

dinner. When they realized that there was no use insisting, they asked us to pay for their check also. I remember how I was so frustrated with them. Over time, we came to know of a few Saudi students who behaved quite confusingly. They were very kind and generous, but on the one hand they were drawn quickly to wherever they could find drugs and alcohol, yet on the other hand they were also keen to keep their obligations to pray with the congregation!

Later on, I moved to New York to study at Syracuse University, and for the first time I ran into two groups; the Salafi, a deeply conservative branch of Islam; and the Muslim Brotherhood, an Islamic fraternal organization. Often at odds with each other, they both promote their own socio-political agendas. *The Immigration Magazine* was a publication by some Salafi students from Kuwait. *The Hope*, on the other hand, came out of Worcester, Massachusetts where the Muslim Brotherhood group settled. It was the first time I saw such conflict and rivalry between two Sunni parties. Nevertheless, I endeavored to maintain a balanced relationship between the two groups, as well as with the Shi'a students. The only groups from which I kept my distance were any of those that involved themselves with drinking and drugs, but they were few. Now the Muslim Brotherhood had a house in Worcester in which more than twenty Kuwaiti students shared their lodging. This number would increase over the weekends, as more Kuwaiti students would come from around the area to visit. They called their house "Al-Arqam House," named after one of The Prophet's companions who hosted some of the first Muslim congregations in his home. In that house, the ideology of the Muslim Brotherhood would be instilled in new students as the older students—who were given the nickname "The Emirs," or "Princes"—would take responsibility for providing them with social support and assist them with their studies. They conducted their daily