



Black Muslims

Samiha Rahman



Black Muslims:

Black Muslims in the US S. Rashid, 2013-07-03 Black Muslims in the U S seeks to address deficiencies in current scholarship about black Muslims in American society from examining the origins of Islam among African Americans to acknowledging the influential role that black Muslims play in contemporary U S society *The Black Muslims in America* Charles Eric Lincoln, 1961 This book originated as a dissertation in the Graduate School of Boston University Includes bibliography **The Black Muslims** William Banks, 1997 A history of the Nation of Islam from its founding to the present day **The Black Muslims in America** Lincoln C. Eric, 2017-08-25 This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it This work was reproduced from the original artifact and remains as true to the original work as possible Therefore you will see the original copyright references library stamps as most of these works have been housed in our most important libraries around the world and other notations in the work This work is in the public domain in the United States of America and possibly other nations Within the United States you may freely copy and distribute this work as no entity individual or corporate has a copyright on the body of the work As a reproduction of a historical artifact this work may contain missing or blurred pages poor pictures errant marks etc Scholars believe and we concur that this work is important enough to be preserved reproduced and made generally available to the public We appreciate your support of the preservation process and thank you for being an important part of keeping this knowledge alive and relevant Islam in the African-American Experience, Second Edition Richard Brent Turner, 2003-11-20 Sure to become a classic in the field Highly recommended Library Journal full of surprises and intrigues and written in a beautiful style a breath of fresh air on the African Islamic American connection Journal of the American Academy of Religion The involvement of black Americans with Islam reaches back to the earliest days of the African presence in North America Part I of the book explores these roots in the Middle East West Africa and antebellum America Part II tells the story of the Prophets of the City the leaders of the new urban based African American Muslim movements in the 20th century Turner places the study of Islam in the context of the racial ethical and political relations that influenced the reception of successive presentations of Islam including the West African Islam of slaves the Ahmadiyya Movement from India the orthodox Sunni practice of later immigrants and the Nation of Islam This second edition features a new introduction which discusses developments since the earlier edition including Islam in a post 9 11 America Islam in Black America Edward E. Curtis IV, 2012-02-01 Many of the most prominent figures in African American Islam have been dismissed as Muslim heretics and cultists Focusing on the works of five of these notable figures Edward W Blyden Noble Drew Ali Elijah Muhammad Malcolm X and Wallace D Muhammad author Edward E Curtis IV examines the origin and development of modern African American Islamic thought Curtis notes that intellectual tensions in African American Islam parallel those of Islam throughout its history most notably whether Islam is a religion for a particular group of people or whether it is a

religion for all people In the African American context such tensions reflect the struggle for black liberation and the continuing reconstruction of black identity Ultimately Curtis argues the interplay of particular and universal interpretations of the faith can allow African American Islam a vision that embraces both a specific group of people and all people From Black Muslims to Muslims Clifton E. Marsh,1984 *African American Islam* Aminah Beverly McCloud,2014-07-16 Islam is a vital growing religion in America Little is known however about the religion except through the biased lens of media reports which brand African American Muslims as Black Muslims and portray their communities as places of social protest African American Islam challenges these myths by contextualizing the experience and history of African American Islamic life This is the first book to investigate the diverse African American Islamic community on its own terms in its own language and through its own synthesis of Islamic history and philosophy Black Routes to Islam M. Marable,2009-08-03 Starting with 19th century narratives of African American travelers to the Holy Land the following chapters probe Islam s role in urban social movements music and popular culture relations between African Americans and Muslim immigrants and the racial politics of American Islam with the ongoing war in Iraq *Black Mecca* Zain Abdullah,2010-09-30 The changes to U S immigration law that were instituted in 1965 have led to an influx of West African immigrants to New York creating an enclave Harlem residents now call Little Africa These immigrants are immediately recognizable as African in their wide sleeved robes and tasseled hats but most native born members of the community are unaware of the crucial role Islam plays in immigrants lives Zain Abdullah takes us inside the lives of these new immigrants and shows how they deal with being a double minority in a country where both blacks and Muslims are stigmatized Dealing with this dual identity Abdullah discovers is extraordinarily complex Some longtime residents embrace these immigrants and see their arrival as an opportunity to reclaim their African heritage while others see the immigrants as scornful invaders In turn African immigrants often take a particularly harsh view of their new neighbors buying into the worst stereotypes about American born blacks being lazy and incorrigible And while there has long been a large Muslim presence in Harlem and residents often see Islam as a force for social good African born Muslims see their Islamic identity disregarded by most of their neighbors Abdullah weaves together the stories of these African Muslims to paint a fascinating portrait of a community s efforts to carve out space for itself in a new country **A Black Man's Journey in America: Glimpses of Islam, Conversations and Travels** Muhammad Ali Salaam, Ma Salaam,2011-08-16 One of the most progressive movements for Freedom Justice and Equality in African American history has been Islam Transported into America among the very first slaves it has survived for four centuries under the most difficult of circumstances Yet it has produced some of the most influential leaders among Black Americans including Elijah Muhammad Malcolm X Imam Warithu Deen Mohammed Louis Farrakhan and many others In A Black Man s Journey in America Glimpses of Islam Conversations and Travels I have placed my family s history within the context of that Islamic heritage Further I have attempted to unravel the method through which African American Muslims

were so often forced to embrace as a means of survival Black Muslim Religion in the Nation of Islam, 1960-1975 Edward E. Curtis, 2006 Edward E. Curtis IV offers the first comprehensive examination of the rituals, ethics, theologies, and religious narratives of the Nation of Islam, showing how the movement combined elements of Afro-Eurasian Islamic traditions with African American traditions to create a new form of Islamic faith from publisher description Black Muslims and the Law Malachi D. Crawford, 2015-02-05 Black Muslims and the Law: Civil Liberties From Elijah Muhammad to Muhammad Ali examines the Nation of Islam's quest for civil liberties as what might arguably be called the inaugural and first sustained challenge to the suppression of religious freedom in African American legal history. Borrowing insights from A. Leon Higginbotham Jr.'s classic works on American slavery jurisprudence, Black Muslims and the Law reveals the Nation of Islam's strategic efforts to engage governmental officials from a position of power and suggests the federal executive, congressmen, judges, lawyers, law enforcement officials, prison administrators, state governments, and African American civic leaders held a common understanding of what it meant to be and not to be African American and religious in the period between World War II and the Vietnam War. The work raises basic questions about the rights of African descended people to define God, question white moral authority, and critique the moral legitimacy of American war efforts according to their own beliefs and standards.

Islam and the Black American Sherman A. Jackson, 2005-04-14 Sherman Jackson offers a trenchant examination of the career of Islam among the blacks of America. Jackson notes that no one has offered a convincing explanation of why Islam spread among Black Americans, a coinage he explains and defends, but not among white Americans or Hispanics. The assumption has been that there is an African connection. In fact, Jackson shows none of the distinctive features of African Islam appear in the proto-Islamic black nationalist movements of the early 20th century. Instead, he argues, Islam owes its momentum to the distinctively American phenomenon of Black Religion, a God-centered, holy protest against anti-black racism. Islam in Black America begins as part of a communal search for tools with which to combat racism and redefine American blackness. The 1965 repeal of the National Origins Quota System led to a massive influx of foreign Muslims who soon greatly outnumbered the blacks whom they found here practicing an indigenous form of Islam. Immigrant Muslims would come to exercise a virtual monopoly over the definition of a properly constituted Islamic life in America. For these Muslims, the nemesis was not white supremacy but the West. In their eyes, the West was not a racial but a religious and civilizational threat. American blacks soon learned that opposition to the West and opposition to white supremacy were not synonymous. Indeed, says Jackson, one cannot be anti-Western without also being on some level anti-Black American. Like the Black Christians of an earlier era struggling to find their voice in the context of Western Christianity, Black Muslims now began to strive to find their black American voice in the context of the super-tradition of historical Islam. Jackson argues that Muslim tradition itself contains the resources to reconcile blackness, American-ness, and adherence to Islam. It is essential, he contends, to preserve within Islam the legitimate aspects of Black Religion in order to avoid what Stephen Carter calls the domestication of religion.

whereby religion is rendered incapable of resisting the state and the dominant culture At the same time Jackson says it is essential for Blackamerican Muslims to reject an exclusive focus on the public square and the secular goal of subverting white supremacy and Arab immigrant supremacy and to develop a tradition of personal piety and spirituality attuned to distinctive Blackamerican needs and idiosyncrasies

A Black Man's Journey in America: Glimpses of Islam, Conversations and Travels Muhammad Ali Salaam, Ma Salaam, 2011-08-16 One of the most progressive movements for Freedom Justice and Equality in African American history has been Islam Transported into America among the very first slaves it has survived for four centuries under the most difficult of circumstances Yet it has produced some of the most influential leaders among Black Americans including Elijah Muhammad Malcolm X Imam Warithu Deen Mohammed Louis Farrakhan and many others In A Black Mans Journey in America Glimpses of Islam Conversations and Travels I have placed my familys history within the context of that Islamic heritage Further I have attempted to unravel the method through which African American Muslims were so often forced to embrace as a means of survival

Chicago Muslims and the Transformation of American Islam S. Kaazim Naqvi, 2019-06-27 Through the Hart Celler Act of 1965 Islam in America underwent a dramatic transformation In the city of Chicago African American and immigrant Muslims increasingly came into contact and collaboration with each other Aided by shifts in American foreign and domestic policies and the increasing interconnectivity of Arab states with American Muslims the character and scope of community development and religious practice changed under the leadership of a new generation of American Muslims Envisioning themselves as part of a single ummah leaders of various Muslim communities worked to build understanding consolidate organizations and share time and space with their co religionists Through their actions racial cultural linguistic and ideological barriers were no longer be irreconcilable differences Utilizing documents from groups like the MCC MSA and NOI this book emphasizes the on the ground actions of Chicago based Muslims in reimagining and building the ummah in America In doing so Chicago Muslims and the Transformation of American Islam offers a new approach to understanding the complex and oft disparate stories of American Muslim life during this era

The Black Muslims in America Charles Eric Lincoln, 1994 The updated edition about the important but little understood black Muslim movement

Black Pilgrimage to Islam Robert Dannin, 2002-03-28 Islam has become an increasingly attractive option for many African Americans This book offers an ethnographic study of this phenomenon asks what attraction the Qur an has for them how the Islamic lifestyle accommodates mainstream US values

Muslim Cool Su'ad Abdul Khabeer, 2016-12-06 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 Su ad Abdul Khabeer 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

Black Muslim Freedom Dreams Samiha Rahman, 2026-04-14 Explores three generations of Black American Muslims pursuing education and liberation beyond the borders of the United States Since the 1970s hundreds of Black American Muslims in the Tijani Sufi order have sought refuge in a new world that would nurture their racial religious and gendered identities away from anti Black and anti Muslim racism in the United States This new world is in Medina Baye a city in Senegal that is the headquarters of a pan African Sufi movement with tens of millions of members in Africa alone Drawing on a decade and a half of ethnographic engagement *Black Muslim Freedom Dreams* explores the Islamic educational opportunities created for and by Black American Muslims in Medina Baye chronicling the dreams sacrifices struggles and joys of young people and parents who live learn and strive for liberation between the United States and Senegal The volume traces their journeys between these two worlds zooming in to vividly portray everyday Black American and West African religious life and zooming out to map the sociopolitical landscapes educational conditions and Islamic and pan African ideologies that shape believers perspectives *Black Muslim Freedom Dreams* argues that Black Muslims experiences of Islamic education and pan African exchange are oriented towards collective care a radical way of being and belonging through which believers journey on the path towards Allah s love by caring for one another and addressing the material inequities that constrain their communities This notion disrupts narratives of religion that are limited to systems of personal belief showcasing instead how their educational experiences foster a collective responsibility and solidarity The book offers a compelling account of how Black Muslims engage with transnational religious and racial networks to build liberatory communities beyond the United States

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