Chapter Two

Development of Muslim Community in the United States of America: A Historical Perspective
Just to appraise the readers of the main events and incidents contributing to the initial stages of the growth of Muslim population in America, the detailed description of these historical happenings are given ahead with all the relevant references for the interested readers. Glimpses of various leaders, organizations and institutions and their working and the influence they exerted has been gleaned here to provide at least a bird eye view of the facts and figures mentioned in various publications pertaining to the subject matter or the focal points emphasized. Since the beginning, a lot of change in the social and religious conditions of Muslims in USA can clearly be visualized by going through the efforts made by the researcher.

Regarding development of Islamic community in the USA, some basic historical facts revealing the way how Muslims from western Africa reached USA, their second homeland. Furthermore, how they took part in American independence struggle have been briefly stated here. Many of these slaves gained eminence by taking part in the political struggle of America. A substantial portion of these slaves brought to the soil of America were Muslims. Some of
them viz. Ismail Hall, Mohd Ali Ibne Said and Abdul Rehman Ben Ali took the reins as their leaders. Their contribution can not be undermined since they were ready to shed every drop of their blood to defend the Islam. Later, on the opening of Suez Canal, Muslim immigrants from greater Syrian region started reaching America. Their leadership was taken over by some non-Arab natives of America. The names of these non-converted Muslims such as Mohammad Alexander Russell Elijah Mohammad can not be overlooked since one of these pioneers was appointed by the US president as American counsel for Philadelphians. They founded University of Islam, translated the Qura’an in English language and also started news paper ‘Muslim Sunrise’. The first young Muslim women association for the aid of dependent children, widows and the elderly person was one of the remarkable services offered to the community. Weekly paper, American Muslim Journal, founding of Muslim Student Association (MSA) and the Islamic library were some notable features of twentieth century which helped in the development of Muslim community and the Muslims were now conspicuous by their participation in almost every field such as political administration, sports, culture, science, technology and social sphere etc.

In the first decade of 21\textsuperscript{st} century, a book by Y. Y. Haddad has been published by the Oxford press. This book has very explicitly taken up certain social, religious and political issues related to the Muslim community in America. Starting from the reasons of growth of Muslim population, one of
which was liberalization of immigration laws, the writer has presented a lucid
description of other events such as establishment of prayer halls and other
assisting organizations to defend Muslims from any discrimination and
defamation. The contribution of Warith Deen Mohammad in bringing Muslims
to mainstream Islamic teachings. The Muslims to a great extent may involve in
the public life of America was vehemently supported by the majority of the
Muslim, though some opposition was also noticed in this issue. Despite
differences among various groups regarding Islamic doctrines they all became
the part of Islam reawakening during European colonial control. The most
pragmatic direction of thinking was propagated by Warith Deen Mohammad
who promoted the idea that American Muslims are simultaneously part of the
worldwide Muslim community of believers and of the pluralistic American
society. The survival of the community is seen to be dependant on its
participation in forums where public policies are debated, formulated and
implemented. Muslims should focus on how American legal and political
institutions affect Muslim lives. To achieve the objective Muslims need to adopt
some measures such as lobbying, voting and coalition building etc. Some of the
leading Muslim organizations cited the example of India where they are deeply
involved in the political life of the country. The leading Muslim organizations
advocating the political involvement are AMC, CAIR and MPAC. The courts in
America have given relief to the Muslim workers for the religious
accommodation such as performing the prayers and wearing of beards.
Moreover, in schools the teaching of Arabic and some important Muslim holidays were requested to be allowed by some organizations. One example of anti-Muslim stereotyping of media and its reaction in the Muslims compelled the print media to apologize and Muslim students were offered internship in journalism. Though, there have been sporadic incidents of violence against Muslims due to their unflattering portrayal by the entertainment industry but in spite of it New York World Trade Centre attack was condemned by the Muslim organization such as AMC and MPAC etc. As a result of continuous efforts of AMC the Muslims have started receiving the Government attention such as President of America addressed on the occasion of Ramadan and the first lady Hillary Clinton conducted Eid celebration. During Clinton government many Muslims were appointed as various commissioners and as ambassadors. Despite these initiatives Muslims are acutely aware that senior Government officials often have failed to confront anti-Muslim stances in their departments. Interaction with other groups in the area of interfaith relations is organized for the sake of creating a better understanding and sense of attachment MPAC has been active and it has earned some positive results. Improvement in Muslim-Catholic relations along with a dialogue with United Methodist Church proved fruitful as far as religious accommodation of Muslims is concerned. Relations with Jewish community could not be smoothened because of many discordant issues. One of the major hurdles was that the Jewish groups place the issue of Israel ahead of any common concerns in dealing with fellow American Muslims.
However, of late there is some effort by some Jewish leaders on local level to engage some Muslim Imams’ services to make a call for checking the rumor mongering and calls for a fact-based discourse. Muslim public affairs group has been able to make stereotyping of Muslims a matter of public debate involving incidents of discrimination and defamation. This group has also been able to garner support and mobilize Muslims to manifest their concern regarding treatment of Muslims by Government, Media and Civic groups.

Regarding representation of Islam in the language of Law K. M. More has cited the example of Ramzi Yousuf who told the judge during his trial for bombing World Trade Tower that it is America and Israel who have invented terrorism and used it every day for furthering their interests without the slightest consideration for human lives. He alleged that Americans have killed thousands of innocent civilians in the wars whether it is Japan or Vietnam. Therefore, it is necessary to use the same methods against them because this is the only language they understand. The judge, Kevin Thomas Duffy cherished yummy before sentencing him to life imprisonment. He cited from Holy Qura’an that violence against innocent people is not advocated in Islam. It is you Americans who asked for the death of civilians and innocents. It will be quite pertinent here to mention Master Wallace Fard Muhammad’s Nation of Islam a movement of black Muslims out of which Black Nationalism emerged. It was basically a search for an identity in America. Elijah Muhammad who had a large and strong following was the successor of this movement. The movement took a wrong turn
because a pseudo Islamic ideology put away from real Islam. It was Malcolm X who studied Islam did prolonged trips to Mecca and then started preaching real Islam much to the dismay of leadership in Chicago. Elijah Mohammad who earlier propounded that “Allah in the person of Master Fard Muhammad confronted him in 1930 and for the following three years, explained to him the history of significance of the black Nations.” Earlier Elijah Muhammad and his followers consider Wallace Farad Muhammad as the Mahdi. This was very contradictory as pointed out by Malcolm X. The majority of black Muslims of America who were not educated and belonged to the lower class of the society were befooled by a few better educated persons and these leaders exploited their ignorance and blind faith and quite often because their leader and later on mantled the role of spiritual leader. When the education spread in Afro-Americans they gradually started coming to the mainstream of Islam. In bringing this change full credit goes to Imam Warithuddin Mohammad who told people that true Islam is a religion for all people it has a universal appeal and it can not be merged with black nationalism which was a movement against racial discrimination but later on took a turn and its followers started advocating racism themselves. The rising self-assertion of Muslims became a threat for the Christian and Jewish Americans and the Muslims both Sunnis and Shiites who earlier coexisted were divided after the Iranian revolution into two different organizations. Moreover, a Sufi order was also introduced in the immigrant and black Muslims founded in 1910 by the Indian Sufi Hazrat Inayat Khan later on
carried on by his son Vilayat Khan. Among the many achievements of the Sufi order of the West is the Omega Institute, a major vehicle for the new age community in America and abroad. The distinguished Arab American Muslim Scholar and activist Ismail al-Faruqui (1921 - 86) argues that it can not be a coincidence that so many Muslims migrated to the western world. It must be the design of God. Muslims should see themselves as ambassadors of Islam with a mission to bring Islam to Western society. In spite of advocating unity by Islam, the most divided community in America and rest of the world is of Muslims. Islam’s presence in America is based on two factors: First, immigration from Muslim lands and Second, conversion of both whites and blacks to Islam. Due to monitory influence of the Gulf States including Saudi Arabia, a lot of changes have been witnessed. It is their effort to bring all the Muslims of America in the mainstream of Islam and through propagation organization funded by Gulf states and Saudi Arabia have achieved success at least to the extent that black Islam was renamed “World community of Al-Islam in the West” and the followers “Bilalians”. The main publication, ‘Muhammad Speaks’ was renamed ‘Bilalian News’. A new image of black Muslims as an integral part of mainstream of Islam was professed temples were renamed as Mosques.
Amir Nashid Ali Mohammad has cited various important historical events which have been listed below:

- At least 20% of the Africans brought to the US were Muslims from empires governed by Islam. They initially came from coastal and interior regions of Songhai, Ghana and Mali.

- *Gullah/Geechee* are the earliest group of Afro-Americans who came from different ethnic groups of west Africa. They still retain most of their African heritage that is language, folktales, music, beliefs, art & crafts etc.

- In 1312 African Muslims arrived in the Gulf of Mexico for exploring American interior from West Africa.

- Al-Idrissi’s book mentioning the discovery of a new continent by some Muslim explorers let Christopher Columbus to arrive in new world along with few Muslims.

- In 1777, Morocco was the first country to recognize the independence of the US and later in 1787, a treaty was signed with George Washington. And in 1790 special status given to Moraccans by Moors Sundry Act.

- Many American slaves had fought for American independence along with their masters like Peter Salem who shot British Major Pitcairn in 1775 at the battle of Bunker Hill.

- Between 1731 to 1867 more than 10 million slaves were brought to America from Africa out of which 15-30% were Muslims called *Mandinga.*
• After 1730s many of these slaves became famous like Job Ibn Sulaiman, Ibrahim Abdul Rehman, Bilalib (Ben Ali) etc.
• Some of these slaves came to America from powerful and prominent families. They were as teachers, cavalry leaders, religious leaders etc.
• Osman, a slave who came to America by 1790s later became leader of Dismal Swamp Maroon Community from 1852 to 1860 and his leadership for US Government service became useful during 1860s against confederate states of America.
• In the American civil war, at least two Muslims are known to have fought in the war. Mohammad Ali ibn Said and Ismail Hall.
• Paul Caffy was a descendent of a Muslim family in Ghana was the first black who petitioned American government to free every slave and allow those desiring to leave America.

Muslims in the 19th Century:

Yarrow Mamout who later rose to become a landowner in Washington D.C. in 1807. His ancestors were from Shepherd Kings of Egypt. Lamen Kebe was from an elite and sophisticated class of Africans. A teacher well versed in Arabic. In 1835 he returned after servitude mentions 30 books written by his people. His descendants were the earliest converts to Islam south of Sahara. Ibrahim Abdulrehman rose to become a slave and later plantation manager in
Mississippi called prince of slaves because of his dignity and piety. He wrote various articles and letters to US dignitaries and was able to get his freedom.

Omar ibn Said was a descendent of Arab Muslims who migrated to West Africa in the 7th Century. He was a teacher and lived in slavery in South and North Carolina. He was a very pious Muslim who wrote short stories and autobiographies.

Salih Bilali also became a slave manager in Georgia. He created a Muslim community on Georgia’s sea island. He was very active in the war of 1812. He was also a pious Muslim and his descendents Robert Abbott founded Chicago Defender.

Bilali Mohammad or Ben Ali was also a slave at Georgia. He was a man trained beyond the Qura’anic education and his manuscript excerpts are derived from Maliki school of thought which was predominant in West Africa. He started one of the first Muslim communities in America. He was a slave manager and defended them on various occasions. Once in war of 1812, Bilali warned British that his men would defend the island with their lives and property.

Mohammad Ali bin Said came to US from Caribbean around 1810. He came to America as a free man unlike other Afro-Americans and worked as a teacher. During civil war he rose from a corporal to sergeant in the regiment of Massachusetts.
Captain Harry Deari's family came from Morocco and was wealthy merchants in Philadelphia. He followed his family's Islamic traditions and was associated with Muslim Mosques in London and distributed Islamic literature in various parts of America.

- In 1869 after opening of Suez Canal numbers of Yemenis also started coming to US.
- In 1875, the first small wave of Muslim immigrants arrived from greater Syrian region (Syria, Lebanon and Palestine).
- Punjabi's also started coming from India.
- In 1893, Mohammad Alexander Russell Wells was the first known white American convert to Islam. At the World Congress of Religions he delivered two lectures "The Spirit of Islam" and "The Influence of Islam on Social Condition". He was converted in 1888. In 1897 he was appointed by the US president as American counsel for Philippines. He was an activist for Islam in America.
- Elijah Mohammed was a Georgian Muslim and was leader of The Nation of Islam from 1934 to 1975. In 1954 he opened the first Islamic school in America called University of Islam in Chicago. In 1954 he had more than 50,000 followers.

Excerpts of main event reported in an edited volume by Y.Y.Haddad

The American Muslims community has experienced rapid growth over the past three decades. This in part was a result of the movement triggered by
the decision of wraith Deen Mohammed to move the Nation of Islam to mainstream Islamic teachings. It also reflects the growing number of immigrants from Muslim majority countries since the 1965 liberalization of immigration laws. Muslims have established more than 1,200 mosques and prayer halls in America, the largest numbers of which are found in California, New York, Michigan, Illinois, and Pennsylvania. (Muslim in America public life by Mohammed Nimer in above book) pp. 169

In addition, 200 Islamic schools have been established to offer education to thousands of students, and dozens of social service and relief organizations have been organized to provide assistance to women, children, and the needy at home and abroad. PP. 169

Several Muslim public affairs groups have emerged locally and nationally since the early 1990s working to defend Muslims against discrimination and defamation, to give them a voice in the public arena, and to represent their needs before governmental and nongovernmental bodies, (groups that ideology themselves as Islamic and work to carve out a place for the Muslim community in the American mainstream.) PP 169

The debate over American Muslim Involvement in Public Life.

Most of the concerns raised by Muslims in the United States have centered on issues of religious belief and practice. Increasingly, there is also discussion and debate as to whether Muslims should take part in American political and social institutions. Majority of Muslims favor involvement in American public
life, there are still many who oppose any Muslim identification with the "American Muslim identification with the American system. According to one interpretation Muslims should not assimilate into the institutions of the unbelievers PP169.

Muslims who maintain such a view do not necessarily believe that all American values are contrary to Islamic principles or that the pursuit of individual happiness in this world. Most of them put their children in Islamic or home schools, advocate the development of Muslims social, educational, and economic institutions, and limit interaction with non-Muslims to matters of absolute necessity. Some believe that involvement in American politics eventually will corrupt Muslims and make it harder for future Muslim generations to lead a moral life dedicated to following the commandments of God. The Tabligh Jamaat (transmission of Faith Group) group favors this position. PP 170

Apart from this a number of other groups sympathize with international Islamic movements, such as the Ikhwan Muslimun, or Muslim Brotherhood (founded in Egypt), who have immigrated to the United States. One such group is the Muslim American society, headquartered in Virginia, which describes itself as part of the "world wide Islamic group" other groups that were established outside the united states sympathizers include the Islamic call group (tabligh jamaat) which was founded in India. Various Sufi orders, founded centuries ago in several parts of the Muslim world. Salafi groups (those following the model of
the prophet and his companions), and Hizbul tahrir, (liberation party) which was founded in Jordan. Despite differences in the articulation of Islamic doctrine among these groups, they all grew as part of Islamic reawakening during the European colonial control of most of the Muslim world. They emphasize the need to preserve the individual Muslim character and the unity of the Muslim ummah (community of believers) PP170

The various Sufi orders in the united stats stress spiritual issues and usually stay away from issues that involve politics except sheikh Hisham qabbani 's Islamic supreme council. These groups include two men salafi groups The Islamic assembly of North America (IANA) and Quran and Sunnah society, both based in Michigan. And Tabligh Jamaat. Some Salafi supporters follow the late Hadith scholar Nasir aldi al albani who advised against involvement in politics even in Muslims countries on the ground that it would serve to correct Muslims.

Other small groups, such as Hizbul Tahrir, hold the view that America is dar al-kufr (the adobe of disbelief) and that Muslims should devote energies to reestablishing the Islamic Caliphate state that was abolished by Mustafa Ataturk of Turkey in 1924. Advocating isolation from state institutions, the polemical debates over contemporary social and political affairs. PP170

Larger groups, such as the Islamic Circle of North America (ICNA) promote the notion of America as dar al da wah.abode of Islamic call). They believe that Muslims should maintain their identification with the universal
Islamic community. As a primary objective, but as long as they can propagate Islam freely in America, they should engage society and government at any level where they think that they can make a positive contribution. ICNA leaders have taken more interest in social involvement, such as any abuse all local level and local publicly. ICNA members in New York. Headquartered, voted with enthusiasm for the Muslim candidate Muhammad Mahdi (who won about 65,000 votes) for a seat in the United States Senate in 1996.

Other groups such as Islamic Society on North America (ISNA) based in Plainfield, Indiana, and Warith Deen Muhammad's Muslim American Society, based in Chicago, Illinois. Take a more pragmatic line, promoting the idea that American Muslims are simultaneously part of the worldwide Muslim community of believers and of the pluralistic American society, PP 172.

The MAS website carries links to news articles about Islam and Muslims but does not generally address issues such as Muslim political participation in the United States. The group's secretary general, Shaker Elsayed, however, has delivered sermons at the Dar al-Hijrah Islamic Center, in Falls Church, Virginia, in which he called on Muslims to cast their votes in American local and national elections. Leaders of these major community development organizations stress the Islamic exhortation of enjoining what is good and avoiding what is bad. This position is rooted in the realization that the United States is a world power whose influence permeates sociopolitical interactions even in Muslim-majority...
countries. Thus, engaging the institutions of government is deemed desirable by Muslims who believe Islamic values offer guidance to humanity.

The Muslim absence in public debate has left the community vulnerable to scapegoat and alienation. From his standpoint, PP171

The survival of the community is seen to be dependent on its participation in forums where public policies are debated, formulated, and implemented. Muslims should focus on how American legal and political institutions affect Muslim lives. American institutions offer Muslims equal opportunity. PP172

All the people who earn income in this country are involved in public life because their tax dollars pay for government programs. These programs affect many aspects of the lives of American Muslims. The more influence Muslims have, the better equipped they are to push for the inclusion of Muslim values and ideas in the formulation and implementation of laws and programs.

So to give this kind of implementation such measures as voting lobbying and coalition building is important and necessary.

One proponent of this idea also links to the experiences of Muslim minorities another parts of the world. E.G. in South American countries of Guiana, Muslim involvement in the government has led to official recognition of the weekly accommodating Islamic Holidays and other rights in India despite communal misbalances between Hindu and Muslims and the issue of Kashmir. Muslims are deeply involved in their life among the religious and social freedom
they enjoy is their application of Islamic laws in personal status matters. In some African countries such as Kenya where the Muslim minority has its own Shari'a court to oversee marriage, divorce, and inheritance matters.

Leading Muslim organizations have taken concrete steps toward involvements in the political processes. A number of Muslim public affairs groups,

Muslim who hold a pro-involvement perspective look to the experiences of Muslim minorities in other parts of the world. In the South American country American country Guyana, Muslim involvement in the government has led to official recognition of the need to accommodate Islamic holidays and dietary requirements. In India despite the regular outbreak of violence between Muslims and Hindus and the intense conflict over self-determination for the state of Jammu and Kashmir, Muslims have been deeply involved in Indian political life. Among the religious freedoms they enjoy is the application of Islamic law in personal status matters. This is the case also in some African countries, such as Kenya, where the Muslim minority has its own Shari'a court to oversee marriage, divorce, and inheritance matters.

Leading Muslim organizations have taken concrete steps toward involvement in the political process. And the Muslim public affairs groups, most of which have been established since 1990, have made strides in changing Muslim attitudes in favor of greater involvement in political life such as American Muslim council AMC the council of the American Islamic Relations
(CAIR), the American Muslim Alliance (AMA) the Muslim public Affairs Council (MPAC), and Muslims for Good Government etc. PP172

**Discrimination and religious accommodation**

A 1996 survey of members of the Islamic society of North America asked, have you ever discussed with an employer or a teacher any matter that relates to the religious practices of yourself or any matter they relates to the religious practices of yourself or any of your children? Sixty-one percent of the respondents answered "yes. Another question asked, can you describe any specific matter or request that you discussed with official at work or school regarding religious practices? Three fourths of the responses had to do with accommodation to special needs of religious practice in school s and the workplace. Muslims want to be allowed to perform their prayers, to celebrate their holidays without penalry, to follow their dietary requirements, and to observe other religious requirements without fear of discrimination. The respondents also indicated the need for greater public awareness about Muslims and what their religion has contributed to human civilization. PP172-173

Some Muslim has taken their employers to court over issues of religious accommodation. In a number of cases, the courts have affirmed the right of Muslims to religious practices. On October 4,1999, the supreme court rejected an appeal of a lower court ruling that allowed Muslim police officers in Newark, New Jersey , to wear beards , despite the New ark police Department’s no beard policy this handed American Muslim community perhaps its most significant
This accommodation of an element in Islamic law within America's secular legal tradition may embolden Muslims to call for greater religious tolerance toward Islamic religious practices.

Another area in which Muslims gave started to raise concerns is the public school system. Although Islamic schools are increasing in number, the overwhelming majority of Muslim students attend public schools. Muslim students complain that these schools do not provide time and space to offer their prayers. School districts exercise discretionary powers in implementing religious accommodation policies. These regulations tend to reflect federal interventions. Such as the equal access act. PP173

In some districts, Muslim high schools students are permission to organize Friday prayers. Other Muslim concerns include the lack of alternative food items when pork is offered in school lunches. Also Muslim point out that social study textbooks often contain.PP 173,

At the national level, the council on American-Islamic relations (CAIR) establishes 1994. Has defended Muslims who feel discrimination the school and workplace. They have published various educational materials that explain Islamic religious practices. To employees Educations and healthcare professionals. (CAIR) "An employee's guide to Islamic religion practicess1997. 

Apart from this some Muslim activist’s efforts at local level have brought some changes in public religious accommodations E.G. Newark based Majlis al-sharia, Muslim education council in Fairfax county Virginia have requested public school even to offer Arabic classes. And to include the beginning of Ramadan (the month of fasting “Eid ul fitr (the celebration at the end of Ramadan and “Eid ul adha), holiday of the Hajj or pilgrimage on the school calendar Of Religious holidays. PP174

MEDIA STEREOTYPING:

Many Muslims agree that anti Muslim stereotyping is a serious challenge facing the community. Muslims reported a rash of attacks following the false accusation, promulgated in almost all the media. Following the crash of TWA flight similar speculations about a radical Muslim involvement were given throws the media.

Concern about anti-Muslim defamation can be seen in local level activism. For example when the Dallas Morning News referred to Muslims who contribute to charities as useful idiots. The local Muslim community quickly reacted anonymously with full-fledged boycott of the newspaper for months until they apologized, and published news articles on the contributions of Muslims to society, and even offered internships for Muslim students interested in Journalism. PP174-75
Grassroots activities in a number of instances gave also targeted those who malign Muslims in general. In December 1998, Muslim activists across the country staged leaflet campaigns in front of movie theaters when the siege was released, the film featured several scenes in which bombs go off in U.S. cities in connection with Muslim prayer rituals similar protests took place following the release of executive Decision. In 1994, which featured a conspiracy of religiously motivated Arab radicals to bomb American targets. Muslims do not dispute the fact that Muslim radicals have attacked American targeted and acted against. Islamic teachings prohibiting the targeting of non-combatants the 1993, New York world trade center bombing was condemned by the AMC & MPAC.

Prejudice and various forms of attack impact the lives of all minority groups in America. For Muslims their overly unsympathetic portrayal in the entertainment industry compounds the problem. As a result of these unflattering portrayals. A number of mosques have been subjected to attacks and threats in periods of crisis. Other has been attacked even in no crisis times. Many attacks on mosque and Islamic centers in different states have been reported and some attacks even made but many such cases went unreported because of fear of no occurrence of such incidence. However Muslim activism is beginning to change this state of affairs recently Muslim groups have started giving Islamic information with discrimination have remarkably increased in recent years pp176
GOVERNMENT RELATIONS

With the establishment of the American Muslim council in June 1990, leaders of the organization resolved that it would be in the best interest of Muslims if a new atmosphere were to be created to help American Muslims feel welcome at govt. office. To achieve such a goal, leaders of AMC worked to make sure that Muslim Imams, like rabbis and priests, are invited to offer the opening prayer before congressional deliberations. Pentagon uses approach about issues concerning religious freedom for Muslims who serve in the military. Subsequently the president of America began to address Muslims on occasion of Ramadan and Eids.

First lady Hilary Clinton conducted Eid celebration and invited Muslim leaders and their families to attend. The first ever Ramadan Iftar (breaking of the fast meal party on capitol Hill was held in 1996, and attended by congressional representatives, their Muslim aides, and AMC members. PP177.

The AMC also has coordinated regular town meetings between members of local Islamic centers and elected officials. AMC has who participated in meetings at the white House and at various departments of the govt. under Clinton govt. many Muslims were also appointed as various commissions and as ambassadors.

State and local Muslim involvement has pushed for grater recognition of the American Muslim community. The various states Islamic day is being celebrated every year. In different city Allowing Muslim to meet with state and
local officials, media representatives and other members of the interfaith community.

Despite these initiatives, Muslims are acutely aware that senior government officials often have failed to confront anti Muslim stances in their departments. PP177.

Muslim has also been critical of some govt. initiatives that they believe have unfairly targeted numbers of their community, the Muslim travelers for middleastren have been singled out for extra security at airports. These Computerized automated passenger screening (CAPS, for profiling passengers was initiated by White House commission on aviation safety and security after the crash of TWA flight 800, though latter withdrawn when found that TWA crash was due to mechanical failure but the programme can be reactivated any time another discriminatory policy was secret evidence since the enactment of the 1996, anti terrorism and affective Death Penalty Act, individuals many Arabs and other Muslims was detained on the basis of classified information and they are not allowed to challenge that in court.

Most recently members of the Muslim community have organized fund raising events to support the re election campaigns. Of for congressperson who have endorsed the 1999 secret evidence repeal act. The designed to retract powers authorized in the 1996 law that permit the government to deny rights to immigrants on the basis of classified information that is not subject to the legal process of cross-examination.
Local issues are somewhat different. Contributions to the local level have focused on issues such as mosque zoning permits and the resolution of parking and traffic problems.

Realizing that effectiveness in meeting local and national challenges requires collaboration, Muslim public affairs groups in 1998 established. The American Muslim political coordination council AMPCC one of its first concerns was to start a dialogue with president of Arab- American organizations. And to think up the issue such as importance of Jerusalem for Muslims use of secret evidence and voter registration. Pp 178. latter it indorsed the creation of American Muslims for Jerusalem (AMJ) in July. 1999, to highlight The religious significance of Jerusalem in Islam.

Muzammil Siddiqui president of ISNA, published an article citing verses from the Qur'an and Hadith that illustrate the Muslim religious attachment to the city and its holy places. (Islamic Horizons july\augst 1999)

Although Muslims are not represented in Congress, some Muslim candidates- all of Africans Americans descent-have won electoral seats at the state and local levels.

**Interactions with other groups**

Institutions that affect Muslim life in America have their social roots in ethnic and religious communities. Of law Muslims have recognized the need to reach out to other groups in the attempt to foster greater understanding. Many Islamic centers around the country are members of local and regional interfaith
groups. These groups exchange speakers who introduce their faith to other groups and send delegations to attend religious celebrations of other faith communities.

One of the leading Muslim groups in the area of interfaith relations is the Muslim public affairs council, headquartered in southern California. While offers a forum for interfaith dialogue. Jewish organizations, National council of Churches Bishops and National committee of Churches of Christ are invited to speak on inter-faith relations. But still misinformation about Islam and Muslims in media permeates the activities of MPAC. PP179-80

Most political interactions between Muslims and others have centered on issues of civil rights and freedom of speech. Muslim groups such as CAIR, AMC, and MPAC joined the American Civil Liberties Union (ACLU) to oppose the 1996 antiterrorism law, which contained the secret provision that violates the constitutional protections for the accused in the American legal system. This opportunity provided Muslim groups the first hand experience of the inner workings of lobbying and coalition building.

Muslim has confronted groups and leaders who have made anti-Muslim statements. PP180

Father Richard Nihau's, editor of First Things, a journal dedicated to discussing the role of Christianity in public life, published a scathing anti-Muslim article in the October 1997 issue. The piece promoted the idea that Islam
is the chief enemy of West. Muslims responded with protests and this matter further became more imperative.

In general however Muslim-catholic relations have been increasingly conciliatory, Muslim group have recognized a number Catholic voices and have cooperated with them on common-ground issues with explanations of religious values by plays and films.

The dialogue between CAIR and the general board on church and society of the United Methodist church, the protestant community in the US proved fruitful towards tolerance and religious accommodations of Muslims.

Relations with the Jewish community have been fractious, as issues of disagreement have overshadowed areas of collaboration. Israeli settlement activity in the occupied territories has caused sharp disagreements between American Muslim and Jewish groups. The American -Israel public Affairs committee (AIPAC) has listed a host of American Muslim and Arab American groups as Israel detractors. Many Muslims believe Jewish groups place the issue of Israel ahead of any common concerns in dealing with fellow American Muslim citizens.

Pro- Israel groups have used their influence to block American Muslim access to government. The Washington office of the ADL and the Zionist Organization of America (ZOA) opposed inviting CAIR and MPAC to participate in meetings of the state Department’s newly established office on international religious freedom. Opposition from pro-Israel groups to Muslim
involvement in public debate has extended to areas that bear no relation to the Palestinian -Israeli conflict.

Accusing CAIR of giving support to "Hamas terrorism," a spokesman for the American Jewish Congress opposed the participation of CAIR in a panel organized in May 1998 by the US commission on civil rights on the religious rights of students and teachers in public schools.

Most recently , major Jewish groups opposed the appointment of Laila al-Marayati, of the California- based Muslim Woman League, to the Commission on International Religious Freedom PP182-83.

Citing this weak stand on terrorism as the reason. Nomination of Salam al- Marayati, of MPAC was also apposed by Jewish organization to the National commission on terrorism.

However, of late there is some effort by some Jewish leaders on local level to engage some Muslim Imam's with discrimination of what they call a code of ethics" which decries rumor mongering and prejudice and calls for a fact-based discourse.

The main goal of American Muslim participation in mainstream politics is empowerment. The success of this effort however depends on the degree to which Muslim organizations can institutionalize their work and improve its management. In this respect, the course of development pursued by each Muslim public affairs group seems uncertain. AMC for example, aspires to become the main Muslim lobby in Washington, but their resources are too restricted for this.
Ambitious role. The organization has one office in Los Angeles and another in Washington, D.C.

AMA largely depends on volunteer workers as it struggles to establish its office of operation. CAIR states that it is a grassroots organization, but it does not have bylaws that indicate the rights and duties of members. Local efforts, the backbone of any future success, are in worse shape than these national groups. Their activities are usually scant and ad hoc in nature.

Muslim also realize that the game of power in America is dependent on money and votes, which, because of the relatively small size of the Muslim community and its recent experience in political participation, mean that Muslims are not likely to become a significant political force any time soon.

This challenges however, must be seen as part of the normal experience of any new organization, still, Muslim public affairs groups have been able to make stereotyping of Muslims a matter of public debate, have been able to many incidents of discrimination and defamation, and have demonstrated the ability to mobilize support for their concerns about the treatment of Muslims by government media, and civic groups. PP183-84

These effort though, Modest in nature have sparked a debate over very significant issues related to Muslim integration into a predominantly non-Muslim society. PP184.
Trial of Ramzi Yousef for his part in the 1993 bombing of the World Trade Center Building in New York and in the conspiracy to bomb American Jetliners in the Far East. Speaking face to face in a federal courtroom in Manhattan on the day of sentencing January 8, 1998, he verbally sparred with the judge. He proclaimed that he is proud to be terrorist so long as it is against U.S. and Israel because they invented terrorism and use it everyday for there interest and that they hypocrite liar, don’t believe in human rights, Ethics and anything. They use to kill innocent people and civilians in every case. The judge, Kevin Thomas Duffy cherished Yummy before sentencing him to life in prison. Citing Qur’an that compulsion is not advocated in Islam and said it is you who came for death of civilians and innocent.113

On the history of Black Muslims of America, Iftikhar H. Malik has given the following details:114

The history of black Muslims is actually the history of the millions of blacks who through their centuries of toils and sufferings found rays of hopes in Islam.

The NOI was the movement, which presents a history of their cultural evolution, where nationalist feelings joined with a quest for identity.
The movement Nation of Islam represents a historic effort to achieve Black Renaissance in a very alien environment where worst form of colonialism existed in form of slavery.

The nation of Islam started its activities in mid 1930s, under master Fard, who prepared Elijah Muhammad as his spiritual successor. The first African landed in Virginia in 1619 and for the next many years little is known about them and their other counterparts. But by 1700, when the Africans began flooding into English America, slavery had become an established institution. "Englishman in America had created a new legal status which ran counter to English law" PP 311. The racial, linguistic, religious and cultural differences had resulted into a very bleak and sub-standard life style for the millions of blacks. PP 311. The slaves enjoyed no rights, and they were treated more or less like other commercial commodities. PP311 The Revolutionary America, despite its high sounding emphasis on equality, liberty and individual rights, denied the basic recognition to the problems of the slaves. The Enlighten in America did not bring any change in the status quo of slaves. 115

During the early 19th century when America was being industrialized at the expense of Native Americans (Red Indians), the millions of Blacks were sidelined. But even then Anti slavery movement and consequent. Emancipation and the American civil war could not wipe the racial prejudices and segregation from American society.
By the late 19th century, mobilization of black towards the urban center began to create tremendous change in the attitude and life style of blacks in America. Boston, New York, Detroit, Georgia and Chicago became the mainstream for leadership among the Blacks people like Booker T. Washington (1858-1915); Frederick Douglass, etc. were very impressive leader of Black Americans and advocated their industrial education. W.E.B. Du Bois (1868-1963) wanted black to prepare politically. His magazine "The Crisis" becomes very famous among Black Americans. He was one of the founders of National Association for the Advancement of colored People (NAACP). Marcus Garvey was another influential black leader, by their effort Harlem in NY. in the early years became not only a political center but also spiritual and cultural center.

Harlem renaissance restored some pride and confidence among the colored folks.

The Black leaders of 1950's and 1960's like Dr. Motrin Luther King Jr. and Malcolm X heavily depended upon their Harlemites. PP313.

The movement of the Black Muslims started in the vital years of 1930s when the Great Depression had paralyzed the American economy. Because the Black in American cities who were working as laborers were the most affected ones.

Ku Klux Klan which was a violent white organization in a racist society was also attacking the Black's person and property.
In the early 1930s the nation of Islam was founded by Master Wallace farad Muhammad,. Who was considered by Elijah Muhammad and his followers as the "Mahdi" PP314.

Elijah Muhammad was born in the Georgia who later shifted to Detroit and become the assistant of master Fard and then eventual and de Facto leader of NOI from 1935-42 in reorganized his movement in other cities like Chicago. Milwaukee and Washington D.C. from 1942 to 46 he was in prison on account of violating Selective Services Act. Elijah Muhammad propounded that "Allah in the person of master Fard Muhammad confronted him in 1930 and for the following three years. Explained to him the history of significance of the Black Nations".

In theory the NOI consists of the Black population of us. But in practice and for the time being it is confined to the fowlers of Elijah Muhammad (ibid, p.6)

The teachings of Elijah Muhammad were influential in the lower classes of Blacks who had migrated to industrial city. (316)

With the entry of Malcome-X in the NOI the movement reached the zenith of popularity. due to his family problems as it was heavily attached affected by racial whites he became a wonderer to Detroit. Boston and Harlem caught in the word of crime and corruption. He landed into Jail and here he chanced to read the literature. On the NOI He was very much impressed by Elijah Muhammad and therefore joined NOI. After his release he became one of the most trusted
assistants of Elijah Muhammad. At times people even talked about his possible succession to Elijah.

Malcolm X chanced to see the personal life of the leader of the Nation closely and found some contradiction in the beliefs and practices later his prolonged trips to Mecca and the newly independent African states through Arabs League of US. (317) Malcolm X then started preaching real Islam much to the dismay of leadership in Chicago.

He was listed to and respected by millions of Black as all over consequently. American establishment also got scared of his popularity too. Consequently he got killed in a mysterious way in early 1965. while beginning his address to an audience in NY. (Malcolm X had the qualities to change the entire course of history raise relations and problems of black. “His debates with contemporary black leaders and the white intellectual explains the dynamic but shallow leadership of this revolutionary.”

Excerpts from the work of David Westerlund and Ingvar Svanberg

In 1990 Jefferson lecture at congress American Islamologist Bernard Lewis present the Islamic challenge against the West as a clash of civilizations.

- A 1992 pentagon report identified radical Islam as the sole remaining threat against a United States-led New World Order.

- Samuel P. Huntington in his 1996 study the (CLASH OF civilization) and the remaking of (World Order) describes Islamic civilization as inherently
militarized and aggressive, and that in the changing face of global politics West should unite, maintain its global military superiority and restrict Muslim immigration.

-Estimate of the number of Muslims residing in the United States varies between 2 and 9 million?

American Islam is well on the way to overtaking Judaism as the second largest religion in the United States.

-Some 70% of the Muslim population is concentrated in ten states. California, New York, Illinois, New Jersey, Indiana, Michigan, Virginia, Texas, Ohio and Maryland.

-Islam has a long but hidden history in America. Recent researchers trace the first Muslims in the Americas to pre-Columbian times. Clyde Winters argues that Muslims from Mali may have been the first to establish colonies in the New World.

-Ivan van Sertima proposes a pre-Islamic African settlement in Central America,

-Historian Kofi Wangara writes that Islam made its first contact with the Americas through one or two pre-Columbian expeditions sent out by the Mali emperor Abubakari II in the early fourteenth century and that African trade was established with the Americas and they influences Central Amer-Indian language, religion and art. (Named Amer-Ka)
Speculation aside, we find Muslims among the early Spanish explorers. African Muslims, either enslaved or hired, worked as navigators, guides and sailors for the Christian conquistadors. PP 420-421

Muslim pioneers opened new avenues to the New World. The first known non-Indian to enter present-day Arizona and New Mexico was a Black Muslim known as Estevanico.

The vast majority of African Muslims who arrived in the United States were not adventures but slaves. PP421 Allen d. Austin calculates that 10 per cent of the slaves exported to the colonies were Africans. Which after the war of Independence increase 15-20 percent. Some of these Muslims were ulama (Islamic scholars) and “fuqha” (Islamic jurists),

Most of these Muslims fade into anonymity and few outstanding Muslims among them wrote their own autobiography in English and Arabic for the word to know -Abdul Rehman: A fulbe military leader and well educated Muslim scholar, was ambushed in 1788, brought to the coast, and sold to a British slave trader. He was from a royal family and sold to a Louisiana farmer who renamed him ‘Prince’

After John Coates Caox revaluation of his royal family he became a local celebrity and American Colonization society (ACS) took interest in him. Later he purchased his family’s freedom.

On Selapo Island, Georgia, another Muslim slave. Bilali, a fulbe from Timbo was found. He it seemed has completed a high level of education in
Islamic jurisprudence judging from the manuscripts he left behind. He wrote on relation between masters and slaves. In 1813 during the Second American War with England, Bilali was entrusted with military leadership over eighty armed slaves. He pledged to defend island if attacked, and assured his master that he could ‘answer for every Negro of the true faith, but not for the Christian dogs you own’, A statement indicating a Muslim congregation in the area.

- Omar bin Saeed was born around 1770. In Futa Toro, a town by the Senegal River. He was a teacher but was captured and brought to North Carolina. His owner treated him with great cruelty so ran away into the woods and impresent. Latter he was purchased by governor’s brother and given a relatively better future. Omar bin Said is then believed to have converted to Christianity but some signs indicates that this was ether a fake conversion, or blending of two Abrahamic faiths

- Another’s slave Job Ben Solomon managed to Wright at least two complete copies of the Quraan from memory.

But in spite of all these Islam did not survived as an organized religion and Muslims slaves could not kept alive an Islamic traditions throw generations. And gradually except some isolated eras Islam in American slave communities slowly faded into a memory. Gradually they were Christianized Rev. Charles Colcock Jones of Georgia wrote in 1842 that slaves in his district have known to accommodate
Christianity to Mohammadism. (the rise of Islam in 20th century black America

BLACK ISLAM

A significant feature of Islam in North America in the development of distinct black Islamic theologies, represented by a number of black Muslim organizations. Islam comes to become a vehicle for nationalism and Afro-centric spiritual path. Christianity black Islam to from Black Nationalism and Islam was the Moorish Science Temple, established in 1913 by Noble Drew Ali. Presenting himself as 'angle of Allah' Ali claimed to have made a pilgrimage to Africans where he obtained permission for king of Morocco to revert all African Muslims to Islam another Muslim American nationality.

Noble Drew Ali thought that the aboriginal black culture was the cradle of civilization. Chosen people, God manifested in the Moorish prophet Jesus who was then reincarnated in the prophet Muhammad. Thus Jesus Christ and Muhammad Bin Abdullah reincarnated s Noble Drew Ali the third and final carnal manifestation of Allah. In 1927, the Moorish Science Temple published the Holy Quran, the esoteric contents of which had been kept secret by a Silent brotherhood of Islamic sages entail the appointment by Allah to free the secrets and deliver them to the Black Muslim of American. The Holy Quran was slightly altered to fit a Black Nationalist quest.
Dressed in Turkish and/or Northern African style, the Moorish Americans adopted the Moorish flag and carried the Moorish National Identity card issued by Noble Drew Ali. Following Marcus Garvey, Identified as a 'Forerunner, of Ali 'Moorish Industrial group was established to achieve an Independent black economy. (P426)

Some Moorish Science Temple slowly became more lucrative. Which is started selling religion paraphernalia, top officials and when Ali disapproved of further advancement in that area he was challenged by the business manager sheikh Claude and when ever Ali from Chicago headquarters. Five days later green was butchered by a squad. The police arrested a number of suspects, among them, Noble Drew Ali, provoking several days of racial unrest in the city. Ali was ill when released and died a few days later, on July 20, 1929. In the aftermath, the Moorish Science Temple split over the issue of successor ship into several competing factions. Only two, led by Ali reincarnated in John Givens El and Charles Kirkman Bey respectively, gained more than local following. In 1994. The El faction led by Shayke Richardson Dingle El as Noble Drew Ali III had some thirty affiliated chapters while the reformed branch is reportedly larger, claming more than a 100 temples in Black America.

The most successful of the new Moorish organizations was established in 197. Black Nation adopted a Moorish identity when its leader Jeff Fort became Imam Malik when in prison and terrorist connection with Libya, Imam Malik and two co-defendants were convict for conspiracy and weapon Possession.
The single most important of the Black Islamic organizations is the Nation of Islam, often referred to as the Black Muslims. The Nation of Islam originated among southern migrants in the rapidly expanding. It was founded during the Great Depression in the 1930, by a mysterious prophet later identified as God in person, it was lid by Elijah Muhammad (b.1897) until 1975, he was succeeded by his son Imam Warith uddin Muhammad (b.1933) who initiated a rapid transformation process, amid merging the movement with mainstream Sunni Islam. This period is known as ‘the fall of the Nation’ among the followers of Minister Louis Farrakhan (b.1933) who heads by far the most successful of the various ‘resurrected’ Nations that operate in black America.

Farrukhan is the epitome of black preacher artistry, has succeeded in making the Nation the center of radical black racialist aspirations. Under his leadership, the Nation of Islam today enjoys a popularity unsurpassed in its history and black militant Islam has became an integral part of a contemporary black youth culture.

Though constantly controversial, Farrakhan has made a remarkable breakthrough in national politics after leading the greatest demonstration in U.S. history in the Million Man March of 1995. (427)

The Nation of Islam had in 1997, established mosque and study groups in every state, and began its expansion internationally, with chapters in Canada, the Caribbean, England, France, Ghana, Nigeria and South Africa, its weekly, the ‘final Call’ reported a circulation exceeding 500.000 copies an issue,
The Nation teaches that the black man is not an inferior creature but the original man, a locus of all the divine creative powers. Black are ‘good of the universe’ Fall of Adam represents an event of cosmic significance at which mankind fell into its present beast-like state. And in the process of world supremacy was given over to a white race of evil, grafted through a process of gene manipulation out of the black man, since evil has present in the first black man.

The true secrets of the universe were concealed to a closed circle of divine Gnostic sages, which not to be revealed initial black path of gnosis, and as knowledge of self equals knowledge of God, to the exalted state of divinity.

The reign of the devil explains the phenomena of colonialism, slavery, racism, economic hardship and oppression that blacks have experienced in recent history. John Hawkins at the shores of Africa on boards the slave ship Jesus to capture the black tribe of Shabazz (Biblically as Abraham) and said that the black are chosen people and their movement Nation makes frequent use of the Holy Bible counting as holy scriptures the old, the new and the final Testament—the latter, of course being the Quran.

A number of Gnostic circle Master farad Muhammad who came to Detroit on the July 4, 1930 raised a poorly educated son of a Georgia share cropper to become His Messenger, and then departed to the abode from which God supervises the destiny of mankind. Elijah Muhammad spread the gospel and embarked on the black path of divinity until he was elevated into a black
Messiah and taken to God. The Nation thus denies the 1975 Death of Elijah Muhammad and keeps an empty coffin in its Chicago mother mosque as a symbol of the miracle. Elijah Muhammad the messiah entrusted Minister Farrakhan to guide the lost-found Nation of Islam through the turbulent times to the Nation of Islam teaches blacks to use their inherent divine powers to create their own destiny. Sharply criticizing the passerines of black Church, Elijah Muhammad taught that Islam was the aboriginal religion of the black man. Islam restored black self-respect.

Inspired by black Islamic theology as preached by Elijah Muhammad and Malcom X black Christians in the late 1960, began developing a black theology of liberation. Today Black Nationalist Christianity and Islam cooperate freely. An extreme version of a very American positive thinking. The nation urges the black man to stop whining over injustice past and present. Blacks were not Americans, but a separate nation with legitimate claims of self-determination in a territory of its own in compensation for centuries of unpaid slave labour, the Nation demanded land, in America and reparations in equipment and cash to get the new nation started. It adopted its own flags, which is red with a white star and crescent, and composed its own national anthem.

Elijah Muhammad and later Farrakhan, regard themselves as the head of theocratic shadow cabinet, in the sovereign state administration, with departments for finance, education, health, defense, law, foreign relations and so on.
Farrakhan is elected by God and not the black citizens. And can according to the NOI Constitution appoint and discharge his Ministers and other officials at will. Their efforts to ‘rebuild’ an economic black national infrastructure have been remarkably successful. During the time of Elijah Muhammad, the Nation evolved into the most potent economic force in black America. They owned tens of thousands of acres of farm and grasslands fleet and the cities restaurants, supermarkets, real state. Bakeries, hotels, print shops, a bank and numerous other ventures. Due to Imam Muhammad Warithuddin’s sweeping privatization of the Nation of Islam companies, the economic empire fell apart but later slowly been rebuilt.

Emphasizing re-education as a key to national liberation, Muslim schools are now mushrooming the country. Health programmes are being now Christianity maio operates a chain of AIDS clinics. Black Muslims army intervenes in down-trodden neighborhoods to clear the streets of drug dealers and prostitutes in the late 1980s. Later incorporated as Nation of Islam security, the Islamic patrols today have contracts in many states employed as guards. Its prison ministry has won great prestige for its outreach various efforts. And rehabilitation programme for criminals and drug addicts.

Internationally the Nation of Islam engages in trade with Africa, Asia and other region Nation of Islam grew out of its sectarian position during the 1980s and gradually gained wider for its separatist message. For a long time black
America was largely caught up in the civil rights struggle and kept the dream of Martin Luther King, Jr.

A gradually diminishing gap in income, standard of living and health and education seemed to confirm the vision of a multiracial American nation as a realistic possibility. But Reaganomics marked a dramatic reversal of this trend, and during the 1980s and 1990s whites and blacks effectively moved apart, economically, socially and politically.

The black in the US are the only Western population whose life expectancy rate is declining. With 50% of black children raised in poverty, a dramatic school dropout rate, high unemployment rate of blacks Farrakhan is by many blacks considered more a realist, Kernel commission, that concludes there already exist two nations in the United States. One black or one white separate and unique.

Since 1995, the black–black crime rate has dropped dramatically. Besides all credit that might be given to the Clinton administration, the Muslim impact deserves recognition. Farrakhan’s unique rapport with young blacks is a part of the picture. Touring the nation with a ‘stop the killing’ campaign, Farrakhan in 1992 succeeded in effecting a truce between the notorious Los Angeles–based gang federations Bloods and crips.

The Million men March of 1995 was important as 1 Million blacks denouncing the path of self–destruction, renounce drugs and violence, become educated and take charge of their own future.
Mainstream Islam in the United States

It should be emphasized that not all African-American Muslims adhere to Nation of Islam or its black competitors, such as the Lost Found Nation of Islam led by Silis x Muhammad or the Ansaaru Allah Community led by Imam Isa. So its mainstream Islam has made the impact in the black community at least on a par with black Islam.

Most scholars in fact claim that a huge majority of black Americans belong to more conventional Muslim congregations, many of them African-American Muslims belong to mosques or Islamic networks with a predominantly black membership, such as Darul Islam, AL fuqra or those who followed Imam Warithuddin Muhammad's reformation of the Nation, as was indicated above.

Imam Muhammad is one of the leading Muslim theologians in the contemporary United States, whose messages sharply criticizing Farrakhan's path of black Islam, Imam Muhammad points out that the black Muslims have gone from a position of being victims of racism to advocating racism themselves. True Islam Muhammad argues, is a religion for all people and is therefore, universal, not racial. The rejecting the merger of Islam and Black Nationalism as being in 'conflict with the open society and democratic order of an Islamic community', he has tried to counter the anti-Muslim sentiments in American society by claiming its compatibility with basic American values. His efforts to expand the Judeo-Christian foundation of American society to include the Muslims in the Abrahamic trial. He was granted a gesture of recognition when
he was invited to offer morning prayers in the United States Senate in 1992. Imam Muhammad was in spreading mainstream Sunni Islam in the African-American community has frequently been applauded by conventional Muslim leaders in the United States and abroad, especially by those involved dawa (mission) machinery. In 1978 he was made for the recommendation of their economic support to Muslim movement in the U.S. in 1986 he was elected to the prestigious Supreme council of mosque of the Muslim world league with responsibility for the American mosque.

The large majority of Muslims in North America is comprised of immigrants and guest students derived from more than 60 different nations.

Muslim immigration to the United State follows, like most other immigration, a wave-like pattern. The first wave commenced in 1860 with migration from greater Syria and lasted up to the outbreak of the First World War. There followed three other major waves: from the mid 1920s the Second World War; from the early 1950’s to mid 1960’s and from 1970s onwards. The 1965 change in immigration policy that previously greatly restricted immigration of non-European, immigration of Muslim from Asia and Africa. More than 30% of the sum total of Muslim in the United States is concentrated in the three states of California.

Muslim of East European New York (40%) Illinois tripartite Muslim population -African Americans, east Europeans and West Asians\North African, about equally divided.
Major Mainstream Muslim Organizations

Satiuns: the early Muslim immigrants kept a low profile, religiously and politically. Become primarily their immigrants who based on uncertain conditions in their native countries, and they sought individual fortunes in the United States. Before the Second World War expansion of Islam was limited to mosque constructions. The first mosque was established on private initiatives by successful migration families, such as Diabs, the Igrams and the Khalids. Voluntary associations for mutual support and assistance had not yet been organised on religious grounds, but had an ethnic foundation. So a nationwide Islamic organizing move, support by religious communities rather than individual families, did not commence until after the end of World War II.

In 1992, the war veteran Abdullah Igram summoned a conference in Cedar Rapids, Iowa, with the intention of establishing a continental Muslim organization. Some 400 delegates, representing local Muslim communities from the United States and Canada, gave birth to the international Muslim Society and elected Igram as its first president. Two years later, it was reorganization as the Federation Islamic Association of the United States and Canada (FIA) in an ambitious effort to include all North American Islamic communities, Shiites and once again Abdullah Igram was elected as president. Although the activities of FIA were limited to organizing meetings and conference, it was a significant development that gave American Muslim a first semblance of belonging to a Western Ummah. A decade later, domestic and international developments
made the time ripe for an Islamic organizing move of higher profile, initiated by an increasing number of guest students with a more radical Islamic outlook.

In 1963, the Muslim Student Association was established. By students from North Africa and Asia who had been members or supporters of the Muslim brotherhood (al-Ikhwan al-Muslimun) or the Pakistani-based jamaat-I-Islami. Islamic Demanding radical transformation of society and government. The Muslim brotherhood had mainly been forced underground in Syria and Egypt and further being repressed. Jamat-I-Islami had been outlawed by the Pakistani authorities and its founder, Abul Ala Mawdudi, had received his death sentence (later revoked) MSA grew dramatically after the Arab-Israeli war of July 1967, and increased again after the October war of 1973, reflecting the general rise of Islamist sentiments and the dissatisfaction with the overtly pro-Israeli anti-Muslim foreign policy of the United States government. In 1975, MSA was established. Its headquarters in Plainfield, Indiana and began to expanded in its several directions overshadow other Islamic organization was established. Islamic teaching seminars, person outreach ministries, publishing houses, newspapers, mosques, local community associations, propaganda arms and funds to support Muslim entrepreneurs. Professional leagues, like the American Muslim social Scientist Islamic Medical Association. Later MSA claimed 45,000 student members at 310, universities and had a roughly equal of no-student members.
Islamic society in North America is a federation of Muslim association based on profession, local communities, country of origin, and specialization among the various NP's published an Islamic Studies and Muslim Scientist.

Until the Iranian revolution and the subsequent war between Iraq and Iran, American Sunni and Shia Muslims generally co-existed in the same organizations.

The war and the anti-Islamic fervor that Iranian revolution makes shadow and the United States. Contributed to a split along Sunni-Shiite lines in the North American mainstream Muslim community. On various university campuses, Shiite student associations were established. And the International Islamic Society was founded in Virginia by long time Shiite propagandist Yasin al-Jibouri. Financed by Saudi Arabia, the Muslim students Association the Islamic Society in North America and its affiliate. The Muslim Arab Youth Association began distributing anti-Shiite literature. Shiite and pro-Islamic revolutionaries countered by accusing these organizations or corrupt puppets in hands of conservative and affluent Wahhabi oil princes. Maryland based new Trend or Canadian Crescent International and Islamic forum was pro-Iranian and voice Iran distributed free propaganda material through its office at the Algerian embassy and the Mostazafan Foundation in New York.

Outside the pro-Iranian Imamiyya Shiite community is the Nizari Ismailiyya, which grew from a few hundred to 25,000 in Canada and 5,000 in the United States when Idi Amin expelled all Asians from Uganda in 1972.
Muslim immigration and the black Islamic gospel of African-American independence have been the two major sources of Islamic presence in North America. There is however, the third route represented by the Sufi connection with the New Age community. Sufism has, of course, also been a significant factor in the immigrant and Black Muslim communities. A number of successful Sufi orders are found in the immigrants and many black Muslims follow the order of the sons of the Green Light. Immigrants instrumental in Sufi order of the West. Founded in 1910 by the Indian Sufi Hazrat Inayat Khan and revived in the 1960s by his son Vilayat and his early American disciple Sam Sewis, (Sufi Ahmad Murad) and a teacher hippies’ Sufi order of the West helped give both from and philosophy to the New Age movement since its starts in the 1960s and points out that leading New Age figure; such a G.I. Gurdieff and Oscar Ichazo had Sufi training.

Among the many achievements of the Sufi order of the West is the Omega Institute, a major vehicle for the new age community in America and abroad. On its huge annual gatherings, Omega Institute has attracted a great number of leading New Age propagandists for exchanging and develops entry movement’s idea.

Ambassadors of God in the adobe of Unbelievers

How do American Muslims perceive their place and their role in the United States? Are they striving to assimilate? Are they trying to maintain a separate Islamic identity? Or do they want to win America over to Islam?
These questions may be tentatively answered if one avoids viewing the American Muslims as a monolithic entity in favour of identifying a number of distinct strategies of orientation.

The idea of Muslim immigrants as born-again Americans in the light of reality has long been questioned. The extent to which you can be a Muslim and American is far from resolved, these research reports show that few Muslims chose the path of assimilation by playing down their Islamic identity, but a group majority seem to favor the maintenance of Islamic norms and values where these are perceived as conflicting with the norms harbored by the dominant culture.

At a speaking engagement during a US tour, the internationally renowned theologian Syyed Abdul Hasan Ali Nadvi reminded his Muslim audience that.

For us Muslims, it is permitted to live only in a country where we can live with our distinctive qualities and observe our duties. If it is not possible in this environment or you feel you cannot carry out your religion obligations, it is not permissible for you to stay. It is your duty to see that your live here distinctly as Muslims. you should build your own society and ensure that your children remain Muslim after you.(Ref. Gardel)

Efforts to increase the possibilities for living as a Muslim in the United States have, with varying degrees of success, been made on different areas viz. military, prisons and some American high school.
Politically a number of Islamic strategies could be identified and correlated in relation to how the United States is perceived. A minority tendency seems to agree with Imam Warithuddin Muhammad, who sees the United States as 'blessed by Allah' to become 'the greatest country on the face of the earth'. For some, religion and politics should be separated and they see no contradiction in running for political office while reducing their Islamic identity to a private matter. Most Islamic tendencies seem to harbour more critical attitudes and condemn the United States for placing man above God.

An overwhelming majority seem moreover greatly concerned to the 'anti-Muslim and pro-Israeli' foreign policy of the United States government.

Since the 1980s, several Islamic lobby groups, such as the Muslims league of voters and the All American Muslims political Action Committee, have been established in concerted efforts to influence the decision-making process in United States foreign policy. But so far they are highly successful.

Any Islamic expectation of rapidly achieving an effective political mobilization has been frustrated by the fundamental lack of unity that characterizes the American Muslim community. Besides obvious disagreement with Black Islam, the Islamic -American is torn apart by internal divisions in sharp contrast to the Islamic ideal of unity.

Saudi-oriented, well-financed groups have clashed with both Ikhwan and pro-Libyan groups. Muslim brothers suffer from great internal divisions. In addition to there is the Sunni-Shia division. The Shia community is split into pro-
Iranian revolutionaries and others. The Black Islamic world has its recurrent internal conflicts that occasionally gave violent eruptions.

A huge part of Islamic community in the United States avoids participation in the arena of conventional politics.

Jamaat-al-Tabligh, a numerically strong, mainly Indo-Pakistani and African-American, movement gave sharply distanced themselves in North America, arguing that a system based on Kufr, such as the American democracy, can never give rise to an Islamic State.

What then should a Muslim living in dar al-Kufr do? He should, ideally, follow the example put forward by the Prophet Muhammad. When he realized that his God-given mission was frustrated by the unbelievers in power in Mecca, he moved to Medina and established an independent Islamic society. Muslim in the United States should thus perform hijra (Migration) and build the foundation of a society in accord with God’s plan for humanity. However this imperative has no given interpretation and at least two ideal types could be contrasted.

The first method, termed ‘the sectarian-hijra response’ by John O.Voll, represents a separatist orientation, aiming to withdraw from the outer American society and establish an Islamic society within the United States. Y. The Nation of Islam and its majority subdivision belevine in established. In 1987 followers of Imam Warithuddin Muhammad was in Medina in rural Mississippi. Adherents of Imam Isa of the Ansaaru Allah community gave established a number of communal settlements, and the Atlanta-based Lost found Nation of Islam, led by
the Siljsx Muhammad, has founded project Exodus in Georgia. Another, but multi-racial, all-Muslim communal township called Dar al-Islam is located in the New Mexican desert.

The other method is to identify the migration to the United States as the hijra, and thus intensify the Dawa Zeal in an effort to make the whole country the New Median. The distinguished Arab-American Muslim scholar-activist Isamail R. Al-faruqi (1921-86) argues that it cannot be a coincidence that so many Muslims gave migrated to the Western world. It must be by the design of God. Muslims should see themselves as ‘ambassadors of Islam, with a mission to bring Islam to Western society.

Islamic dynamism

Islam’s presence in America is attributed to two factors 1. Immigration from Muslim lands and 2. Conversion of both whites and blacks to Islam.

The rapid growth of both groups through Islamic growth dynamism Islamic dynamism could be largely based upon increasing awareness of Islam in the world affairs and the influence achieved by the Muslim world in international political and economic developments.

Muslim in America have come from Arab countries many Palestinians from Albania, and Palestinian, Tarkihs from Kanan, Iran, Turkey, Malaysia, Philippines, Vietnam, Cambodia, and other countries where they have been a minority under pressure.
After World War II the immigration take place in from of ....who due to terminal at home eventually stayed and Join the professions .such as education medicine engineering, Law and research -oriented industry. Today Muslim represented the second larger community in the United State.

The story of Islam in America antedates the European conquest of the continent. It's said that Andalusian Muslims visited the American continent long before Columbus as reported by al- Sharif –al- Idrisi in the 12th century. Others claim that adventures from the Muslim Kingdoms of West Africa had visited the Caribbean. Furthermore it is alleged that the Portuguese and Spanish. Discover were led by Andalusian Muslim mariners who were familiar with the high seas. Some of the discoverers were said to be Moriscos (Spanish Muslims who pretended to be Christians) p.311-312.

Andalusian Muslim immigrants of Rabat and Sale in Morocco led the fight against Spanish and Portuguese navies in the Caribbean. The present Muslim communities in America date back to Columbus. Thousands of Moriscos arrived in America in the sixteenth century with the Spanish and Portuguese colonial armies. Once in the new world they openly declared their Islam and even tried to convert the West Indians. (But the catholic Inquisition made short work them at the stake for “apostasy” Among the Morisca was Rodrigo de Lope, Columbus’ colleague, and estevanico de Azemor, the Spanish general who conquered Arizona, there was also Don Estavan the Moor, who was with Coronado in the 1540s seeking the elusive gold cities of New Mexico. 312
The next group of Muslims to reach America came from Africa as part of the slave trade starting in the seventeenth century. They tried to keep their faith often by armed struggle but they could not succeed.

- The third group to reach America came from Asia starting around 1830. The British and Dutch had replaced slavery to "indentured Labor." Immigration unlike Africans they were not compelled to give up their faith.

- Near the end of the 19th century immigration from Syrian region began ethnically, American Muslims derive mainly from Asia and Africa. Among the blacks first to arrive bearing Muslims names were those enslaved it is reported that 1717 represents the first year where Muslim names like Omar ibn swad, Prince Omar bin Ali etc. are recorded in slave documents (.15) (Rde. 312pag.)

- In the Judgment of the late Ismail al-Faruqui, slavery did not allow Muslims to perpetuate their religion or culture as they were forced to adopt the faith of their masters, as well as their names.(16) What Muslim faith they brought with them was quickly absorbed in their new Christian milieu and disappeared .312.

Only in 1830, the slave Muslims established a state of their own in Brazil but even that was described in 1830. The fate of these indented African Muslims after being brought to America and deprived of their dignity and religion has been vividly described by Alex Haley in his book Roots.”
The first Arab Muslim immigrant was Hadi Ali who was brought from Syria in 1855 to oversee the introduction of camel breeding in Arizona. The presence of Muslims is felt primarily in the larger urban centers primarily in Detroit, Chicago, Los Angeles and New York. Where their main institution are located.

The earliest mosques were built by Syrian immigrant in Cedar Rapid, Iowa in 1911, followed by one in Detroit in 1919. In 1912 these early immigrants also formed the first Islamic association in Detroit, (Today about 600 mosque cum institute exist.) New York boasts the biggest mosque cum institute in America.

The mosque institute in Washington D.C. was built after World War II. Several printing presses book distribution centers and national and regional magazines have come into being to guide the youth and converts in the exercise of their Islamic beliefs and practices. Funding for initiating such programs or the building of mosque and institute has come partly from Islamic states (Saudi Arabia, Gulf-States. Iran, Libya) and partly from local subscription among Muslims.

Muslims in the United States are increasing at an annual average rate of 10 percent. Through immigration and conversion. A large no. of among immigrants is scientific community growing awareness of Islam in America has been to large extent. The result of American involvement in peace and war in Middle Eastern affairs.
Coordination among the Muslim is conducted by some fourteen Islamic organizations ranging from professional to student and youth groups. In 1952 federation of Islamic Association was formed for the purpose of promoting organization among Muslims in America.

Student groups on campuses have expended rapidly since first organized on the campus of the University of Illinois on January 1, 1963. Today they are 45,000 members. Financed heavily by the Islamic World Conference (based in Arabia), the aim of such organization is to encourage conversion to Islam through da-wah their activity encourage intermarriages.

Non-Muslim Americans have been introduced to the teaching of Islam its culture and heritage mostly through educational and informational institute and organization which have contributed to a better understanding and appreciations of the faith. They get vary active support ...world Muslim league (S. Arabian) and caters the world of Muslim communities in the west.

There are other Sectarian, Missionary Organizations. The Ahmadiyah Movement had pioneered in the 1920s missionary activities to gain convert to Islam by establishing a mission in Chicago members are new trained in the missionary training college in Pakistan. In a seven year study program they are prepared to contextualize their perception of Islam in a world religious context.

Shiite have their own organization, the Islamic Society of Georgia and Virginia, first established of Yasin al-Jiboural. In 1973, they distribute literature
to blacks and white sent from Iran through its world organization for Islamic services via Muslim mission of Tanzania, Kenya, and Pakistan.

The international Institute of Islamic thought located also in Virginia was established in 1987, “to promot and serve research in Islamic Scholers to” think out the problems of thought and life pertinent to Muslims in the modern world” “as well as articulate the relevance of Islam to these problems” (25)

Islamic ppl316. sect Ref

“Bilalian” Muslims

Until recently this group of Muslim converts had been referred to as “Black Muslims” (Bilalian Muslims). At first it was the social message of Islam that attracted them ...in recent years greater attention has been devoted to rectifying the religious practices in so as to achieve greater alignment with the orthodox teaching of the faith.p.317

The Black Muslims of America have reawakened to the Islamic origin of their people prior to enslavement and Christianization. Founded the first Islamic Association in 1913, to the movement among American black was established by the American Muslims Mission while incorporated the tradition of Moorish Science Temple. Founded in Newark in 1913, by Noble Drew Ali, and the International Negro Improvement movement of Marcus Garvey.

Ali gave a separate identity to the American black whom he inculcated a sense of confidence and pride in Islam. Garvey was more interested in improvement the black name’s social lat.
- Elijah Muhammad's preaching were a product of these two movements although he claimed to have received inspiration from one Fard Muhammad (29) Ref.318

- His Nation of Islam was organized hierarchically and strongly centralized.

The Imam on both the local and national level provided the authority for holding the community together and guiding it.

The strong leadership rested on a number of factors. 1. Charismatic and centralized leadership commanding loyalty and obedience; 2. an organized security arm (fruit of Islam) composed of militant former servicemen charged with protecting the community, mosques, and other institutions, headed by Elijah's own son-in-law, Raymond Sharif; 3. Business organizations comprising a number of enterprises-bank, fishing company, and chain of restaurants; 4. Educational institutions (universities of Islam), which run highly disciplined system of education, and 5. A national network of temples (including the West Indies), well organized under the direction of their ministers who control membership and functions. p. 318.

While at first they did not consciously attempt to identify themselves out rightly with any Islamic sect, their leaders nevertheless considered the community an integral part of the main body of Islam.

Until the mid-1950s there was considerable friction between regular and Black Muslims. The former accused the latter of un-orthodox Islamic beliefs.
There were elements among black Muslims themselves where disputed the news of Elijah Muhammad concerning race and state for under the guise of an Islam. Their leader preached a doctrine. Of black supremacy and deprecation of whites for having oppressed blacks. Indeed he insisted that Allah is black and Islam is the religion of blacks. His preaching appeared to undermine the very premise of universalism in Islam.319.

Elijah Muhammad was seen as the new prophet of Islam. While orthodox Muslims could recognize as prophet none beside Muhammad, the founder of the faith. 319 They also tended to downplay the importance of ceremonial obligations in the disciplining of the believer.319

Salah (ritual prayer) was not established Zakat (formal tax) was not enjoined upon the adherents. And the Hajj (pilgrimage to Mecca) was not promoted. Yet they insisted that God is near, heaven and hell merely two states of existence.

Those, however, who had a closer understanding of Elijah Muhammad’s conception of his mission, saw clearly in it the means for achieving social and political equality and the realization of human and legal rights guaranteed all Americans in the constitution. But with this nation developed that “Islam is the religion of black man”.

The first move toward rectitude is attributed to Malcolm X, who like Elijah, was the son of a Baptist preacher. After performing the pilgrimage to
Mecca in 1964, he returned convinced that his leader's preaching did not comport with the true form of Islam.

There is a growing realization that true Islam rejects racism on grounds that people of all colors and races who accept the Qur'an and teaching of Muhammad the prophet look upon each other as brothers and sisters.

The Islam has transformed the personal and social life of black Muslims. The taught then to depend on himself not on others, to become active in agricultural and manufacturing pursuits, to observe dietary laws of Islam and avoid contacts with whites as much as possible. Strict discipline is observed at home; The respective functions of man and wife in the family are clearly defined. The children are taught the essentials of the faith at home. P 321

Temple and temple restaurant become the centers of social-religion life. Insists of one congregational prayer a week, the black Muslims have conducted up to three such prayer sessions per week.

Discipline among Muslim women is strongly manifest. They are schooled in the need and art of homemaking and taught to take back seats to their husbands, never to talk to strangers, nor wear make-up or fancy dresses.

Formal training centers are open for young women known as the MGT (Muslim Girls Training).

The Muslims have their own schools, including the University of Islam in Chicago, where they learn Arabic, Islam, history and various secular subjects with greater emphases is on Islam.
With the death of Elijah Muhammad in 1975, his rehabilitated son Warith al-Din (lit. "Inheritor of the faith") succeeded him. When Warith had been expelled from the movement, he kept close contact with mainstream Muslim leaders and did not hesitate to voice differences with his father over how Islam was preached among the blacks. Wraith worked systematically to transform the Nation of Islam into a mainstream Muslim community. p.321.

Following the death of his father, Wraith toured Saudi Arabia and the Gulf states at the invitation of King Khalid and received in return substantial financial aid to perception mainstream observation of Islam.

Islamic orthodoxy: In 1976 he performed the pilgrimage to Mecca. Soon thereafter he declared that his father was not a prophet as he had styled himself, and acknowledged the non-racial basis of Islam.

In 1978, the Gulf States and Saudi Arabia named Warith al-din Muhammad the head of the main body of Black Muslims. "Sole consultant and trustee for the recommendation and distribution of funds to all Muslim organizations engaged in the propagation of faith in the U.S." 36. p.322.

Black Islam was renamed "World Community of Al-Islam in the West" and the followers, " Bilalians," The main publication, Muhammad Speaks was renamed Bilalian News. A new image of black Muslims as an integral part of mainstream Islamic was professed temples were renamed as mosques.

In 1980, another change took place when the name of the organization became the American Muslim mission, and its principal publication, the
American Muslim Journal. Man the strict discipline was somewhat relaxed with the disbanding of the principal enforcing agency, the Fruit of Islam. In 1985, Warith al-Din Muhammad decentralized the structure of the community delegated most of the local Imams. Local mosques were instructed to with Muslim community.

Those who did not adhere to Warith's changes rallied around Minister Louis Farakhan who insisted of following the strict path of Elijah Muhammad by retaining the old name, the teachings and form of organization, including the Fruit of Islam, as instituted by Elijah himself.

True to form, Islam has strengthened its grip on the believer. It has wrought deep changes, on both the individual and his society,

Recognizing the universality of Islam, Warith and his followers have accepted by official Muslim organizations in America ....by Federation of Islamic Associations in the United States and Canada. More and more Black Muslims visit the Muslim World at large and many study in Islamic universities throughout the world notably at the Azhar Cairo.

In sum, the development of Islamic community in the United States of America is studded with many laurels of struggles and achievements. In the coming chapters we will pursue an empirical study of the present status of the community of the American Muslims in religious and social and political fields.