largely undiscussed problems of American society, their lives no better understood than those of African Americans a century ago. Under the cover of the terrorist attacks, the wars in Afghanistan and Iraq, and the explosion of political violence around the world, a fundamental misunderstanding of the Arab and Muslim American communities has been allowed to fester and even to define the lives of the seven twenty something men and women whom we meet in this book.

Faruqi, Saadia. *The Wonders We Seek: 30 Muslims Who Helped Shape the World*. Quill Tree Books, 2022

A look at 30 influential Muslim figures. Short profiles and lively, colorful illustrations cover subjects from around the world and over the span of millennia, many who, despite their great significance, aren't commonly spotlighted in texts for children. Among them are scientists and theorists who developed the foundations of much of modern medicine and philosophy: Ibn al-Haytham, an 11th-century Egyptian scientist who came up with the camera obscura, the basis for modern-day photography, while imprisoned, and al-Zahrawi, an 11th-century Arab Andalusian surgeon whose encyclopedia *Kitab al Tasrif* led directly and indirectly to much of

how medicine is still practiced today. Other figures include feminist thinker Fatima Mernissi (1940-2015), who “explained that the oppression of Muslim women did not come from the religion of Islam, but rather from the attitudes of power-hungry men”; Olympic fencer Ibtihaj Muhammad; NBA legend Kareem Abdul-Jabar; Razia Sultan, the sole woman ruler in the Mamluk dynasty; and 14th-century explorer Ibn Battuta. A much-needed reminder of the important contributions of Muslim thinkers, scientists, and athletes.

YOUNG ADULT FICTION

Ahmed, Samira. *Mad, Bad, & Dangerous to Know*. Soho Teen, 2020.

Samira Ahmed's novel is told in altering narratives across centuries and in various places, from Paris, Chicago, and even the Ottoman Empire. In this *The New York Times* bestseller, Ahmed shares the stories of two young Muslim women escaping immense family pressure and cultural expectations, finding their own path along the way.

Courtney, Nadine Jolie. *All-American Muslim Girl*. Farrar, Strauss, Giroux for Young Readers, 2021.

Allie Abraham is a straight-A student, with good friends and a close-knit family. She's dating cute, popular, and sweet Wells Henderson-- whose father is Jack Henderson, America's most famous conservative shock jock. Allie hasn't told Wells that her family is Muslim. It's not a secret, it's just that her parents don't practice and raised her to keep her Islamic heritage to herself. As Allie witnesses ever-growing Islamophobia in her small town and across the nation, she begins to study her faith, practicing it, and facing hatred and misunderstanding for it. Can a Muslim girl in America ever truly fit in?

Elhillo, Safia. *Home is Not a Country*. Random House Childrens' Books, 2021.

From the acclaimed poet featured on Forbes Africa's "30 Under 30" list, this powerful novel-in-verse captures one girl, caught between cultures, on an unexpected journey to face the ephemeral girl she might have been. Woven through with moments of lyrical beauty, this is a tender meditation on family, belonging, and home.

Farizan, Sara. *Here to Stay*. Algonquin, 2018

What happens when a kid who's flown under the radar for most of high school gets pulled off the bench to make the winning basket in a varsity playoff game? If his name is Bijan Majidi, life is suddenly high fives in the hallways and invitations to exclusive parties--along with an anonymous photo sent by a school cyberbully that makes Bijan look like a terrorist. The administration says they'll find and punish the culprit. Bijan wants to pretend it never happened. He's not ashamed of his Middle Eastern heritage; he just doesn't want to be a poster child for Islamophobia. Lots of classmates rally around Bijan. Others make it clear they don't want him or *anybody* who looks like him at their school. But it's not always easy to tell your enemies from your friends. This is a painfully honest, funny, authentic story about growing up, speaking out, and fighting prejudice.

Mafi, Tahereh. *An Emotion of Great Delight*. Harper Collins, 2021.

It's 2003, several months since the US officially declared war on Iraq, and the American political world has evolved. Tensions are high, hate crimes are on the rise, FBI agents are infiltrating local mosques, and the Muslim community is harassed and targeted more than ever. Shadi, who wears hijab, keeps her head down. She's too busy drowning in her own troubles to find the time to deal with bigots. Shadi is named for joy, but she's haunted by sorrow. Her brother is dead, her father is dying, her mother is falling apart, and her best friend has mysteriously dropped out of her life. Shadi tries to navigate her crumbling world by

soldiering through, saying nothing. She devours her own pain, each day retreating farther and farther inside herself until finally, one day, everything changes and she explodes.

BOOKS FOR YOUNGER LEARNERS AND CHILDREN

Akhtar, Sabeena. *Talking about Islamophobia: What it is and How Do We Challenge it: A Beginner's Guide for Children.* Wayland Press, 2022.

This book is geared towards young readers aged 10 and upwards. It is designed to promote an understanding of what Islamophobia is, why it exists and what can be done to create a better understanding of the Muslim world. It looks at people who have experienced discrimination and shares their feelings about it affects them.

Mobin-Uddin, Asma. *My Name is Bilal.* Boyds Mills Press, 2005.

After a family move, Bilal and his sister Ayesha attend a new school where they find out that they may be the only Muslim students there. Bilal sees his sister bullied on their first day, so he worries about being teased himself, thinking it might be best if his classmates didn't know that he is Muslim. Maybe if he tells kids his name is Bill, rather than Bilal, then they will leave him alone. But when Bilal's teacher Mr. Ali, who is also Muslim, sees how Bilal is struggling. He gives Bilal a book about the first person to give the call to prayer during the time of the Prophet Muhammad. That person was another Bilal: Bilal Ibn Rabah. What Bilal learns from the book forms the compelling story of a young boy grappling with his identity.

Muhammad, Ibtihar. *The Proudest Blue: A Story of Hijab and Family.* Little, Brown for Young Readers, 2019.

With her new backpack and light-up shoes, Faizah knows the first day of school is going to be special. It's the start of a brand new year and, best of all, it's her older sister Asiya's first day of hijab--a hijab of beautiful blue fabric, like the ocean waving to the sky. But not everyone sees hijab as beautiful, and in the face of hurtful, confusing words, Faizah will find new ways to be strong. Written by Olympic medalist, Ibtihaj Muhammad.

Saleh, Safia. *Islamophobia: Deal with it in the Name of Peace.* James Lorimer and Company, 2020.

Today's kids have lived their whole lives in a world where the topic of religious belief has become a serious social issue. The media and social media are full of stereotypes and misinformation about Islam in particular, and this atmosphere of fear and distrust has entered the everyday life of kids. When kids encounter conflict based on intolerance, inequity and ignorance, they need the understanding and the tools to deal with the situation. Whether the reader is Muslim or not, this book provides information, relatable situations and opportunities for kids to explore both the assumptions of their own biases and those of others. This illustrated book offers information, quizzes, comics and real-life scenarios to help kids think critically about, avoid, and deal with Islamophobia. This issue is identified, examined and put into a context kids can understand and use to navigate issues of faith-based prejudice and discrimination.