Mainstream Islam in the African-American Experience

Mainstream Islam has deep roots in the African-American experience, reaching back to the history of slavery and early 20th-century black Sunni communities. How have black Muslims of race in the United States affected the practices and the community experiences of black Sunni Muslims who traditionally see Islam as ‘a colour and race-blind religion’?

Malcolm X’s hijj in 1964 and Warith Deen Mohammed’s transformation of the Nation of Islam into an orthodox community in 1975, are more recent signs of the importance of mainstream Islam in the African-American experience. African Americans comprise about 42% of the Muslim population in the United States, which is somewhere between four to six million, and Sunni African-American Muslims constitute the largest and most influential community of African-American Sunni Muslims. The Dar’s practices and community experience focus on the utilization of the Quran and hadith, as such the members of the community do not follow the teachings of a particular contemporary leader. Prestige and leadership are based on knowledge of the Quran, the hadith and the Arabic language. Darul Islam is a private decentralized community, which did not allow immigrants in its midst until the mid-1970s. The Hanafi Madh-hab Center, founded by Hammas Abdul Khali in the 1960s, is an African-American and immigrant group that made headlines in the 1970s because of its conversion of the basketball star, Kareem Abdul Jabbar and the assassination of Khal’s family in their Washington D.C. headquarter.

Although African-American Muslims populate all parts of the United States, especially in the two largest and most influential communities of African-American Sunni Muslims. Muslims’ ability to claim a moral and political high ground on those social justice issues, as mainstream Islam’s appeal and ascendency in the United States in the next century may depend on American Muslims’ ability to claim a moral and political high ground on those social justice issues, as mainstream Islam’s appeal and ascendency in the United States in the next century may depend on American Muslims’ ability to claim a moral and political high ground on those social justice issues, as mainstream Islam’s appeal and ascendency in the United States in the next century may depend on American Muslims’ ability to claim a moral and political high ground on those social justice issues, as mainstream Islam’s appeal and ascendency in the United States in the next century may depend on American Muslims’ ability to claim a moral and political high ground on those social justice issues, as mainstream Islam’s appeal and ascendency in the United States in the next century may depend on American Muslims’ ability to claim a moral and political high ground on those social justice issues, as mainstream Islam’s appeal and ascendency in the United States in the next century may depend on American Muslims’ ability to claim a moral and political high ground on those social justice issues, as mainstream Islam’s appeal and ascendency in the United States in the next century may depend on American Muslims’ ability to claim a moral and political high ground on those social justice issues, as mainstream Islam’s appeal and ascendency in the United States in the next century may depend on American Muslims’ ability to claim a moral and political high ground on those social justice issues.