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Socio-Political Problems of Black Muslims in the USA: Past and Present

**Dissertation Submitted in Partial Fulfillment of the Requirements for
Master's Degree in Literature and Civilization**

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Dedication

It is with genuine gratitude and warm regard that I dedicate this work to:

My parents who have always believed and saw light in me. Thank you for your unconditional love , encouragement , and support through my educational career and life.

Every effort and success in my life is dedicated to you.

My lovely sisters for their love, inspiration, and concern.

My beloved fiancé, who has been beside me in sweet and bitter.

(Lina)

This dedication is wholeheartedly and proudly dedicated to:

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My son who made me better, stronger than I could ever imagine.

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Abstract

African-American Muslims represent the largest ethnic group in the United States of America. They faced anti-Black hostility, in addition to a variety of social, political, financial and ethnic problems. The study under investigation aims to depict the socio-political problems of Black Muslims in America in the past and present. It also traces the reasons behind the racial and ethnic discrimination against the African American community. It examines the treatment of the white community toward the Black Muslim community. The study conducted a historical and descriptive analysis of the existing literature to provide a realistic image of the African American experience in America as well as reveal the imperfection of the American system. After analyzing the various types of racism, social and political, which African Americans are exposed to, the results concluded that Black Muslims are exposed to racial discrimination because of their skin color and religion, which is the study's ultimate outcome.

Keywords: African-American Muslims, Discrimination, Political Problems, Religion, Social Problems.

List of Abbreviations and Acronyms

ACLU	American Civil Liberties Union
APA	American Psychiatric Association
BLM	Black Lives Matter
CAIR	The Council on American-Islamic Relations
CDC	Centers of Disease Control and Prevention
COVID-19	Corona virus disease 2019
FBI	Federal Bureau of Investigation
HIV	Human immunodeficiency viruses
ITT	Integrated threat theory
ISPU	Institute for Social Policy and Understanding
KKK	Ku Klux Klan
MSA	Muslims Student Association
NOI	Nation of Islam
PBUH	Peace be upon him
UNIA	Universal Negro Improvement Association
US	United States
USA	United States of America
WWII	World War Two

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General Introduction

1. Background of the Study

The first Black Muslims arrived at the American territory 500 years ago - long before the United States' establishment. First, they arrived to America as slaves brought by force from West Africa. After that, they migrate to America willingly, searching for better living conditions. Black Muslims are an integral part of American history from its foundation. They contribute to the establishment of the country and play a fundamental role in the contemporary United States. Black Muslims prove resistance and strength against the whites' oppression, including racism, social segregation, violence, and government abuse. In addition to racism which refers to any social classification depending on skin color, Black Muslims also experience other sort of struggles that are the political differentiation and whites' supremacy. On account of the American prejudice against the African Americans, Black Muslims become eager to create their own identities and movements by challenging both social and political discrimination. Nowadays, one of the largest ethnic groups in the United States is African Americans.

2. Statement of the Problem

Black Muslims have been a part of the United States of America's population since the 1619s. However, the tension between the whites and the African Americans is entrenched in their past and is considered a present social and political problem. Therefore, They experience oppression, disenfranchisement, and racial and ethnic discrimination in multiple domains. In the light of these findings, it is essential to research to investigate and debate the social and political troubles of black Muslims in America and to examine the deceitful whites' deeds against Black Muslims.

3. Research Questions and Research Hypotheses

To fulfill the aims of the research, the study will answer the following essential questions:

1. What were and are the major social problems confronting Black Muslims in the United States of America?
2. What political problems did and do Black Muslims face in the United States of America in the past and present?
3. Why were Black Muslims discriminated against?
4. Do Black Muslims in the United States have the same rights as other Americans?

The study attempts to test the following four (4) hypotheses:

Hypothesis 01: The enslavement history of African Americans in the USA kept chasing them and generated various social biases assessed on African Americans represented in racial and ethnic discrimination, the difficult living conditions, and the attempts to erase their identity.

Hypothesis 02: Black Muslims in America confront many political problems, such as the imposed crucial laws by the American political system that limit African Americans' rights.

Hypothesis 03: Black Muslims are subject to discrimination because of their skin color and religion.

Hypothesis 04: Despite being American citizens, Black Muslims do not have the same rights as white citizens.

4. Aims of the Study

On the basis of the preceding words, the research paper aims to explore Black Muslims' experiences, status and difficulties in America in the past and present time. It investigates the social and political problems faced by African Americans, regardless of their origin.

5. Research Methodology

The study adopts the historical and descriptive-analytical method. In the present research paper, the necessary data related to the study issue is collected through the review of credible books and articles. Therefore, it is regarded as qualitative research. The descriptive and analytical methods are used in both chapters, to review the literature, and generate the social problems of African Americans in the USA in the first chapter, and the political in the second chapter.

5. Significance of the Study

The significance of this study arises from the importance of Black Muslims across the world, particularly in the United States. Furthermore, it is critical to portray the realistic circumstances in which Black Muslims have lived and continue to live. Moreover, this work opens the readers' eyes to the dark side of the country of freedom, and exposes the injustice of the American social and political systems.

6. Structure of the Study

The current research work is divided into two (2) chapters. The first chapter is completely conducted to explore the social problems of Black Muslims in America from the past time to these days. First, the chapter begins with a glance at the history of Black Muslims from the moment they set foot on American soil. After that, it sheds light on the unscrupulous whites' social acts against Black Muslims besides the social obstacles they confronted, beginning with the enslavement era of Black Muslims. Then, it discusses American racist activities, discrimination, and racism or racial prejudice towards African Americans. Subsequently, the second chapter, is devoted to discussing the major political problems of Black Muslims. It starts with the crucial Jim Crow Laws, which prohibited African Americans their rights. The fundamental organizations established by African Americans to resist the American political oppression also take space in the chapter. Additionally, the chapter examines the reasons behind

linking African Americans to terrorism and the burden they are carrying because of these accusations.

CHAPTER ONE

Social Problems of Black Muslims in the USA

Chapter One: The Social Problems of Black Muslims in the Past and Present

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Introduction

This chapter examines the social challenges faced by Black Muslims in the United States of America in the past and present in order to better understand the social aspects of African American life in the United States. It begins with an explanation of unscrupulous America's social acts against Black Muslims, as well as the social obstacles they faced, beginning with the period of Black Muslims' enslavement, when the first slaves were kidnapped and forcibly brought to American territories. After that, it discusses American racist activities towards African Americans, with the majority of Black Muslims claiming that discrimination, racism, or racial prejudice is the most severe issue they encounter in daily life. Additionally, it emphasizes the media's and press's elimination of blacks' news and the circumstances of black Muslims in the United States of America. Furthermore, Black Muslims' Living Conditions are discussed, specifically the issue of poverty and how black Muslims have historically been unable to receive American health care. The chapter also discusses the challenges faced by African-American women, who face racial, religious, and ethnic discrimination as well as being the last victims of social class distinctions.

1.1. Black Muslims in America

Before even becoming the United States of America, the first Black Muslims were doomed to endure their worst days from the moment they set foot on American territory (Curtis, 2010). The act of capturing the Black Muslims during the Slave Hunt, taking them to America, making them slaves, and personal property were only the starting point of the miserable lives waiting for the Black Muslims in America (Hallam, 2004). African Americans faced numerous social problems in the past, and some of which continue to affect the social lives of Black Muslims (Lateef & Umarji, 2020). First of all, they were taken from their homelands and sold in auctions; they were separated from their loved ones, forced to give up their religion, and yet they survived. With the end of slavery and post Civil War, they were marginalized and segregated for

being Blacks (Billes, 2004). However, the new generation of African Americans decided to strive for the Black identity to be recognized and call for a separate nation (Burns, 1963). They worked hard to keep their wits about them and to maintain the sense of community that the Whites had taken away. They established their Media to gain platforms to express their thoughts because the American Media had never given them attention (Jefferies, 2019).

Through the long daunting journey they had in America, African Americans lived the harshest living conditions. Since the days of slavery and the post-civil war era, poverty has been their constant battle; they worked for free, then for a small wage, and now they are the lowest paid (Chouhoud, 2019). Additionally, they were poor, slaves, and had no access to medical care (Al'Uqdah, Hamit & Scott, 2019). Along with poverty, African Americans were exposed to all kinds of diseases especially psychological disorders and reproductive diseases mainly African American women (Prather et al., 2018). According to Wheeler (2020), Black females also experienced racism in various settings, and their intersectionality made the situation more difficult. In addition, African Americans fought to be educated and to give birth to a new and high educated generation of African Americans (Burns, 1963). Furthermore, according to American Civil Liberties Union (ACLU) (2021), they lived some of the most dangerous events of anti-Muslim hostility in the new world and carried the burden of crimes they never participate in (Alibeli & Yaghi, 2012). In the eyes of the Whites, they were and still are former slaves, inferiors, aliens, and terrorists in a society to which their ancestors were forcibly taken and had no say over their fate.

1.2. Enslavement of Black Muslims

It is hard to believe that African American slaves were part of American history long before the existence of the United States. Based on the most frequent researches, the first Black slaves kidnapped and forcibly brought to the American lands were Muslims (Ali et al. , as cited in Al'Uqdah, et al, 2019). Thenceforth, the traders who imported the Black Muslims were able

to sell them as slaves to the Whites, and they were condemned to slavery. Slaves of African Muslims were treated as if they were animals; the masters or slaveholders can do whatever they want with a slave. Regardless of the gender, both enslaved men and women were forced to perform exhausting labor, and were subjected to mental and physical degradation (Hallam, 2004). Depending on Virginia slave code 1705, unlike white servants, they were denied their most basic rights, such as carrying weapons. They are not permitted to walk alone at night or leave their master's property without written authorization. Also, they cannot assault a white man or defend themselves against whites.

Although it is commonly known that America is a land of freedom, enslaved Black Muslims could not find any at the time. For a variety of reasons, they were sentenced to death or enslavement, and many of them converted to Christianity and abandoned Islam to satisfy their White masters. They believed that by becoming Christians, they would increase their chances of obtaining freedom. On the other hand, many kept their religion as possible as they could like the case of the famous Omar Ibn Said who kept his faith to his last breath (Diouf, 2021). Additionally, In 1667 Virginia law was established to confirm that converted slaves could not be set free because they were Christians.

According to Virginia Slave Codes, courts were taking legal actions to prevent marriages between white women and black men. In addition to that, there was a law called “Hereditary Slavery Law” which means that a child born to an enslaved mother inherits her slave status. Black Muslim slaves were treated as property by the law, and they were ruthlessly abused and arbitrarily separated from their loved ones, including newborns and children, who were ripped from their mothers' arms and sold to the highest bidder.

People back then had a widespread belief that Blacks lacked intellectual capacity which makes them unequal to the Whites. Therefore, the masters saw that they only were capable of physical labor. They were forced to work as farmers on the plantation of tobacco, cotton, rice, and indigo. They only gave them the most difficult and provocative jobs, and if they did not

comply, they were punished. They were penalized for the most inexplicable reasons. The master who owed the slave can do whatever he wanted with his slave. Slaves were punished for not working quickly enough, arriving late to the fields, fleeing, as well as for other reasons. The masters had the right of whipping, torturing, rapping, selling the slaves again, and punishing them with the most inhuman punishments.

The slave trade's premise included the white man's right to the slave body, both male and female. Since the white women were the spouses, mothers, and daughters of the white masters, they were pure and high-class ladies who could not be harmed. The enslaved female bodies were being exploited by the White masters, who were abusing them to fulfill their sexual fantasies and needs. The slaveholder believed he owed her sexuality and that he may use her body as long as she was his slave. (Hallam, 2004)

However, Dr. Diouf emphasized in her book, *the Servants of Allah*, that slavery was never something new or exclusive to Americans. She said that:

Among the other fundamental differences between the African and American systems was the basic feature of American slavery, that is, its linkage of race, color, and servitude, which was foreign to the African Muslims. Islam has never linked slavery to a particular group except the “unbelievers.” (Diouf, 1998, p. 34).

It was difficult for Black Muslims to believe that their slavery was only due to their skin color, Islam, or both. The Holy Koran and Hadith cleared that Islam makes no distinction between people of different colors, but emphasizes that the most pious are the most beloved by Allah. The Prophet Mohammed (PBUH) had many famous Black companions who were slaves before Islam, such as Bilal Ibn Rabah, a former slave who became the first muezzin, in addition

to khalif Omar; Amr ibn al-As, who conquered Egypt and Palestine. For this reason, Black Muslims found it weird to be condemned to slavery only because of their color. Furthermore, only religion, according to Diouf, was used as a justification for slavery. He said that: ‘religion, rather than color, was the decisive factor in Islamic countries’ (Diouf, 1998, p. 34) The story of Black Muslims was never ordinary. Men, women, and children, were abused, offended, tortured and offered to sell all over again, and yet their legacy survived.

1.3. Racism against Black Muslims

Anderson (as cited in Al'Uqdah, Hamit & Scott, 2009) indicated that racism is systematic discrimination or oppression based on a person's or group's race, for instance, Black Muslims' situation. According to the studies of Berger and Sarnyai ; Williams and Mohammed (as cited in Al'Uqdah et al., 2009) racism has been related to high blood pressure and obesity, as well as racial incidents of poor mental health outcomes. These Studies concluded that there is a relation between schizophrenia, anxiety, depression and racial prejudice. As a result, the number of difficulties faced by Black Muslims due to American racism can be comprehended.

Additionally, Rose and Rose (as cited in Al-Romi, 2000) claim that, In the United States, Muslims are classified as a minority due to the distinction between them and the American in religion, politics, ethnicity, and race. As a result, the influence of prevalent cultural differences tends to weaken what has previously been a root of cohesion. Although, African Americans make up 40% of all Muslims born in the United States (Pew Research Center, 2011), they are excluded from literary works. However, others mentioned that African American Muslims in the literature may help counselors better understand their cultural needs while facing black's issue. The authors use intersectional theory to describe the rich history of African American Muslims and to provide techniques for counselors to increase their cultural and spiritual competency when working with them (Al'Uqdah et al., 2009).

Gibson and Ogbu (1991) states that many Muslims are minorities of their own will, following comparable tracks to Christian and Jewish immigrants. For current Muslim immigrants, the term minority refers to their position as immigrants as well as their religion, their race, and linguistic backgrounds. Being a Black Muslim, on the other hand, is considered a minority because they are of a different race and follow a different religion than White Americans. As a result of the prevalent cultural concepts of group based on ascribed categories that place a strong emphasis on skin color, Muslim experiences in the United States are strikingly diverse (Al-Romi, 2000).

Half of the U.S. Muslims claim that they face racist treatment in their daily life. According to Pew Research Center's survey of Muslims in USA (2017), around a quarter of Muslim Americans indicate that discrimination, racism, or prejudice is the most serious issue they face. Respondents were asked about their experiences with five different types of prejudice in the previous year as part of the survey. Aside from general questions about bias towards their community, individuals were asked if they had witnessed any anti-Muslim sentiment in their areas. One-third of Muslims (32%) declared that they have been treated suspiciously since they are Muslim. One in every five people has been called with racist names (19%), or has been called out by security at the airport (18 %). Furthermore, 10% claim to have been picked out by other law enforcement agents, and 6% claim to have been physically threatened or attacked. Overall, 48 percent of Muslims answered that they have had at least one of these five sorts of encounters in the last year, a little increase over the previous decade (Pew Research Center, 2017).

1.4. Black Identity

Black identity in the United States is the most widely used political and social identity to characterize people of African origin. According to recent study by Claybrook (2021), the 1960s were a significant period in redefining the meaning of being Black in America, bringing together

pre-1960s disparaging notions of being Black as an adjective while post-1960s use it to express peoplehood, glory, and stamina. Her research claims that in the 1960s and 1970s, Black activists predetermined and rebuilt the meaning of being Black in America. Their initiatives demanded that African-American residents be treated with dignity and respect. Being Black means being able to name, define, and determine one's own identity, as well as exercising individual and community agency. This is consistent with the existing usage of the term 'Black' in organizations like Black Lives Matter, Black Youth Project 100, Afrikan Black Coalition, Black Alliance for Just Immigration, and Institute of the Black World 21st Century. Despite this, many people still refer to Black people with a lowercase "b" (Claybrook, 2021).

Authors and scholars have continued to debate Black identity and terminology in the modern era. Blay (as cited in Claybrook, 2021) persists the discussion when she says, "Capitalization is a matter of reality and respect — respect not only for other people but also for myself. My identity is significant, and thus I capitalize it.". Being Black was ultimately concerned about self-definition, self-determination, and a sense of belonging to a racialized socio-cultural community that defined their peoplehood. African Muslims are accorded human respect and dignity by using the term 'Black' as a proper noun rather than an adjective (Claybrook, 2021).

In addition to the issue of the lowercase "b", Al-Romi (2000) claims that Black Muslims confront a popular dilemma of the method of teaching their children proper values among a secular society and educational system. He mentions in his research both willingly and unwillingly immigrants, Muslim parents desire their children to acquire Islamic-guided moral, social, and societal norms. Parents frequently send their infants to religious schools and perform familial activities in religious environments to ensure that their infants keep their Islamic identity (Waugh, 1991). He adds that Muslim parents must work out ways to teach their children in the fundamentals of Islam to keep their Muslim identity, yet they encounter significant legal obstacles while doing so in the United States. Muslims are split by racial awareness, and identity

issues deriving from their situation as unwillingly immigrant people may prohibit Black Muslims from assimilating into the prevailing US society. This has frequently prohibited Muslims from using the essential issue of religious-cultural identification as a basis for self-definition in a predominantly Christian country (Al-Romi, 2000).

Al-Romi also found the rise of the Nation of Islam may be traced back to the post-emancipation era when prior slaves wanted to integrate as citizens within the American society but were repeatedly turned down. Much to Marcus Garvey's "Back to Africa" movement, the Islam's nation original demand for disfranchised African-Americans was the social cohesion and political capacity it offered. He adds not only Islam was considered as a method for African-Americans to merge their identities versus a hostile majority culture, but also as a tool to strengthen their political influence. As a result, African-American Muslims today experience racial prejudice in addition to the problems of residing in non-Muslim nations.

Furthermore, because their ancestors were forced immigrants, their ethno-cultural heritage generally takes precedence over their faith identities. Elijah Mohammad, for instance, would not let white Islamic folks join the nation of Islam because he viewed them to be incomplete Muslims (Turner, 1997). African Muslims and others struggle to define themselves as members of their particular racial-ethnic groups as well as within the larger umbrella of American Islam. Disparities in racial perceptions and ideas about Islam exist even inside the African-American Muslim community. This could be because African-American Muslim communities' practices and strategies frequently contradict Islam's orthodox traditions and principles. Therefore, citizens of African origin demand a separate identity. This is a critical psychological phase. Consider what Martin Luther King said in 1967.

As long as the mind is enslaved, the body can never be free.

Psychological freedom, a firm sense of self-esteem, is the most

powerful weapon against the long night of physical slavery. No Lincolnian Emancipation Proclamation, no Johnsonian civil rights bill can totally bring this kind of freedom. The Negro will only be free when he reaches down to the inner depths of his own being and signs with the pen and ink of assertive manhood his own emancipation proclamation. And with a spirit straining toward true self-esteem, the Negro must boldly throw off the manacles of self-abnegation and say to himself and to the world, 'I am somebody. I am a person. I am a man with dignity and honor. I have a rich and noble history, however painful and exploited that history has been. Yes, I was a slave through my foreparents, and now I'm not ashamed of that. I'm ashamed of the people who were so sinful to make me a slave.' Yes, yes, we must stand up and say, 'I'm black, but I'm black and beautiful. (Martin Luther King, 1967, p. 202)

Consequently, being black is more than just a depiction denoted by the lowercase "b." Black identity is a self-conscious and collective effort for people from African origin to be self-defining in order to increase pride and human respect for Africans and their descendants (Claybrook, 2021). The racialized identifier evolved from scientific racism in the 18th and 19th centuries, but the constantly changing historical, political, and social context of the 1960s recreated the meaning of being Black in America. Finally, capitalize the "B" when referring to people of African descent, as you would with any other proper noun therefore, you grant them their respect (Claybrook, 2021). In the modern US, Muslims aim to merge into the American society to reap the benefits of the country's potential; at the same time, they are concerned about maintaining their Islamic identities.

To sum up, Muslims assuming an American identity do not necessarily avoid Islamic principles. Muslims can pursue Islam's noble fundamentals and principles while maintaining their Islamic identity on the one hand and becoming Americans on the other hand. Overall, "American Muslim" reflects the merging of American and Islamic cultures and identities. In recent years, American Muslims have spent numerous efforts to maintain their religious identification while merging into the American society; facts and efforts that mirror the importance of Islamic fundamentals Muslims.

1.5. Black Press

The black press, particularly newspapers, has always played a vital role in the struggle for black emancipation. Muhammad Speaks ,which is a newspaper founded by Black Muslims ,fits comfortably into this heritage of black media, playing a vital role in the black liberation fight. According to Jefferies (2019), the Black press provided a counterweight to the standard American media's portrayal of Black Muslims from their perspective. According to her research, there is two main newspapers: the “Final Call” and “Muhammad Speaks”. The Final Call is one of the only international, independent, outspoken, unpaid Black Nationalist periodicals launched in the twentieth century. According to Jefferies (2019), this newspaper addresses topics that the American presses and other black presses ignore, and emphasizes not only the difficulties faced by Black people in America, but also other racial minorities. It also highlights the Black achievements and efforts from all across the world.

In many ways, it attempts to integrate the country's racial majority's issues and perspectives, particularly those who are excluded in foreign affairs from both sides politically and socially. The Final Call, like Muhammad Speaks, is unashamedly about the US government's and military's abuse of power against less strong countries like in the case of some third world countries oppressed by Americans (Jefferies, 2019).

To conclude, Muhammad Speaks and The Final Call, fought for antislavery policies, and reveal the deceitful character of American foreign affairs by portraying the Black Muslim's resistance against racial prejudice and injustice. Moreover, it worked for independence and helped to restore Black communities and also it put a lot of effort to alert African-Americans about the danger (Fazilleau, 2011).

1.6. Black Muslims Living Conditions

1.6.1. Ultimate Struggle of Poverty

The well-known American Dream promised the world prosperity and wealth for everybody, but this was the biggest deception when it came to Black Muslims. Even though some American Muslims are wealthy, Black Muslims face poverty (Chouhoud, 2019). According to ISPU's most recent poll, 8% of American Muslims have a household income of \$100,000 or more (compared to 31% of Americans overall), but 33% have a household income of less than \$30,000 (compared to 24% of Americans overall), indicating that they are poor.

Since education is the road to a better life, and Muslims valued education (Burns, 1963), poor African American parents put great hopes in their children's futures. However, African Americans are likely to be exiled from high school compared to whites (Bremmer, 2015). Black pupils face roughly three times the rate of suspension and expulsion as white students. Black children account for 42% of students who receive several suspensions and 34% of students who are expelled.

Bremmer (2015) believes that, In comparison to 21% of whites, only 13% of blacks complete a college degree. Although they achieve their goal, the reward will be minimal. A white family with a four-year degree makes roughly \$56,000 on average, whereas a black family earns around \$4,900. Obviously, a poorer existence equates to a poorer health (Bremmer, 2015). The percentage of Black infant death is 11.5 per 1,000 births. Consequently, Bremmer (2015) stresses that African Americans live four years less than whites, who live to the age of 79.

In the same context, Chetty et al. (2018), claims that Black Muslim men born to low-income parents are much more likely to have a poor individual income compared to black women, white women, and of course white men. They also say:

We conclude based on the preceding analysis that the black-white intergenerational gap in individual income is substantial for men but quite small for women. It is important to note, however, that this finding does not imply that the black-white gap in women's incomes will vanish with time. This is because black women continue to have substantially lower levels of household income than white women, both because they are less likely to be married and because black men earn less than white men (Chetty et al, 2018, p. 23).

They examined the intergenerational mobility rates of black and white men born in single-parent and married families, and found a little distinction. Furthermore, one of the most serious factors of this situation is the problem of Black Muslims' unemployment. The "Last Hired, First Fired" hypothesis indicates that during the economic growth periods, the African American are the last to be hired; of course after considering all the whites workers who are applying to the job too, and the first to be fired during the economic crisis (Couch & Fairlie, 2010). An African American will be dismissed first when the business is not doing well, and he or she will be hired when the work is in desperate need of more employees, and there are no available white ones. Bertrand and Mullainathan (2003) point out that African Americans with White sounding names get much more interview replies compared to their Black peers.

It was hard for the whites to give up the history of slavery and stop looking at the Black as their slaves and treat them as human beings, they could not realize that the Blacks had, always, the intellectual capacity to work, learn, and lead. In addition to that, the intersectionality

of Black Muslims made the situation much harder. After March 11 September, and due to international media and its rumors which portrayed Islam and Muslims as criminals and savages, a huge wave of fear hits the Americans. Racial and ethnic segregation in employment was highly raised after 11 September's events (Al'Uqdah et al., 2019). Islamophobia prevents the Muslims from being hired which will make it impossible for the Black Muslims to stay in their jobs or to get new ones. Life gets much harder on Black Muslims, patients cannot trust black and Muslim doctors to help them, parents cannot guarantee the safety of the children with a Muslim babysitter, and they cannot let a Muslim teach in their schools anymore. These actions lead immediately raise the rate of unemployment of these people. There are many other factors for their unemployment, including educational inequalities, neighborhood effects, workplace discrimination, parenting (Holzer, 2021).

1.6.2. Health Care Services and Mental Health Care

In the past, Black Muslims cannot benefit from the health care services of America. Slaves were properties and had no right to get sick or to complain about their health, if one got sick, he would receive no medical care and be left to die alone. This situation does not recognize a radical change over the years. Black Muslims are marginalized and treated like criminals, especially after September 11, and not everyone would like to afford help for them. They face racial discrimination in a health setting and consider it not to be a priority even if it is an emergency. The American Psychiatric Association (APA) claimed that nearly one-third of Muslim Americans reported experiencing discrimination in healthcare settings. Religious and racial racism against African Americans causes several mental health issues; including anxiety, schizophrenia, depression, addiction to alcohol and drugs, and so on. Race and mental illness have been intertwined in American psychiatry. The immunity theory suggests that those populations that were emotionally subjected to the pressures of money-making would be at the greatest danger of "insanity." African American slaves cannot be accepted without permission from the master, who needs to pay for the slave treatment; the treatment of the slave

cannot oppose the treatment or admission of a White patient (Davis, 2018).

From 1860 to the twentieth century, free blacks were thought to be the most affected by mental illness. Davis (2018) claims that Poverty, miserable living conditions, and destroyed families were the major causes, and black hospitalization was the only means of control and safety at that time. By the end of the Civil War, an asylum for colored people was opened for the sake of the many new freed black who were desperate for need (Davis, 2018). Nowadays, mental illnesses are no longer new or weird.

1.7. Black Muslim Women

African American women used to face severe racial, religious, and ethnic discrimination, as well as being the final victims of social class distinctions. Despite the fact that Islam places a great priority on women's duties, Black women in America have been mistreated since their arrival. Maya Angelou once said: Out of the huts of history's shame, I rise, up from a past that is rooted in pain, I rise. (Maya Angelo, 1978, line 29-32). Maya Angelo maybe was not a Muslim Black Woman; however, the inhuman act of slavery was her ancestor's history too. Prather et al., (2018) ,in their studies about the sexual and reproductive health of African American women, assume that during the period of slavery, women were treated as properties; they had no legal protection or right to defend themselves, and they were exposed to sexual violence and abuse. They claim that 58% of all enslaved women aged 15–30 years were sexually assaulted by slave masters, and Black men cannot defend their women because they were imprisoned, separated from their loved ones, lynched, and murdered. Slave masters employed the strong ones as breeders, giving birth to more children to be used in the slave trade, while others aborted their kids as a form of resistance (Prather et al., 2018).

James Marion Sims, the “Father of Modern Gynecology” and former president of the American Medical Association, used enslaved women's experimental surgeries, such as c-sections, and numerous operations without giving them Anesthesia (Chinn, Martin & Redmond, 2021; Prather et al., 2018). Although freedom was given to slaves, Black Codes like Jim Crow

codes limited their normal civil rights which were granted by the constitution and Islamic religion. Islam stressed the equality of males and females in terms of rights, however, the slave masters yet maintained their supremacy upon the Blacks and profited from the absence of laws in some states, and continued to assault Black Women and abuse them. During the Jim Crow laws era, and before the execution of African American women, they were subjected to group rape and “genital mutilation” (Prather et al., 2018). However, some limited health care was provided finally, especially for poor women, and hospitals were forced to hire medical staff who would accept and treat any patient when the Civil Rights bill was passed by Congress in the mid-1960s (Davis, 2018).

During slavery, Black women received no education which may be a huge factor in raising the rate of health issues. Later, their education was restricted to some basic subjects with an unqualified educational system thus illiteracy long besides transgenerational poverty affected their sexual health. Centers of Disease Control and Prevention (CDC) cleared that African American women have suffered from HIV, and other medical conditions that increase the risk for early mortality. Poor and marginalized African Americans living in black communities were less likely to receive early HIV testing and treatment than whites (Chinn et al., 2021). Based on some data, lack of parental care before giving birth, nutrition, as well as stress, were behind the high rates of infant mortality. West and Johnson, (2013) stressed that studies confirmed the effect of physical and sexual repeated assaults on the mental health and self-esteem of African American women. It contributed to raising the inferiority and otherness feelings and exposed them to high levels of anxiety and stress.

Despite the struggles, African American women find their way to accomplish several achievements. Nowadays, they can wear Hijab, study, work, defend their bodies, and seek medical treatments; this is what is meant by living in a country of democracy, however, they are still struggling. Black Muslim women work hard to protect their freedom and rights. They are facing racial racism and bullying in schools but they resist getting a high education level and a

good job. According to Ngue et al., (2019), they apply for college at higher rates than men in general, and white men in particular. Statics indicate that, between 2004 and 2014, the rate of Black women with a high education level has increased by 24%. African American women prove their competencies in running their businesses in the short term compared to white women-owned businesses. However, in the workplace, they are not hired or promoted easily sometimes there is only one Black Muslim woman in the institution or company (Ngué et al., 2019).

Black Muslim women are the last to be hired and engaged in leadership roles (Wheeler, 2020). The American Association of University Women believe that they are paid less and get less support compared to white men and women. They are the last to be called to get the job and many were turned down because their Hijab did not fit the company or because they have darker skin. African American women who wear Hijab are facing huge discrimination in workplaces about their language and appearances. They face anti-Black gendered Islamophobia, especially while dealing with police; they get their Hijab removed and take pictures for them without it while arresting them (Taylor, 2019).

Since their enslavement legacy and their historical health care struggle, which seems to be endless, African American women are put at high risk of exposing to COVID-19. A study showed that 51% of employees on the front lines of the pandemic are African American women. In addition, Black Muslim women's journey was never simple. Yet they survived and still striving to protect their bodies, faith, and loved ones, and to achieve their ambitions.

1.8. Education of Black Muslims in the United States

It is well known that one of the most important goals of education is to aid people in handling their lives and contributing to society. Education is the process of acquiring knowledge. Black Muslims, who are suffering from poverty and discrimination, put all of their hopes in the future of their children because education is the road to improving living standards

and integrating into society. Education has a huge interest among African American Muslims, and they valued the role of education (Burns, 1963). Islam does not differentiate between races, colors, or languages, however, even pupils and students have imposed racism in American public or private schools. Parents who are concerned with the psychological safety of their children send them to Islamic schools. Despite the construction of Islamic schools, Black Muslims are still studying in public American schools(Al-Romi, 2000).

1.8.1.Public Schools

Education is supposed to teach pupils respect for others while teaching them subjects, however, Black Muslims are suffering from discrimination and many other issues due to their religion. Students and teachers in public schools are making fun of Muslims' beliefs, language, attitudes, and clothes(Nittle, 2021). They are suffering from bullying because they are Blacks, and being accused of terrorism because they are Muslims. Racial biases that Black Muslim children encounter result in high suspension rates because they are tired of being bullied or beaten. Being marginalized and not treated like the rest of the other students makes Black children feel unwelcome and affects their psychological side. According to Nittle (2021), dropping children out of school raises their chances of encountering criminals and addicted persons in addition to their academic failure. Some schools also choose unqualified teachers to teach African American pupils so they cannot be at the same intellectual level compared to their white peers (Goldhaber, Dan, et al., as cited in Nittle, 2021)

Moreover, Muslim girls are facing a big problem with wearing Hijab, for instance, their colleagues making fun of them and making jokes about their appearances, ascribing them to the countryside, and the third world and some schools itself forbid wearing it. These actions may lead these girls to stop wearing them and give up some of their faith. Muslim students are not supposed to drink wine nor eat pig's meat which is considered forbidden. Additionally, Muslims pray five times per day at times when they are not allowed to go out of the classroom. In the

secular education system, schools insert many subjects like sex education which is an appropriate subject for children (Al-Romi, 2000).

Al-Romi (2000) states that Instead of striving for more religious freedom and respect, Muslims decide to build their educational system and Islamic schools. The ultimate aim behind the construction of Islamic schools is to create a generation that would participate in the American society without losing its identity and becoming as he said: “culturally confused” (Al-Romi, 2000, p. 635).

1.8.2. Muslim Schools

To maintain the Muslim identity, Muslim parents must find a means to educate their children according to Islamic rules. The leaders of the Nation of Islam cleared that they wanted the separation of the educational system (Burns, 1963). The University of Islam, founded in 1933 by Elijah Muhammad and his wife Clara, was established to be the first, in the late 1970s and early 1980s, as an "Islamic" alternative to public American schools. Establishing Islamic schools did not put an end to Muslim students’ problems; however, they come out with other issues. Schools, after its establishment, have a serious conflict with persuading parents to engage their children in Muslim schools. They were advertising for their school in the Black Press, trying to convince Black Muslim parents of the idea (Burns, 1963). In addition, the lack of qualified Muslim teachers and the reliance on volunteers cannot be acceptable. Moreover, Muslim schools are demanding very expensive fees which not every Black Muslim family or Muslim can afford. In spite of all the efforts which had been done to provide an Islamic environment for students, 69% of Muslim children still attend American public schools (Al-Romi, 2000).

In addition, discrimination occurs in the classroom as well. The authors of a 2015 survey on the opinions of Black immigrant college students discovered that English language learners were viewed academically inferior and believed that their contributions were discounted in the

classroom, even though they were more sufficiently qualified than their American colleagues (Tamimi & Quinonez Eames, 2021).

1.9. Anti-Black Discrimination

The truth that Black immigrants experience the same anti-Black discrimination and racial prejudice as Black Americans is an unpleasant reality. Because of their immigration status, black immigrants confront unique difficulties. According to Alikhani and Gharedaghi (2017) for centuries, the prevailing narrative in Europe and later America has viewed Blacks who embraces the religion of Islam as "outsiders" and the Islamic religion as "foreign. The Islamic culture in Andalusia was multi-cultural for approximately 700 years, long before the term "multi-culturalism" was established. People of different religions such as Christianity, Islam, and Jews coexisted peacefully in this region. However, Statistics and figures demonstrate Muslims' integration into American society. As a result, more than six out of ten Muslims believe that there is no conflict in living between contemporary society and being a pious Muslim at the same time, and 56% of Muslims nowadays prefer to live as Americans rather than remaining differentiated from the larger community. However, 20% of Muslims believe that they aim to maintain a separation from the American lifestyle (Haddad et al., 2001).

In 2007, just 54% of Muslims were pleased with their lives in the United States; by 2011, 82 percent of Muslims were happy in the United States. This figure is greater than the general population of the United States (75%) (Muhammad, 2016).

Conclusion

Black Muslims face many problems in different domains; they suffer from bullying because of their skin, and being accused of terrorism because of their religion. Despite all these problems, African Americans have significantly contributed to American history and culture.

The dream of Black Muslims is to have the freedom to name, define, determine oneself and practicing individual and communal agency as well as, citizens of African origin asked to be treated with dignity and human respect. Despite all of this misery, Black Americans are nevertheless exposed to political persecution in the United States.

CHAPTER TWO

Black Muslims in the United States: Past and Present

Political Problems

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Introduction

This chapter deals with several political issues concerning Black Muslims, Starting with the crucial Jim Crow Laws which prohibited African Americans their rights, and terrorized them with Ku Klan Klux in the past and present. Furthermore, it sheds light on the most significant organization established by African Americans, and focuses more on their contribution to raising the African American awareness about Islam and the Islamic world. The chapter also addresses the most complex issue after the 9/11 events, which is Islamophobia. Additionally, it discusses the reasons behind linking African Americans to terrorism and the burden they are carrying because of these accusations. In addition, it explores the famous recent movement “Black Lives Matter” and examines its motivations and how it earns such massive interest. Finally, it concludes by addressing the problem of Black Muslims Immigration and hostility in the past and present.

2.1. Jim Crow Laws

First and foremost, it appears that understanding the origins of Jim Crow Laws, which were a collection of regulations that regulated Southern communities during the reconstruction era, is critical. A white actor and musician called ” Thomas Dartmouth "Daddy" Rice”, used the phrase for a character in his show to describe a Black person (Billes, 2004). The character was criticized and extremely mocked, since underestimating and mocking African Americans was the kind of entertainment the whites enjoyed. As a result, according to Billes (2004), the phrase became widespread in Southern cities and American society in general following that show, and many additional shows mocking African Americans were produced.

Abraham Lincoln, in The Emancipation Proclamation on January 1, 1863, promised freedom to all enslaved persons, “except a punishment for a crime”, However, African

Americans found no freedom because of Jim Crow Laws (Alexander, 2010). Jim Crow Laws were established to prevent the African American people from living their lives as equal to the white because they believed that they were superiors and better than the Blacks (Davis, 2018). In this context, these laws prohibited the African American from studying at the same schools as the whites, the transportation by the same means, living in the same neighborhoods, and owning properties (Billes, 2004). Davis (2018) also claims that restaurants, waiting rooms, the military army, and even the water fountains were all segregated between the whites and African Americans. In addition to the segregation laws, there was an “etiquette” when it came to dealing with the whites (Billes, 2004). African Americans were not allowed to shake hands with whites, they were not supposed to eat with them in the same room, and if this ever happened, the whites should eat before the Blacks, the whites never referred to the Blacks by titles; they should always be called by their personal names. (Billes, 2004; Davis, 2018).

Hunkele (2014) points out that African Americans were denied access to health care facilities, putting their health and families at risk of contracting a variety of hazardous diseases, including sexual abuse, and leading unhealthy lifestyles. African Americans had been prohibited the right to be healthy, to be educated, to make a personal carrier, to pursue their ambitions, and they were not allowed even to dream.

Although slavery was ended by the 13th amendment, the phrase “except as a punishment for a crime” made the federal states criminalize the homeless, and the unemployed African Americans to compensate for their loss after setting the Black slaves free (Lesnick, n.d). They found themselves working in plantations, mines, and railroads for free, in other words, they found themselves slaves again. Du Bois Once said: “The slave went free; stood a brief moment in the sun; then moved back again toward slavery” (Du Bois, 1935, p. 30). The fact was that African Americans were not and could not be free because whites were unwilling to give up the financial gain they earned through the slave trade and the unpaid labor they put on them. It was obvious that another version of enslavement should replace it (Alexander, 2010). “Dept

peonage” was the simplest way to revive the enslavement of African Americans in which they were asked to pay high penalties, but were unable to do so due to their low income, thus they worked for free to pay their debt. (Nittle, 2020). Prisoners too were working for no compensation, thus the police arrested the African Americans for ridiculous reasons (Nittle, 2020).

Furthermore, African Americans were not allowed to vote claiming that their grandfathers never voted in the Civil War, and because they were not educated, thus they were not intellectually capable of voting (Davis, 2018). African Americans were subjected to literacy examinations in order to get the right to vote, during which they were posed absurd questions such as the number of bubbles in a bar of soap. Although the 14th and 15th amendments gave legal protection and promoted the right to vote for African Americans, the whites did not allow this.

Along with Jim Crow Laws and Etiquette, a dangerous and aggressive group called Ku Klux Klan (KKK) appeared to maintain the domination of Jim Crow Laws. Any actions against Jim Crow Laws or practicing a basic right from the African Americans may lead to a visit from the authorities (Nittle, 2020). Lynching, torture, rape, mutilation, and other brutal means were the Ku Klux Klan's way of terrorizing the Black People. About 5000 persons were lynched by the KKK, some of them were white republicans and civil rights defenders (Lesnick, n.d). They were taking photos with dead people, and taking parts of their bodies as souvenirs (Lesnick, n.d). The ultimate goal was to maintain white supremacy and keep the Black economy far from prosperity (Nittle, 2020). Alexander, in her book “The New Jim Crow” (2010), posits that: “when it became clear that the old caste system was crumbling and a new one would have to take its place” (Alexander ,2010, p. 22). Abraham set the slaves free but the whites would not be able to let them free.

The Civil Rights Act of 1964, signed by President Lyndon B. Johnson and granting and protecting all civil rights for all minorities in the United States, looked to put an end to all discrimination, segregation, and violations on American territory, yet still continues. President Biden, the current President of the United States, claims that Georgia Laws, which he calls “Jim Crow laws of Georgia”, are bringing back the old days when states imposed taxes and gave literacy tests to Black people to vote (Vazquez & Sullivan, 2021). It can be said that these Laws still exist, and will never vanish.

2.2. The Moorish Science Temple

The Noble Drew Ali founded the Moorish Science Temple of America in Newark, New Jersey, in 1913, which is a religious and national American organization. His real name is Timothy Drew, but his followers call him the prophet. Noble Ali claimed that enslavement and racial discrimination stripped them of their Muslim identity. His approach also attempted to instill a sense of belonging among African Americans and stimulate civic engagement. To create a message of human development through historical study, racial pride, and spiritual enrichment, Noble Drew blended aspects from fundamental. He explained to the black community their actual identity as Heralded Moors, the Moabites, and instructed that the terms Negro, Black Folks, or Colored People are not suitable for them because these terms hint at slavery even at the current moment (Encyclopedia, 2009).

Like all the movements of African Muslims, The American Moorish Science Temple also has faced controversy and criticism. Several Christian ministers have been the most vocal opponents. They have declared that they are opposed to the Moorish spreading of the Mohammedan religion, maybe because they see the transmission of the Mohammedan faith among Black Muslims in the United States as revolutionary (Way-El, 2011).

The Moors experienced several challenges and levels of discrimination due to the U.S laws. In many states, voting is taxed, and as a result, many individuals are unable to exercise

their right to vote. Those who are not able to pay the tax, whether black or white, are unable to vote and most Blacks are unable to do so due to their poor income. Across the Southern and Midwest parts of the state, laws establishing race separation in educational institutions, government departments, community spaces, accommodations, lavatories, transports, and even the drinking fountains. Their purpose is to enslave Moors of African heritage in feudal semi-slavery; these laws were known as the "Jim Crow system". Consequently, those who oppose are assaulted, imprisoned, and slaughtered in large numbers.

Most "Blacks" are eliminated from voter registers and denied the opportunity to vote in few years. Additionally, all elected officials of African origins in the United States are expelled. By 1900, there were less than 5,000 Moorish people of African heritage qualified to vote in Louisiana, down from a peak of 130,000 (Way-El, 2011).

2.3. The Garvey Movement

According to Van Leeuwen (2000), Marcus Garvey is a Black man who engaged in politics and was active in projects designed to aid the African American people. Garvey argued that African Americans must first develop themselves, demonstrating to white Americans that they are worthy of full equality. Despite being politically active behind the scenes, he always asserted that political involvement would not assist African Americans. He aimed to build a separate nation (Van Leeuwen, 2000).

The Garvey Movement arose in response to the post-World War I circumstances of African Americans. Lincon (1960) states that Blacks fought with the white Americans in battles for democracy in some other countries only to come home to face the same discrimination. They killed serving alongside white men in the ditches of France, only to starve and die in American states at the hands of white men. He added seventy Black men were executed in the first year

after the war era; many of them were still wearing their uniforms. Fourteen Black men were torched in front of the American public, eleven of them were tortured and burned alive to death. Also, the incident of June 1919, the Red Summer, where 38 people were murdered and 537 were wounded in thirteen days of mob control (Lincon, 1960).

Apart from the serious physical harm ,there were a considerable number of threats going on. The Ku Klux Klan was resurrected, and numerous New England states were added to its customary list of Southern states. Residential and career opportunities for blacks and whites were highly competitive. The Black citizens alternated between depression and militancy. They were disappointed with the proportion of rights that America had designated for them (Lincon, 1960).

Garvey traveled to around thirty-eight American states to investigate the circumstances of black life in the United States. He paid attention to African Americans and their demand for equal rights. According to Van Leeuwen (2000), Garvey noticed a changing demographic and dwindling optimism for Jim Crow laws abolition. Disillusionment and pessimism were observed in them as World War One was over. African Americans did not only give up on gaining the same rights as white Americans, but they also lost any hope of mankind and society improving in the future. Because many African Americans had fought in the war, they expected to be treated with respect and recognized as equal citizens and got nothing (Van Leeuwen, 2000).

When Garvey arrived in New York one year after the tour, he collected some well-articulated views that would subsequently define the largest movement in American African history (Lincon, 1960). According to Van Leeuwen (2000), Garvey believed that assimilation would never occur, so only African Americans' political and economic achievements would lead to rights and justice. Therefore, to achieve the goal he founded the UNIA's office in New York in 1917 as well as Black Star Line the shipping company in 1919.

2.1.1. Universal Negro Improvement Association

In 1917, Marcus Garvey founded the UNIA's headquarters in New York and worked to promote the idea of Black Nationalism and the ultimate repatriation of all persons of African heritage to Africa. Garvey's interpretation of Black Nationalism had three substantial elements: cohesion, pride in African cultural history, and ultimate independence. He thought that African-Americans are capable to create a powerful independent country in their motherland in Africa. He adapted Washington's self-help doctrine to the circumstances he observed in the United States, transforming an individualistic, implemental ideology into a more professional one thinking from a political standpoint and establishing a separate nation (Van Leeuwen, 2000).

2.1.2. Black Star Line

In 1919, Marcus Garvey and his partners had founded the Black Star Line shipping firm under the administration of the Universal Negro Improvement Association (UNIA), which had grown to over four million members by that time. The Black Star Line started its "African Redemption" Liberia program as soon as it owned its first boat, which was named S.S. Yarmouth, and renamed it the S.S. Frederick Douglass, intending to build a society on the west coast of Africa for African Americans, and for individuals who were born into slavery or whose ancestors were enslaved (Historia.com, 2009).

The venture Black Star Line has become a financial enclave enabling African American commerce between towns and West Africa. Many African American groups supported the campaign because it was perceived as a means of addressing racial discrimination in transport, which hampered the mobility of Black passengers and business (Bandeled, 2010).

The Black Star Line was an effective advertising and promotion weapon for Garvey and the UNIA, and it was a significant symbol of black possibility. It was a significant accomplishment. However, Garvey declared the company's termination after fraud charges related to the selling of Black Star Line shares (PBS, n.d).

To conclude, Marcus Garvey's goal of African freedom and the limitation of racial discrimination had gathered millions of adherents in America and overseas by the 1920s. Additionally, the Age of Garvey tells the story of the black movement that became known as Garveyism throughout the world. During World War One and world war two, a revolutionary new perspective of black politics is presented to the whole world (Ewing, 2014).

2.3. Nation of Islam

After the Moorish Temple and its significant contribution to persuading the African Americans about their true religion, another temple was founded by W.D. Fard in Detroit (Lincoln, 1960). Fard was a peddler who pretended to be arrived from Mecca to America (Lincoln, 1960; Tinaz, 2009). Fard became more popular among African Americans, and they started to believe that he was a prophet sent by Allah to help African Americans prepare for the Armageddon War (Tinaz, 2009). One of the closest persons to Fard was his assistant Elijah Mohammed who believed that Fard was a prophet and the great Mahdi (Lincoln, 1960). Elijah was convinced with his claims and ideas about the war of Armageddon, the whites were the devils, Allah was willing to destroy the whites, and Blacks were better than the whites (Lincoln, 1960; Tinaz, 2009). According to Tinaz (2009), Elijah became a prophet and the successor of Fard, and he then changed the location of NOI to Chicago.

Tinaz (2009) explains that the members of NOI and orthodox Muslims in the USA did not get along, and being from different races was not the reason. The reason behind this disagreement was the doctrines of Elijah. He claimed that his beliefs were not the actual beliefs of Islam in various aspects. The Honorable Elijah believed in the supremacy of Black people, and he even thought that a white man could not be considered a true Muslim (Lincoln, 1960; Burns, 1963), however, orthodox Muslims believed in brotherhood and the equality of all humans. Lincoln (1960) He claimed that Elijah was persuaded of Black supremacy because he

had no choice. In addition, he was interpreting the holy Koran to match the Black Muslims' needs at that time.

Another prominent member of the NOI was Malcolm X, who held the role of minister and became the organization's public face (Lincoln, 1960). He constantly criticized Martin Luther King for treating the whites with courtesy by referring to them “brothers and sisters” while Malcolm X and the whole members of NOI were demanding a separate nation, and they were willing to resort to violence to achieve it. To establish more serious relations with the Islamic world, Elijah sent Malcolm to different Islamic countries (Tinaz, 2009). After his long journey, Malcolm X discovered that their interpretation of the Koran was wrong. In addition, the leadership struggle besides his disagreements with Elijah made him quit (Haddad, 1997). Because all beginnings must have an end, the death of the Honorable Elijah ended the age of Black supremacy. Haddad (1997) pointed out that Warith Deen, the son of Elijah Mohammed and his successor, took the leadership of the organization and started the age of logic and reason. Tinaz (2009) describes Warith Deen taking the leadership as: “the symbolic birth of reason out of myth” (Tinaz, 2009, p. 104). The son worked hard to correct the wrong concepts Black Muslims had in minds about Islam; he changed Temples to mosques and Ministers to Imams (Haddad, 1997). Furthermore, Warith Deen aimed to achieve full integration, to create an atmosphere of brotherhood among Black Muslims and their American fellows by allowing the orthodox Muslims to join the organization, and minimize any separation between them (Tinaz, 2009).

These radical changes led to a division among the NOI members where Louis Farrakhan disagreed with Warith Deen. Farrakhan was the minister of Harlem Temple, after the assassination of Malcolm X, and he was affected by the old beliefs of Elijah, therefore, he established a new organization with the same name as NOI and the same old beliefs (Haddad, 1997). However, Farrakhan was criticized often by many Islamic professors in the USA, claiming that he was only a politician and not a man of God, and that his false anticipation of

the wholly Quran should be stopped. To conclude, the NOI, in all of its facets and divisions, made a significant contribution to the growth of Islamic awareness in the United States and the establishment of crucial relationships with the Islamic world.

2.4. Islamophobia

In the United States, Islamophobia has already been an element of the racist issue. In other words, in American culture and society, Islamophobia has strong origins. Its resurgence is due to official persecution of political resistance formed around symbols and themes of Islam. Prior to the circumstance of 9/11, the US administration was afraid that Muslims on American territory would pose a threat to the country's democratic order. This anxiety led to formal government monitoring and trial of African American Muslim civic and religious groups and their supporters at the beginning of 1930. The use of state security, police agencies, and US courts were not limited to organized and state-supported Islamophobia. After WWII, the FBI utilized the national press to launch a misinformation campaign against Muslim groups, and then by the 1960s, it was involved in intense counter intelligence to combat what it saw as a danger of political extremism among Muslim Americans (Ernst, 2013).

According to the findings of Helly and Dubé (2014), Islamophobia is fueled by a cultural shift that is more basic than minorities' demand for racial equality and acceptance of their distinctions. Many mindsets in Western countries have portrayed Muslims as having deviant, terrible, ancient, illogical, and even cruel behavior and practices. In contemporary Western history, it is popular to portray entire nations as cultural "aberrations" that create weird, immoral, antiquated, savage behaviors (Helly & Dubé, 2014).

Earlier studies on representations of Muslims and Islam have revealed how anti-Islamic beliefs are intertwined with US politics. Islam was already a significant image in US politics in

the nineteenth century, from the election of 1800, when John Adams and Thomas Jefferson alluded to each other as foreign dictators and Mahometans, to the invocation of Muslims in the suppression of Mormons. Organizations such as the Nation of Islam (NOI), Malcolm X, and Muhammad Ali were, respectively, the biggest danger to the liberal promise of civil and human rights, a powerful home voice for the growing wave of colored race and pan-Africanism, and possibly the most visible symbol of internal resistance to the Great War in the twentieth century. The identification of Islam as a type of anti-Americanism only increased after the rebellion of Iran in 1979 and the collapse of the Soviet Union in the 1990s. The connection of all Muslims and the Islamic faith with violence, sexism, and general barbarism had already become embedded in some policy circles, particularly among neoconservatives, by the time of the 9/11 attacks (Ernst, 2013).

According to the studies of Ernst (2013), researchers have amply demonstrated the effects of these concerns, pictures, and appropriations in US politics and culture, but they have not yet turned enough attention to the state's role in creating such irruptions and iterations of Islamophobia, notably the FBI's participation. It focuses on the causes and types of government surveillance programs, media propaganda, and eventually counter-intelligence in the twentieth century's creation of Islamophobia. It contends that Islamophobia's prevalence in American society is not just a mirror of particular political and cultural interests, such as those of certain Israeli activists, evangelical Christians, academic orientalist, and the mass media; Islamophobia is indeed a result of the state's legal and extralegal efforts to govern, discipline, and punish Muslim American people and groups (Ernst, 2013).

However, American Muslim groups might significantly benefit from more collaboration with other American non-white communities working to combat Islamophobia. Because discrimination, anti-Blackness, and anti-immigrant attitude all come from white supremacist myths over who is American and who fits in the United States (Islam, 2018).

2.4.1. The criminalization of Muslims

From the slavery era to these days, Black Muslims in America endured a long history of criminalization and law execution. Particularly aftermath of 9/11 events, Muslims have been identified and treated as criminals (Kaufman, 2019). They have been targeted by surveillance and arrested by federal institutions due to the rooted hate that Americans felt toward Muslims. Kaufman (2019) stressed that, during several interviews which she has made in her studies, many were referring to Muslims as a racial threat. In addition, she explained the Integrated Threat Theory (ITT) that the prevalent group considers the minority as a threat when they feel insecure. When the situation is full of tension and panic, the government needs to maintain command and give the population someone to blame immediately; they blame Muslims (Kaufman, 2019). That is to say, Muslims are the American government scapegoats (Kaufman, 2019). Americans are generally known for their great deal of interest in civil liberties; nevertheless, when the threat level is high, they are willing to give up their civil freedoms and restrict other groups' civil rights in exchange for enhanced security measures (Davis, 2007)

Muslims in the USA experienced racial and ethnic discrimination, and the intersectionality of Black Muslims made the situation even worse. The results of a survey by Pew Research Center (2017) cleared that one-tenth of American Muslims have been called racial slurs or singled out by airport security. Depending on the findings of the survey by Pew Research Center (2014), American citizens hold very negative feelings about Muslims and describe them as criminals. Acts of firebombing mosques and other attacks on Muslim women in the United States were the outcomes of the expansion of Islamophobia (Aizpurua et al., 2017). Selod (2016) stressed that Muslims are jeopardizing the nation's security, and they are synonyms for terrorists after the 09/11 attacks. These beliefs were embedded in the Americans' minds long before the 09/11 events (Selod, 2016). Recently, the former president of the United States of America, Donald Trump, banned Muslims from stepping onto American soil in the first place as a suggestion he made in the aftermath of the San Bernardino shooting in 2015

(Diamond, 2015). Trump's act was only a reflex of the American public's feelings toward Muslims (Aizpurua et al., 2017). To sum up, the criminalization of Muslims is a part of American beliefs (Kaufman, 2019), and it is rooted in their personalities.

2.4.2. The role of Media

The media planted seeds of hatred and terror in the minds of Americans, making it difficult for white and black Muslims to coexist peacefully on American soil (Aizpurua et al., 2017). Because of the link media has formed between Muslims and extremists, Muslims tend to face more religious prejudice and hostility (Akbarzadeh & Smith, 2005). The rise of Islamophobia across the country was powered by the media as well as ancient attitudes of prejudice and supremacy ideas (Aizpurua et al., 2017). According to Kaufman (2019), the media represented Muslims as terrorists and coined Islam with murder. Additionally, it contributed to the falsifications of Muslims and Islam's reputations and led to the misunderstanding of its beliefs (Akbarzadeh & Smith, 2005). The media overdramatized terrorism, exaggerated damage and made the Americans assume there was more terrorism than existed (Altheide, 2002). Additionally, it broadcasted the most terrifying images to evoke American public sentiments (Kaufman, 2019). It also participated in the raise of Islamophobia and the spread of fear of crime (Altheide, 2002). Due to the exaggeration of media, racial policies took place, such as aggressive arrestments, unnecessary profiling, hostile and offensive interrogation, and a ban on immigration (Piazza, 2015). Not all Muslims can be blamed for the attacks, but the American society is blaming them, and the Media accused them with crimes they never participated in (Kaufman, 2019).

2.5. Black Lives Matter

After many high-profile police murdering black people in the previous year, Black Lives Matter developed from a hash tag to a protest slogan to a web civil rights movement. Even when they are not legally associated, the general public unites a number of groups under the Black Lives Matter banner. As a result, the slogan has evolved into a catchphrase as well as a group name. (Eligon, 2015).

2.5.1. Case of Eric Garner and George Floyd

The case of Eric Garner and George Floyd is an example of the abuse of blacks by the American police. According to Goodman (as cited in Snyder et al., 2017) a policeman contacted Eric Garner and stated that they intended to detain him, Garner went angry and said, "Don't touch me, please," and wanted to know why he was picked and arrested. During the two-minute conversation before the planned detention, the cops attempted to seize his wrists and arms on many occasions. The incident was captured on film by a civilian witness. Officer Daniel Pantaleo, one of the first plainclothes police, twisted Garner to the floor with one arm over his shoulder and his neck, and the other under his arm, when backup came from the station. The video clearly shows six police moving in on Garner and handcuffing him as he laid face down (Goodman, 2016). During his investigation by the police, Eric Garner the unarmed Black man used the phrase "I can't breathe," which led to his death via a chokehold (Goldstein & Schweber, 2014). Besides Eric's murder, the death George Floyd, a 46-year-old black man, was arrested in 2020 after a convenience store clerk contacted 911 to report that Mr. Floyd had purchased cigarettes with a counterfeit \$20 note. Mr. Floyd was unconscious and trapped beneath three police officers according to a Times review of cached footage Mr. Chauvin, who is a white officer, maintained his knee on Mr. Floyd's neck for at least eight minutes and fifteen seconds, and George displayed no signs of life (Hill et al., 2020).

There is sufficient data to support the widely shared notion that police officers profile and hurt Black men unfairly (Miller et al., 2016). Racial bigotry has divided and reduced many of the United States' society to choose either to be supporters of Black lives (matter, BLM) or supporters of the police. New York State voters strongly agree that the judicial system that prosecutes and indicts Black people and police officers need improvement (Snyder et al., 2017).

2.6. Black immigration

Black immigrants have made a significant contribution to the United States' total Black population's growth and diversity. It was said that the Portuguese sold Mustafa Zemmouri, in some resources they referred to him as Estebanico, into slavery in 1522; he was the first Muslim in America. Estebanico was among the first Africans who came to America as a slave by the Spanish explorer Andrés Dorantes de Carranza. He traveled across Florida and the Gulf Coast until arriving in New Mexico, followed by a massive surge of slaves from African countries (Amon, 2017). The actual number of Muslims imported as slaves is still a source of debate among historians; however, studies suggest a population of approximately one million people. Muslims have undoubtedly been a part of America's history for hundreds of years (Curtis, 2009, p. 4). They are divided into voluntary and involuntary immigrants.

2.6.1. Demographic Growth of Black Muslims

According to Alikhani and Gharedaghi (2017), Muslims in America have experienced five eras of demographic growth: The first period was in the early 18th century: a significant number of slaves sent to America were Muslims (Haley, 1976). These black people were considered involuntary immigrants, and they were forced to abandon their language, culture, and religion. The second period refers to the late nineteenth century: Eastern Europe Muslims from Russia, Albania, Yugoslavia... and the Near East such as Turkey and Palestine migrated

to the United States. Furthermore, the third period extended from WWII to 1965; there was no major increase in the number of Muslims during this time of immigration although there were important changes. Because of the freedom of third-world countries and the arrival of diplomats and merchants from the Muslim world, Muslims' awareness increased. These Muslims have higher ambitions as they want to engage in all domains: politics, economics, and society. The migration of Muslim students to American institutions led to the foundation of the Association, specifically for Muslim students (MSA) in Canada and the United States in 1952. Muslims started establishing mosques and Islamic institutions in major cities for the first time during this historical period. The Islamic Center of Washington, D.C., is a clear example of this. The establishment of such institutions is seen as a pivotal point in the Muslim community's evolution in the United States. In the fourth phase, between 1965 and 2000: Immigration patterns to the United States shifted, due to the Immigration and Nationality Act of 1965.

As a result, a large number of Muslims from all over the world have applied to live in the United States, and many of them may be granted constant residence. The last phase post-2000; this time is more complicated than the above-mentioned phases. A considerable number of Muslim learners and merchants from practically every Middle Eastern country, Africa, South Asia, and Southeast Asia have joined America during this phase. Muslims have been attempting to fast integrate into American society since that day. The sooner immigrants dissolve into the American stew; the simpler it will be for White Anglo-Saxon Protestants to accept them (Alikhani & Gharedaghi, 2017).

2.6.2. Black Immigrants' Challenges

One of the main challenges of the Black immigrants is their economic status. The average annual household income (gross) of black immigrants is lower than the median average annual income of all immigrants in the United States (Lipscombe, Morgan-Trostle & Zheng, 2016). The median annual household income among foreign-born blacks was \$43,800,

according to a Pew analysis based on ACS 2013 data. That is almost \$8,000 much less than the median American household income of \$52,000, and \$4,200 less than all immigrants in the United States. While Black immigrants have a greater median household income (\$38,000) than Hispanic immigrants (\$38,000), both groups are well behind Asian immigrants, who have a median household income of \$70,600. ²³ Furthermore, the rate of poverty among Black immigrants is greater than that of all Americans, but equivalent to that of all immigrants in the United States. According to a Pew Research Center (2022), examination of Census Bureau statistics, one-in-five Black immigrants (20%) lives in poverty, a figure that falls between Asian immigrants (13%) and Hispanic immigrants (24%) (Tamir, 2022).

Despite their high rates of labor participation, Black Muslim immigrants have always had the most unemployment rates of any immigrant group. Even though, Black immigrants are more likely than their colleagues from other immigrant origins to work in service and sales jobs. Management, finance, and construction are some of the other fields where Black immigrants can work (Black Immigrants in the United States, n.d).

Another issue stated by Lipscombe, Morgan-Trostle and Zheng (2016) is that African-Americans make up more than one-fifth of those immigrants facing expulsion on criminal charges even before the Executive Office for Immigrants Review. Black immigrants are the most group of people who are held for criminal offenses in comparison with the total immigrant population. Many black immigrants facing expulsion because of a criminal conviction have resided in the United States for a long time and have developed strong community ties; many are caught and placed in deportation proceedings decades after the triggering criminal conviction (Lipscombe et al., 2016).

2.7. Anti- Black Muslim Hostility in the United States

Anti-Muslim hostility has risen in recent years; attacks against mosques are a direct assault on religious freedom. Mosques have been desecrated, rubbed, and other offensive acts

have been performed in numerous cities having considerable populations of African-American Muslims such as Chicago, Detroit, New York City, Newark, Washington, D.C., and Atlanta. The Council on American-Islamic Relations (CAIR) reports 139 incidents of "destruction" at mosques, the highest since records began in 2009. Religious bias will never end; it continues to raise violence toward Black Muslims. Near to the Islamic Center of Tucson and another group of student throws garbage onto the building (Associated press, 2022). Another act of hostility was reported by the mosque in Glendale, Two men threw a soda bottle filled with acid into mosques (Staff, 2007), another act of violence against Muslims and Islam was reported in Texas, The Islamic Center of Lake Travis burned down (Goldenstein, 2017).

According to the American Civil Liberties Union (ACLU) website (2022), several attempts have been made to prevent or reject required zoning permits for the building and development of other institutions. In their claims, these anti-mosque acts are based on the consideration of several factors such as traffic, parking, and noise levels. However, some public officials consider it as a religious bias, treating mosques and Islamic centers inappropriately compared to other houses of worship. The Religious Land Use and Institutionalized Persons Act of 2000 provide legal protection to the use of the property for religious purposes, yet they are rejecting zoning permits. These objections are in high numbers all over the states which makes it a serious problem (ACLU, 2022).

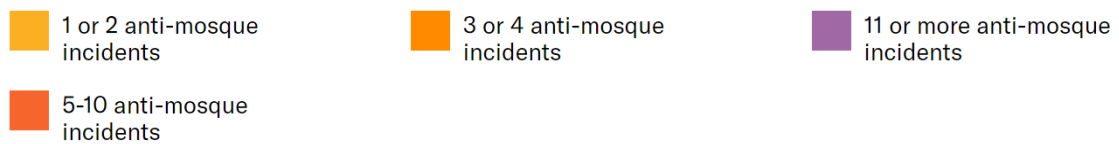
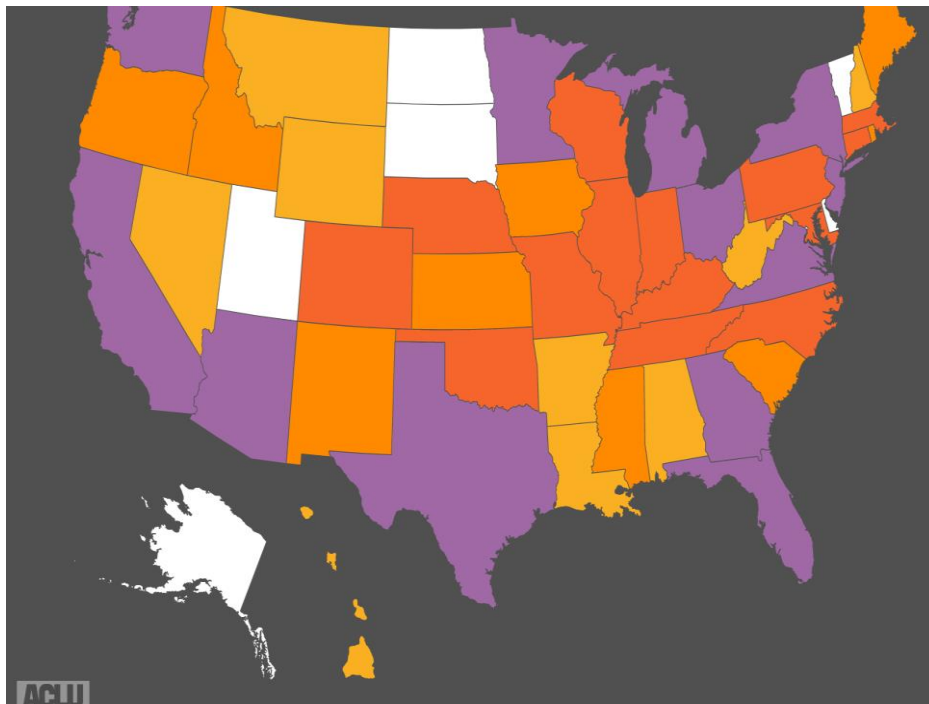


Figure 01: a map which illustrates the number of Anti-mosque incidents in the USA.(ACLU.2022)

In addition to all that has been said above about Muslims and Mosques in the US, Black Muslims are suffering from a race problem with their Muslim brothers as well. Allah in Surat al-Hujurat, verse 13, says:

“O, people! We created you from a male and a female, and We made you races and tribes, so that you may come to know one another. The best among you before Allah is the most righteous. Allah is Knowing and Aware” (Quraan, Surat al-Hujurat, 13).

Black Muslims are being segregated by their Muslim leaders who are supposed to work by Quraan and Hadith which never claim that people with darker skins are inferiors. The only criteria which can differentiate among people is piety (Taqwa), thus Arab Muslims from any part of this world are no better than Black Muslims; whether they are Muslims by birth or converted. However, some Arab Muslims in the U.S.A are treating Black Muslims by referring to them as Abid or slaves, forbidding marriage between them, and making them feel like they are not equal or not comfortable being with them in the same place, especially in mosques (Khan, 2015).

Muslim Leaders in the United States ignore the Black Muslims' problems and do not give them the appropriate attention like the case of Abdisamad Sheikh-Hussein, a Somali Muslim, who was killed in Kansas City, Missouri, and the Muslim leaders who were commanded by Allah to stand for the right even and to aid other Muslims did nothing about it (Khan, 2015).

Conclusion

Black Muslims have encountered several political problems in the United States in the past and present. After the abolition of slavery, another version of enslavement in the USA coincided with the appearance of Jim Crow Laws. Jim Crow Laws impacted Black Muslims' lives in a variety of ways, most notably their civil rights, demonstrating that these laws and the segregation of Black Muslims are entrenched in whites' thoughts to this day. Black Muslims were convinced that white people would never set them free. As a result, they founded political and religious groups such as the Moorish Science Temple and the Nation of Islam, the latter of which proved to be the most lasting. These organizations succeeded in bringing the awareness of Black Muslims to the actual beliefs of Islam and improving their political and religious insights. Additionally, Islamophobia and the Black Muslims immigration in the past and present was a major issue for those who still believe in the American Dream. Furthermore, recent acts of anti-

hostility showed a lack of regard for Muslims and Islam, as well as insulting them. Finally, the prejudice and enmity between white and black Muslims looked to be extremely dangerous.

General Conclusion

Since 1619s, Black Muslims are a part of the United States of America. However, the tension between the whites and African Americans is rooted in their history and goes beyond any current social or political conflicts. The research at hand provides a truthful image of the social and political problems faced by Black Muslims, regardless of their origin. This part covers and recapitulates all the ultimate results of the current study.

First, the study focused on Black Muslims' history of enslavement and gave a primer concern to Black Muslims' living circumstances. It discovered that enslavement was a focal challenge in the US for centuries, and its expansion across the country developed ideas of persecution, prejudice, and racism against Black Muslims. These ideas led to the empowerment of racial and ethnic discrimination which made the co-existing of African Americans and the white Americans more difficult. The study concluded that the dream of Black Muslims is to have the freedom to name, define, and determine oneself and practice individual and communal agency, as well as citizens of African origin, asked to be treated with dignity and human respect. The American political system contributed to the struggle of Black Muslims by imposing crucial laws which prohibited African Americans' rights. The study concluded that Black Muslims do not have the same privileges as white Muslims, which affirm that Black Muslims do not have the same rights as white citizens due to political discrimination and the government's crucial laws. As a response to racial segregation and white supremacy, Black American intellectuals established their own organizations and media. These institutions worked on bringing awareness to Black Muslim community, and expressing their concerns. Additionally, the results determined the organizations' success in bringing the awareness of Black Muslims to the actual beliefs of Islam and improving their political and religious insights.

After analyzing the various forms of racism, social and political, that exist in the African American community, the results concluded that the Black Muslims are subject to racial discrimination because of their skin color and religion, Which is the study's ultimate result.

Finally, in this study, we tried to examine the major socio-political issues of Black Muslims in the United States of America. However, because of the broad scope of the research topic, more research is recommended to provide an analytical work comparing Black Muslims in the United States and The United Kingdom, or between the United States and Europe, in order to better understand the main causes of discrimination, whether domestic or international.

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ملخص

يمثل المسلمون الأمريكيون من أصل أفريقي أكبر مجموعة عرقية في الولايات المتحدة الأمريكية. بالرغم من ذلك واجهوا العداء ضد السود بالإضافة الى مجموعة متنوعة من المشاكل الاجتماعية و السياسية و المالية و العرقية. تهدف هذه الدراسة إلى البحث في المشكلات الاجتماعية والسياسية للمسلمين السود في أمريكا في الماضي والحاضر. علاوة على ذلك، يسلط الأضواء على التمييز العنصري و العرقي ضد الجالية الأمريكية من أصل أفريقي و أهم أسبابه. يتبنى هذا البحث تحليل وصفي تاريخي للمعطيات المتاحة لغرض تقديم صورة واقعية عن حالة الامريكين من أصل إفريقي بالإضافة إلى دراسة المشاكل الاجتماعية و السياسية التي تواجههم في أمريكا. بعد تحليل الأنواع المختلفة من المشاكل العنصرية والاجتماعية والسياسية التي يتعرض لها الأمريكيون من أصل أفريقي توصلت نتائج البحث إلى أن المسلمين السود يعرضون للتمييز العنصري بسبب لون بشرتهم ودينهم ، وهي النتيجة النهائية للدراسة.

كلمات مفتاحية: المسلمون الأمريكيون من أصل أفريقي ، تمييز ، مشاكل سياسية ، دين ، مشاكل اجتماعية.